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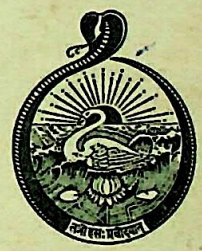

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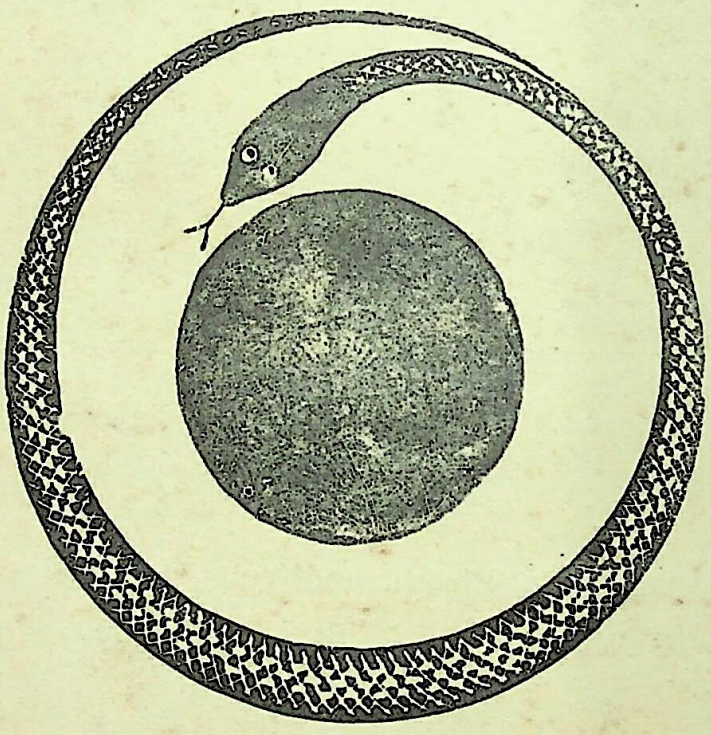

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PRABUDDHA BHARATA

Vol. LXX JANUARY 1965 No. 1

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

Arise ! Awake ! And stop not till the Goal is reached.

——:o:——

LETTERS OF SWAMI SHIVANANDA

(55)

Chilkapeta
Almora, U.P.
10 September 1915

Dear —,

I am in receipt of your letter of the 12 Bhadra 1322. However, that you have secured, by Lord's will, a job before the *Pūjā* (*Durgā-Pūjā*) is nothing but His grace. For you were greatly troubled about it.

Really, the situation in East Bengal is distressful. If the Lord, through His kindness, finds a way out, then only there is hope of retrieve; otherwise, He only knows what will happen. He is the embodiment of auspiciousness—this condition of the people is the precursor of some good; we are not able to understand it because we cannot see beyond the present. But this much is clear that, through the Lord's will, the feeling of compassion and service is awakening in many people. This is a very good sign. At the same time that the Mother Kālī is carrying on Her work of destruction with Her two hands. She is bestowing, through Her other two hands, boons and fearlessness—this is clearly seen.

Here are the answers to your doubts: 1. The feeling of pride in that you have obtained the favour of the Master and his direct disciples, you keep within yourself—this will elevate your life. Apart from that, in the ordinary vocations of life and society, you should work, as the gentle-folk do, without any pride and conceit. It is not advisable to exhibit the pride referred to above in the presence of the ordinary people. Absence of pride is the nature of devotees.

2. To ask a sincere spiritual aspirant to worship and adore the Master (Sri Ramakrishna) cannot certainly be construed as narrow-mindedness or

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sectarianism. It is, of course, bigotry and sectarianism to advise a person devoted to some other form of God to give it up and worship the Master. The Master is, indeed, the teacher of the age and the embodiment of harmony—there is not the least doubt about it, and it can be preached to the intelligent devotees.

3. Those who have been initiated into *sannyāsa* from the Math are, without doubt, self-controlled and spiritually advanced, and they have reached the lower stage of *samādhi* (supernatural consciousness). But surely there is a higher stage of *samādhi*.

4. Yes, I had heard in the house in my childhood that my parents obtained me as their son after making a votive offering to Tārakeśvara Śiva and observing vows on Mondays.

Worship the Master. Wherever you may be, the Master will be merciful to you. He is the incarnation of God; you have taken refuge in him. Wherever he may place you and in whatever mood, knowing that it is his wish, remain entirely resigned to the Mother like the kitten. 'Lord, be merciful, be merciful'—always think of this, always say this. He will take you again to the shade of a tree when he feels like it. He will be kind to you wherever you may be.

What more shall I write? Accept my heartfelt blessings and love. My health is after a fashion by the Lord's will. Hari Maharaj also is not bad.

Your well-wisher,
Shivananda

(56)

Chilkapeta
Almora, U.P.
19 September 1915

Most Beloved Baburam Maharaj (Premananda),

What! Has the flow of love towards this side been dammed up? Is not the current of *prema* (love) of Premananda able to rise up the lofty Himalayas? But then, the Gaṅgā and the host of rivers flow down the tall, hard, rocky Himalayas; consequently, how long can we, their devotees, remain silent? Therefore I could not keep away from writing the letter today. I thought you had returned from Puri and this time I will get a letter. But many days have elapsed since then. Anyway, how is your health? After you left, I had no letters from the Math. Had you been to Bhadrak to see Maharaj?

Most of the boys have gone to serve the famine-stricken people, I hear. I had heard — has fallen sick; have you got the news of how he is? It would be better if, during this season, you stay more in Calcutta than at the Math.

Here Hari Maharaj is much better than before. His general health has improved much, but he is still suffering from diabetes. It does not appear that he will be altogether cured of it. But then, because of the salubrious climate

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of this place and careful dieting, he is much better. ... Frank is fairly all right; I am also getting on after a fashion—sometimes good, sometimes bad. Accept our loving embraces and salutations and convey to all the boys our heartfelt love and blessings and write for all the news of the Math.

What was the maximum rise in the level of the Mother Gaṅgā during the rainy season this time? Are all the cows well? How is Prabhakar Thakore? Convey my heartfelt blessings to him also. How is 'yes, sir' this time? Heard things had not turned out very comfortable for him? Have your mother and elder sisters returned from Puri? The cold has set in here—the rainy season is almost over. ...

Servant—Tarak

(57)

Chilkapeta
Almora, U.P.
25 September 1915

Dear Ji— and N—,

I am duly in receipt of your letter of the 10th ultimo. I am late in replying; hope, through Lord's grace, you are all keeping well. You have written that the severity of the famine in East Bengal appears to have somewhat abated, but I don't see it; rather I feel that it has increased. Further, I hear that severe famine has broken out in Bankura. Lord alone knows what His intention is this time. May He be kind—what else can I say? We only wish to see His merciful form. He who wishes to see His acts of creation, preservation, and destruction, let him see it; we always like to see His merciful form. He is the Lord of compassion and love as far as we are concerned.

I was extremely happy to learn that you are all keeping well by the Lord's grace. May the Lord keep you all well in every respect—this is our earnest prayer. When I recollect your spirit of love, service, and devotion, I naturally feel that the Lord's grace is on all of you to a special degree. The grace of the Holy Mother is a living demonstration of it. It would be very nice if, now and then—at least once in a week—all the devotees gather together and carry on some study and discussion about the Master and sing his glories.

Hari Maharaj is much better than before. His general health is very much improved, but then he is a chronic patient of diabetes; so he is still suffering from it. Because of the salubrious climate here and the careful diet and regular walking both in the evening and morning, his general condition is much better and the diabetic trouble is not so very acute.

Sometime back, I had a letter from Deven from Uttar Kashi. He is feeling very happy there, by Lord's grace. Convey Hari Maharaj's and mine heartfelt love and blessings to all and accept them yourself. Now and then write for the welfare of you all.

Your well-wisher,
Shivananda

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THE NEED FOR GOD IN AN AGNOSTIC WORLD

[EDITORIAL]

Since first reaction against religion and religious beliefs set in during the last century in the wake of modern science, the face of science itself has changed. In the course of the last few decades, there is a shift in the outlook of the great scientists with regard to the verities of religious experience. But the rank and file among the scientists and the common mass still fondly cling to the outworn view that it is the sign of an advanced culture and civilization to disavow belief in religion. As a result, we notice everywhere a general apathy towards religion. A good many of even those who attend the church, say the mass, pay the tithes to the priests, and go through the round of prescribed formulae do so more out of the fear of the unknown than out of a deep conviction in the efficacy of what they do or out of a real understanding of it. The truly religious, those to whom religion and God are the very breath of life, are of course few in every age and clime, but they are the salt of the earth, and a country without them is the poorer for it. They, however, cannot breed in an atmosphere of antipathy, distrust, and hostility towards religion and God. But the modern generation is not bothered because of it. It does not feel the need of such men of God. 'What use are they?', the modern sceptic asks, 'Do they help us to get a better standard of living here? Do they bring us material prosperity and the pleasures of this world? If not, peace be with them; we are better off without them.' Even the devout often judge the spirituality of a person in terms of the material gains he can help them to acquire.

If this indifferent and hostile attitude to religion has its origin in the rise of the scientific outlook, it reaches its climax in the communistic ideology. Both science and communism pin their faith on the visible world of men and matter and regard with suspicion the intimations of religion, which appear to go against the grain of their objectives and philosophy. This suspicion is the result of a wrong reading of religion and its aims, for which the exponents of religion are as much to blame as its opponents. The usual accusation that religion is a reactionary force that thwarts all progress and is opposed to reception of new ideas may be true in regard to religion as it is preached and practised by the church and the doctrinaire theologians, but does not hold water with regard to real religion as is lived and exemplified by the saints and mystics, who alone in the last analysis have the authority to speak of it and whose alone is the last word on it. Religion as a way of life and an experience is not opposed to the scientific spirit, nor to the communistic principle which aims at doing away with the disparity between the rich and the poor. The highest ideal of religion, as the Vedānta asserts, is the seeing of the self in all, though expressed differently by different religious sects, and the various forms of religion are but the steps leading to this highest ideal. Religion is born in response to the deeper urges of man, as much as, if not more than, the scientific spirit and the communistic movement. It does not behove us to reject its claims without examining. 'Christianity', to borrow the words of Bernard Shaw, deserves to be given a trial—'Christianity' in the broadest sense of the word, standing for the spiritual aspirations of the entire humanity, and not for the narrow sec-

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tarian religion that goes by that name. Religion has never in the past been given a fair trial in the affairs of the world as a whole.

Often in the past, even in India where spirituality and religion have throughout been the keynote of national life, sporadic attempts have been made to build up a society on the principle that this world is all and we must rest content with it, but never has such a doctrine been preached on a world-wide scale and with such vigour and force as at the present moment and never has such success attended these attempts as in our age. Past civilizations which succeeded in building up the superstructure of their society on materialistic foundations have vanished from off the face of the earth. But our age appears to have met with unprecedented success in its attempt in a similar direction. And with what result! Scientific temper, a secular view of life, and at the farthest end a humanistic outlook are the chief characteristics of our age, whether in the communistic or capitalistic states. But, in spite of the tremendous progress made through science and technology, in spite of the increase of material wealth and standards of living, in spite of our intellectual superiority over our ancestors in the matter of mastery over external nature, man is unhappy. Modern man finds himself in the same predicament as Nārada in the *Chāndogya Upaniṣad*, who confesses to his teacher Sanatkumāra: 'I know the *Ṛg-Veda*, the *Yajur-Veda*, the *Sāma-Veda*, and the *Atharvaṇa* ..., the Itihāsa-Purāṇa ..., grammar, the rules for the worship of the ancestors, mathematics, the science of portents, the science of treasures, logic, the science of ethics, etymology, the ancillary knowledge of the Vedas, the physical science, the science of war, the science of the stars, the science related to serpents, and the fine arts—all this I know. ... (But with all that knowledge) I am in such a state of grief.' (*Ch. U.*, VII. i. 2-3) With all the modern man's boasting about progress, he is full of tension and discord. He is torn between conflicting ideals. He has lost faith in the traditional values of life, but has not found anything stable to fill its place, which can give meaning and content to his life's activities. There is a void and looseness in his thinking. He is not sure of the purpose of his strivings or the final end of it all. Uncertain of the object of his search, he is drifting aimlessly, carried by the current of passing ideals and attractive slogans, the meaning of which he barely understands or tries to understand. The dictum 'If ignorance is bliss, it is folly to be wise' is no doubt not a very commendable principle to go by, but knowledge that does not bring with it wisdom, a higher vision of life, and joy unto mankind is not desirable either.

Agnosticism is the prevailing trend of the age, and it has brought to modern man only extreme uneasiness and restlessness as its reward. There is universal dissatisfaction with the existing state of affairs, but no easy way of escape. The poor are bitter against the rich, as always, and there is a knawing emptiness of the soul in the hearts of the rich. Behind the ostentatious life of many, there is deep discontent with themselves and with the pursuits that absorb their attention and consume their energy. So much so that while they are busy garnering the pleasures of life, they have lost the true joy of pure living.

This individual discontent and dissatisfaction has its repercussion in the national and international fields also. While science and technology have linked the world physically into a common unit, interdependent politically and economically, the hearts of people and nations have not become one; emotionally they are as

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far apart as ever, nay, the gulf between them has only widened. It is no more possible for any nation to live in isolation; the days of exclusiveness are over. Every thought and action in any part of the world finds its immediate echo in the other parts. There is a frequent interaction of currents and cross-currents in the ideological world of today, and there is the greatest opportunity for the ancient Indian ideal of a world community (*jagadekakuṭumbam*), living in peace and amity, to become a reality. Yet we find the cleavage between nations and nations getting wider and wider. In ancient times, the distance, the inaccessibility, the lack of swift means of transport and communication, and the limited destructive power of the weapons of war, confined the area and influence of the conflict between nations to smaller circles and the damage to respectable proportions. Whereas now the position is just the reverse: conflict in one corner of the globe upsets the balance of power in other parts and there is ever the possibility of wholesale destruction, what with the nuclear weapons and atom bombs of unpredictable range of power. There is an awakening to this fact among the leaders of nations, but not the will-power and strength to follow the obvious right course, and they act as they do, egged on by their natural impulses. Nations are suspicious of nations, and while talking of peace, prepare for war. In the imperfect state of the world in which we find ourselves, it may not be possible to altogether dispense with force, but nationalism, in the name of which it is used, is a power that can be put to ill use as much as to good use, by laying too much stress on it. Nationalism is a convenient stimulant to rouse the country out of its lethargy and make it work for its progress. But can we not love our own country without hating others? Left to himself, man feels his kinship with the whole universe, as is evidenced by the fac that disasters in any part of the world evoke his sympathy and acts of bravery his admiration. But the narrow spirit of nationalism creates artificial barriers of caste, creed, and race between man and man, and people do not mind perpetrating the worst of crimes in the name of the country and patriotism, crimes which are unhesitatingly condemned in private lives. Nationalism is raised to the status of a religion and God, and hundreds are sacrificed at its altar. When the state becomes the all in all, individual freedom is thoroughly curbed. The individuals are driven like cattle to work the machinery of the state, which is controlled by a few who have absolute lordship over the bodies and minds of the individuals and dictate to the minutest detail what the individuals are to do and not to do. In the process the individuals are reduced to the state of machines, with the radiance of life completely gone from their faces. And internal dissatisfaction among the people is kept down by inculcating hatred against foreign nations. So much so that hate, force, fear, self-interest, greed, and a host of other evils are still the factors guiding the nations and individuals.

What is the cause of this malady that is affecting the world and what is the way out? The modern attempts to answer the question and prescribe a remedy suffer from a common defect: they do not go to the root of the matter. They all look at the problem as being one of defect in our political, economic, and social system. The communists blame the capitalist system and the capitalists fight shy of the communist system and so on. It is the existing political, economic, and social structure that is the cause of all the trouble; when that is changed, peace and happiness would reign on earth. This analysis of the problem loses sight of an important fact. It

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concentrates its attention on merely trimming the branches and twigs. This world is like a house collapsing, because the foundation has become shaky. Unless the foundation is made strong and secure, patching up the house in one place will only result in the house's collapsing elsewhere. Moreover, politics, economics, and society are not fixed and final in any way; they are but phases in man's progress towards the ideal existence that is his goal and destiny. To view the phenomenon of history only in terms of the series of political upheavals, economic struggles, and social changes is to miss an important facet of the whole phenomenon and divest it of any ultimate meaning and purpose.

Man is not a mere political, or economic, or social being, or a biological entity. There is in him a spiritual element, transcending the limitations of his temporal existence, but covered up by it and lost to his view in the distractions of everyday life. He is, as it were, cut off from this spiritual essence, which is his real nature, and he is struggling to get back to it. This struggle, which is really internal in nature, expresses itself, in the case of the ordinary man, in outward conflict on various levels—political, economic, and social. There is a schism in man's soul, often unnoticed and unrecognized during his external preoccupations, between the call of the eternal and the attractions of the temporal. And this internal schism manifests itself as the external struggle. 'From whence come wars and fightings among you ?', the Bible raises the question, and answers : 'Even of your lusts that war in your members.' (James iv. 1) 'It is lust, it is wrath, born of the *rajoguṇa*', says Kṛṣṇa in answer to the question of Arjuna : 'What impels man to sin even against his will, as though by force compelled ?' (*Gītā*, III. 36, 37) As long as this struggle within man ceases not, as long as he does not find his resting-place within, the struggles outside will not cease. Hate, malice, fear, selfishness, and wickedness are in man's heart; so also love of beauty, goodness, truth, fellow feeling, respect for man and brotherhood, and a passion for the realization of the higher values of life. Both these forces are warring within him to gain control. And so long as man does not, by the exercise of his will, conquer the former by the latter and gain complete mastery over his lower nature, tension, conflict, aggression, cruelty, sorrow, and misery are bound to continue. The root cause of the malady that the modern civilization is suffering from is that it fails to recognize this fact and has discarded the spiritual element and is drifting farther and farther away from it as days pass by.

If the saying 'We are that which we think ourselves to be' is true of the individual, it is much more true of nations and states and civilizations. A civilization is what its members make it, and what its members make it depends on the philosophy of life they cherish. A false philosophy cannot but lead to dangerous consequences. It is often asked, If God is real, why all this evil and misery and oppression ? The question, of course, betrays utter ignorance regarding the idea of God, but more so about the realities of this world itself. The nature of this world is a mixture of good and evil; that is what constitutes the world. An entirely good world, an entirely perfect world, would cease to be this world; that state of perfect existence where there is no evil, no misery, no suffering belongs to God alone, nay, is God Himself. And we have to reach that state by changing our inner nature. Religion is the process by which we attain to that stage. If, instead of religion and spirituality, we make material wealth, comfort, and pleasures of the senses the ideal and basis of our civilization, and blame an imaginary

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God for all the ensuing struggle, competition, envy, hatred, jealousy, and violence—which are the inevitable concomitants of such a view of life—confusion and misery can be the only result. Unfortunately, that is what the modern man is doing.

Modern man, in the pride of success that has come through science and technology, has assumed for himself the position of the all-powerful god. We are not gods yet, we are to be. A high state of civilization means that; real religion means that: to help us to attain the state of godhead, which is an internal process of conversion. Religion is not an opiate to delude the masses into submission by playing upon their credulousness, though often it has been abused for that purpose. Religion in its pure form is a constitutional necessity of man. Man is not satisfied by bread alone. With all the material and intellectual attainments, man feels a sense of incompleteness within him. Often he is not able to explain or understand his want. All the same it is there: an irrepressible longing for freedom, unalloyed bliss, and a faith to live by, the longing for the eternal. It is an instinct which cannot be destroyed, try as we may. We may keep it suppressed for a time, but it is bound to break free from its bonds and come to the surface again. So long as the mystery of this universe remains, so long as this mystery of life remains, we cannot help asking the question: 'What is the cause? (Is it) Brahman? Whence are we born? Why do we live? Where is our final rest? Under whose orders are we, who know the Brahman, subjected to the law of happiness and misery?' (*Śvetāśvatara Upaniṣad*, I. 1) 'This doubt that arises, consequent on the death of a man—some say, "It exists", while others say, "It does not exist"—I would know this, being instructed by you. ... O Death! Tell us of that thing about which people entertain doubt in the context of the next world and whose knowledge leads to a great result.' (*Kaṭha Upaniṣad*, I. i. 20, 29)

These are the fundamental questions that ever haunt the conscience of man. These questions still arise, even today, and man is not satisfied until he has found answers to them. It is also the object of search of modern science. Science is trying to find out the truth behind this universe. It is this thirst for knowledge and truth that prompts him to venture into outer space and into the Antartic and the Arctic. That is what all the religions also try to find out and explain. Only the sciences seek for this truth in the external through the mind and intellect. Religions point out that it is an impossible task to find the ultimate truth in the external world or arrive at it through the mind and intellect. It is possible only by diving deep within, into the inner recesses of our consciousness. We have to turn our gaze inside, make our mind, intellect, and emotions pure and stainless, so that they will reflect the truth. 'He is hidden in all beings; and hence He does not appear as the Self (of all). But by the seers of subtle things, He is seen through a pointed and fine intellect. ... The self-existent Lord destroyed the outgoing senses. Therefore one sees the outer things and not the inner Self. A rare discriminating man desiring for immortality, turns his eyes away and then sees the indwelling Self.' (ibid., I. iii. 12, II. i. 1)

Reason cannot explain all the facts of this life; it works within the region of the intellect. But man is not merely the intellect; he is also a creature full of emotions. It is this emotional side of man that transports him into the higher regions of the spirit. But these emotions, in our ordinary state, are clouded by the lower impulses, and we have to purify them with the help of the intellect and reason

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The joy that we experience in our workaday world through the medium of the senses and the mind is vitiated, because our emotions are not pure and are swayed by the appearances. That is why they bring in their train exhaustion and melancholy. All the same, these joys are but the reflections of the infinite bliss that is our true nature and which we experience when our emotions are purified by spiritual disciplines. In these little joys of life, we have but a glimpse of that eternal bliss, and religions call upon us to see that fountainhead of bliss, giving up the ephemeral joys. For 'Who, indeed, will inhale, and who will exhale, if this Bliss be not there in the supreme space (within the heart)?' (*Taittirīya Upaniṣad*, II. 7)

This is true religion, the process by which our nature is changed and the divinity that is within is manifested in its pristine glory. It is not theology, nor scholarship in scriptures, nor going to temples and churches and observing some ritualistic practices, nor dogmas and doctrines, though all these have a place in it and are part of it. It is the restoring of the eternal relationship between the individual and the supreme Spirit, our own eternal Self, our true being. This experience of the supreme Spirit is not an exclusive thing, as some of the organized religions lead us to believe, but a universal experience. It is not confined to time and place. It can be had by anybody who has the patience and the will to go through the necessary disciplines, just as a scientific experiment in a laboratory. It is not a selfish quest either, as it is made out to be often. When man realizes the divinity within himself, he becomes one with the whole universe. In fact, it is only then that he can really find unity with his fellow men and really love and serve them. The rest of humanity are only making a show of service and love. For it is only in the state of realization that the barriers between man and man cease to exist and that man feels identification with everyone. Because the man of realization is self-satisfied with that experience, nothing disturbs his tranquillity and he is free from greed, lust, and other evil passions and can never be an instrument of injury to anybody. Whom to hate and whom to love when everything has become one's own self? All competitions and struggles cease. The more such men are there in a country, the more we have peace on earth. As a famous Sanskrit verse says: 'Through the birth of one whose consciousness is absorbed in the supreme Spirit, the infinite ocean of wisdom and bliss, the family becomes pure, the mother is of fulfilled desire, and the earth gets sanctified.'

'Man', says Blake in an oft-repeated quotation of his, 'must and will have some religion. If he has not the religion of Jesus, he will have the religion of Satan, and will erect the synagogue of Satan, calling the Prince of this world God and destroying all who do not worship Satan under the name of God.' We are seeing the truth of the statement in our own times. This is the tragedy of our times: With the greatest opportunity we ever had for a happy, joyous living, we are making ourselves and others unhappy and miserable. The need of the hour is to give man true religion and true God, instead of these false gods of the state, materialism, and crude secularism, and save our civilization from the chaos and confusion in which it has landed itself. For it is religion and a spiritual outlook alone that can provide a rational basis to our endeavours in the economic and social fields—religion in the true sense of the term and not the spurious stuff that is purveyed in its garb by the traders in religion.

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MILITANT MYSTIC

Dr. Felix Marti-Ibanez

Seventy years ago, a young athletic Hindu monk rose to speak before an audience in Chicago, and with his first words, he ignited a flame of mysticism, godliness, and devotion to mankind that still burns brightly today, forging a spiritual bond between all the religions of mankind.

His monastic name was Vivekananda, and he was 30 years old when he first flashed across the western skies; until his death nine years later, he devoted all his enormous energy to teaching men how to develop their most noble qualities, to find spiritual joy in helping suffering fellow humans, to work for the development of a universal religion that would embrace all men, from the savage to the intellectual, regardless of colour or social class.

BEGINNINGS

When Narendranath (familiarly Naren) Datta was born on January 12, 1863, the eldest son of a prominent Calcutta attorney, India had been exactly a century under British rule. Five years before, the country had been swept by a wave of rebellion against the abuses of the East India Company (Indian Mutiny or Sepoy Rebellion); authority was then taken over directly by the Crown and numerous political and social reforms were introduced, including the first definite steps toward self-government.

The Datta family belonged to the second highest caste, the Kṣatriyas, traditionally contributing warriors and administrators. Naren's grandfather, after founding a family and a fortune, abandoned both to become a monk. Contrariwise, Naren's father was a man of the world, a generous carefree agnostic who lived luxuriously and extravagantly. The mother was a beautiful and stately Hindu woman of the old school, gently and profoundly devout, with an unusually retentive memory which Naren inherited.

As a boy, Naren was a natural leader, a brilliant scholar, and a fine athlete in swimming, wrestling, boxing. He could sing, dance, play several musical instruments; he organized a theatrical company, learned to cook, took up model making, was welcomed everywhere for his charm, sparkling conversation, unconventional manners.

As a student at the University of Calcutta, his favourite subject was history; his intellectual mentors were John Stuart Mill and Herbert Spencer. He was a strict vegetarian, often slept on the floor with never more than one blanket, vowed to remain celibate. Said the university's Professor W. W. Hastie: 'Narendranath is really a genius. I have travelled far and wide but I have never come across a lad of his talents and possibilities, even in the German universities, amongst philosophical students.'

He and some fellow students practised meditation, following the instructions of Devendranath Tagore. When Tagore became the leader of the Brahmo Samaj religious reform society, Naren joined him, felt uplifted by the prayers and devotional singing. He one day asked Tagore: 'Sir, have you seen God?' When the leader gave him an evasive answer he felt disappointed, longed for a personal spiritual experience.

The most famous spiritual leader in India at that time was a monk named Ramakrishna (1836-86), vowed to the worship of the benevolently maternal aspect of the

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goddess Kālī.* He was a childlike simple and unlettered man who propounded basic truths in homely parables. He preached the doctrine that the gods of different religions were merely different ways of seeking the ultimate reality; all religions led to the same spiritual goal. Many leaders of varying religions went to Ramakrishna for spiritual guidance, and the Kālī temple at Dakshineswar, a few miles outside Calcutta, had become a place for pilgrimage. He was a mystic who talked freely of his experiences while he was in a trance, including visions of Kṛṣṇa, Christ, Mother Kālī.

CONVERSION

During a lecture at the university, Professor Hastie had talked of William Wordsworth's mystic experience described in *The Excursion.* Said he: 'Such an experience is the result of purity of mind and concentration on some particular object, and it is rare, indeed, specially in these days. I have seen only one person who has experienced that blessed state of mind, and he is Ramakrishna of Dakshineswar. You can understand if you go there and see for yourself.'

On a night in November 1881, when Naren was eighteen, he went to the house of a friend who had asked him to play and sing for his guests. One of the guests was Ramakrishna, who was instantly impressed by the youth, closely questioned his hosts about him, studied his face intently as if looking for signs that he was destined to be a disciple.

Some weeks later, Naren and a few friends went to visit Ramakrishna at the temple of Dakshineswar. Naren was asked to sing, and one of his songs in Bengali said:

Oh mind, let us go home,
Why do you roam the world, that foreign land,
And wear its alien garb?

Ramakrishna reported later that Naren sang these verses with his whole soul, as if he were deep in meditation. The effect on the monk was so powerful that he went into *samādhi,* one of his frequent ecstatic trances.

By Naren's own account, the monk led him to a veranda, caught him by the hand, and, while shedding tears of joy, cried: 'You've come so late! Was that right? Couldn't you have guessed how I've been waiting for you?' Folding his palms together in the Hindu gesture of respectful greeting, he said: 'I know who you are, my lord. You are Nara, the ancient sage, the incarnation of Nārāyaṇa. You have come back to earth to take away the sufferings and sorrows of mankind.'

Naren thought the monk was completely insane, but when later he heard him speak rationally and poetically about his relationship with God, he decided that it must be a pure kind of insanity, worthy of reverence.

On his second visit, Naren walked the six miles to the temple, found Ramakrishna alone and in meditation. He made Naren sit on the bed, then placed his right foot on his body. Here is Naren's account: 'Immediately, I had a wonderful experience. My eyes were wide open, and I saw that everything in the room, including the walls themselves, was whirling rapidly around and receding, and, at the same time, it seemed to me that my consciousness of self seemed to me to be the same thing as death.'

He cried out to Ramakrishna: 'Ah, what are you doing to me? Don't you know I have my parents at home?' At which the monk laughed loudly, touched Naren on

* Reprinted from *MD*, the medical newsmagazine, November 1963, Vol. 7, No. 11, through the courtesy of Dr. Félix Martí-Ibáñez, M.D., Editor-in-Chief.

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the chest, and brought him instantly back to normal. Utterly bewildered, the youth suspected that he had in some way been hypnotized.

On his next visit to the temple, Naren was determined to be on his guard against any attempt to mesmerize him. Ramakrishna took him aside to a garden house, and there went into one of his trances. He then touched Naren as before, and the youth, in spite of a strong will to resist, became completely unconscious. When he came to, Ramakrishna was passing his hand over his chest and smiling.

The monk later told some disciples that while Naren was in his trance, he had asked him many questions: who he really was, where he had come from, how long he would stay in the world. Said he: 'I made him able to enter into his innermost being and find the answers to my questions there.' He predicted that when Naren found out who he really was, he would depart from the world by his own effort of will.

After this experience, Naren became a frequent visitor at Dakshineswar, but while other disciples followed Ramakrishna with blind faith, Naren criticized and censured him, trying to prove that his power could be rationally explained. He took a course in medicine, giving particular attention to the nervous system, in an attempt to uncover the secret of Ramakrishna's trances.

In 1884, Naren's father died of a heart attack, leaving his family heavily in debt. As the oldest male member of the family, Naren was obligated by custom to support his kin. He trudged through Calcutta looking for work, stopped going to Dakshineswar, and made violent speeches against a God who permitted people to suffer. Rumours spread that he was consorting with disreputable people and frequenting brothels.

One evening, as he was returning from a round of job hunting, Naren collapsed on the veranda of a house and partially lost consciousness. In this state, he felt that screens were being lifted from his mind, that he now understood the harmony between God's justice and His mercy, and why evil existed within a benign creation.

He returned home in a new state of inner peace, convinced that he was not born for family life or for worldly enjoyments. He decided to become a wandering monk, but Ramakrishna persuaded him to continue to look for work and to pursue his religious exercises. He obtained employment in an attorney's office, translated some books, supported his family in uncertain poverty.

During his membership in the Brahmo Samaj Society, Naren had learned to believe in an impersonal deity totally divorced from the thousands of deities in Hinduism, a God without form; much of his conflict with Ramakrishna revolved around this theologic point. One night at Dakshineswar, he was overwhelmed by a feeling of intoxication, entered the temple of Kālī, and surrendered himself to the Divine Mother. Cried he: 'Mother, grant me discrimination, grant me detachment, grant me divine knowledge and devotion, grant me that I may see you without obstruction, always.' This acceptance of worship of God with form was the turning-point in Naren's spiritual life, his final devotion to his *guru*, Ramakrishna.

One day, Naren asked Ramakrishna: 'Have you seen God?' Ramakrishna replied: 'Yes, I have seen God. I have seen Him more tangibly than I see you. I have talked to Him more intimately than I have talked to you.' Said Naren later: 'For the first time, I found a man who dared to say that he had seen God, that religion was a reality to be felt, to be sensed in an infinitely more intense way than we can sense the world.'

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DISCIPLE

In the beautiful, jasmine-scented gardens of Dakshineswar, Ramakrishna educated his disciples in the essentials of Hinduism, showed them that religion does not consist of dogmas or creeds, but is an inner experience that respects all faiths, a vision that transcends, while it includes the physical world of time and space.

He gave Naren special exercises in study, concentration, self-discipline. Years later, Naren wrote: 'His faith and love bound me to him for ever. The Master was the only one who knew how to love and who really loved. Worldly people only feign love to gratify their own self-interest.'

In 1885, Ramakrishna suffered a haemorrhage in the throat: physicians diagnosed cancer. Against their advice, he continued to address crowds of pilgrims and instruct his disciples; as his body wasted away, he laughed and sang, told homely jokes. In the following year, he died.

His disciples resolved to enter monastic life: they had little money and few friends, and their first monastery was a dilapidated old house (midway between Calcutta and Dakshineswar) with cobras under the floor, which they rented cheaply, because it was supposed to be haunted.

Sometimes they had no food, at other times they ate boiled rice, salt, and bitter herbs. They lived in meditation and ecstasy, and visitors marvelled at their joy. So vivid was their awareness of Ramakrishna's presence that they joked about him; once Naren mimicked the *guru* going into *samādhi*, while the others roared with laughter.

THE JOURNEY

When his family began receiving assistance from his maternal grandmother, Naren, then aged 28, finally achieved his long-suppressed desire to become an itinerant monk. With staff and begging bowl, he and his fellow disciples wandered throughout the vast subcontinent, visiting shrines and places of pilgrimage, preaching, helping the sick, passing months of meditation in lonely huts. Sometimes they were entertained by wealthy devotees; more often they shared the rice and hard bread of the very poor.

During the three years of his wandering (1890-93), Naren acquired a true picture of India's hunger and wisdom, its economic misery and deep spirituality. After traversing the country from the snows of the Himalayas to its southern tip of Cape Comorin, Naren was convinced that India could be a force for the spiritual regeneration of the world if its own social conditions were radically improved. He had a vision of himself rousing the country, raising funds for schools and hospitals, recruiting and organizing thousands of teachers and workers.

AMERICA

In conjunction with the World's Columbian Exposition held in Chicago in 1893, there was organized a Parliament of Religions to bring together delegates from all the leading religions of the world. Naren heard about this, although he was vague about the date and the conditions for admission.

The Maharajah of Khetri provided him with a silk ochre robe and turban, quite unsuited for the American climate, paid his passage,* and gave him the monastic name of Vivekananda, meaning 'bliss of discrimination'.

He arrived in Chicago in the middle of July, discovered that the parliament was not being held until September, that the time for registering delegates had passed, and that no applications could be enter-

* With regard to this point and the next, please refer to *Prabuddha Bharata*, December 1968, p. 593ff.—*Ed.*

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tained without official references from some established religious body.

He wandered around Chicago, dazzled by the immensity of the buildings and the technologic marvels. Instead of hoarding his dwindling fund of money, he decided to go to Boston, which he had heard was a centre of American culture. On the train, he was befriended by a rich woman, who introduced him to Professor J. H. Wright, professor of Greek at Harvard. He wrote to the president of the parliament's delegates' committee, obtained Vivekananda's representation as a delegate for Hinduism, paid his return fare to Chicago.

Back in that city, Vivekananda was as bewildered as ever, spent the night sleeping in a packing case in the station. He wandered from house to house, attempting to beg as a monk does in India, had doors slammed in his face. Penniless and without food, he finally slumped on a pavement, resigned to the will of God. A woman in a house opposite surmised that he might be a delegate to the Parliament of Religions, gave him breakfast, and set him on the right track. At the parliament, people were awed by Vivekananda's vast forehead, strong jaw, huge penetrating black eyes, lion-like grace and dignity of bearing; many thought he was an Asian prince.

He was scheduled to speak in the first morning's session, but postponed his turn until the end of the day. (He later confessed that he had stage fright.) His first words, 'Sisters and Brothers of America', released a curious burst of enthusiasm: people stood up and cheered for several minutes. The music of his rich deep voice (compared to a cello) enthralled the vast audience. Where other delegates spoke of their particular sect, Vivekananda spoke of all gods, including them in the universal Being. Speaking of India and missionary work there, he declaimed: 'It is an insult to a starving people to offer them religion; it is an insult to a starving man to teach him metaphysics.'

He became the parliament's outstanding personality: newspapers headlined him, a lecture bureau signed him up for a tour. Like others in those days, Vivekananda had to face the rough-and-tumble of indiscreet publicity, well-meant but merciless curiosity, reckless slander, crude hospitality, foolish questions.

The main theme of his lectures was the universality of religious truth, a concept that appeared to be blasphemous to those who clung to Christian fundamentalism; such people were appalled by his doctrine of the oneness of each individual and nature with God. Said he: 'Look at the ocean and not at the wave; see no difference between ant and angel. Every worm is the brother of the Nazarene. ... Obey the Scriptures until you are strong enough to do without them. ... Every man in Christian countries has a huge cathedral on his head, and on top of that a book. ... The range of idols is from wood and stone to Jesus and Buddha....'

Once a group of Texas cowboys decided to test his publicized equanimity; as he spoke, they fired bullets past his head. Vivekananda went on imperturbably: 'I am divine; you are divine.'

He seldom spoke of his own personal cult of Kālī, or even mentioned Ramakrishna, whom he regarded as a divine incarnation. He was sophisticated enough to perceive that the concept of Kālī was too exotic for most westerners to grasp, and that the principles rather than the personality of Ramakrishna should be emphasized.

Vivekananda spent nearly two years lecturing in the United States, appearing chiefly in Chicago, Detroit, Boston, New York. By the spring of 1895, he was exhausted and in poor health; the diabetes which was to kill him in a few years had begun its insidious course.

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He broke away from the lecture circuit, began teaching small groups of people; with a dozen disciples, he retired for two months to the home of a devotee in Thousand Island Park on the St. Lawrence River, where he taught informally in beautiful surroundings.

He compiled four books (based on his lectures) describing in crystal-clear terms the principles of Vedānta philosophy and the disciplines used by Hindus to attain salvation. These books received respectful attention in intellectual circles: author William James and inventor Nicola Tesla were particularly impressed.

In 1896, he founded in New York the first of the Vedanta Societies of America; shortly thereafter, Harvard offered him the chair of oriental philosophy; Columbia offered the chair of Sanskrit, both of which were declined.

Vivekananda next visited England, on the first stage of his journey back to India. From England, he took with him several of his most faithful and energetic disciples, all of whom devoted the rest of their lives to carrying out his social and educational projects in India.

Most notable was Margaret Noble, headmistress of a school in London, deeply interested in social, educational, and religious questions. She was immediately captivated by Vivekananda's charm, energy, and dedication, but for a long time struggled against her feelings. Like Naren many years earlier, battling against Ramakrishna, she argued and resisted until, at 28, she was conquered and agreed to come to India.

Vivekananda was especially harsh with her, because he realized that she worshipped him: he forced her to Hinduize her thoughts, conceptions, habits, to forget the memory of her own past. She gradually adopted the food, clothes, language, and general outlook on life of India, at last accepted the fact that Vivekananda had destroyed a personal relationship to bestow on her an impersonal vision.

She took monastic vows and the name of Sister Nivedita (the first western woman to be received into an Indian monastic order), devoted the rest of her life to the education of Indian women and the cause of India's independence.

Among Vivekananda's numerous American disciples were Miss Josephine MacLeod, of Los Angeles, and Miss Christine Greenstidel (later, Sister Christine), of Detroit; these women were important in helping to popularize Vedānta in the United States.

HOMECOMING

Vivekananda landed in Ceylon in the middle of January 1897, and his journey to Calcutta was that of a returning hero. Thousands fell on the ground to touch his feet; groups of notables met him, led him through triumphal arches constructed in his honour. His countrymen had followed the accounts of his American lectures in the newspapers; they regarded his visit to the West as a symbolic victory far exceeding in its proportions the relatively small amount of money he had collected for his cause, or the number of disciples he had made.

No Hindu before Vivekananda had ever made Americans and Englishmen accept him on terms of a sincere well-wisher and friend, equally ready to teach and to learn, to ask for and to offer help.

To Americans and Englishmen, he had preached India's religious tolerance, her freedom of spiritual investigation, an ideal of total dedication to the search for God.

To Indians, he spoke severely of their sloth, their timid conservatism in manners and customs, held up for their imitation the efficiency of the American and the Englishman's energy and tenacity. Said he:

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'You have not the capacity to manufacture a needle and you dare to criticize the English ! Fools ! Sit at their feet and learn their arts and industries.'

When some orthodox Hindus accused him of eating beef and other forbidden food, he replied: 'Do you mean to say that I am born to live and die as one of those caste-ridden, superstitious, merciless, hypocritical cowards that you only find among the educated Hindus ? I hate cowardice. I belong to the world as much as to India.'

His call to the nation was: 'O India ! Forget not that the lower classes, the ignorant, the poor, the illiterate, the cobbler, and the sweeper are your flesh and blood. Without them, the whole country would stop functioning.' Famous phrase *Daridra Nārāyaṇa* (the Divine in the form of the poor) fired many Indians with faith and hope.

In 1897, he integrated the educational, social service, and religious activities of the scattered devotees of Ramakrishna into the Ramakrishna Mission, the disciples of which took an active part in famine and plague relief, founded hospitals and schools.

He also founded the Belur Math (monastery), a short distance downriver from the Dakshineswar temple, where monks of the Ramakrishna Order might in suitable surroundings learn to pray and meditate, teach and preach; he also established smaller monasteries in different parts of the country.

Vivekananda returned to America two years later: his second visit was less spectacular than his first, concerned chiefly with the development of small groups and the training of devotees. He returned to India by way of England and Europe at the end of 1900, exhausted and seriously ill.

Hydropexis caused him to swell from the waist down; parts of his body became so hypersensitive that he could not sleep. His physician forbade him to drink a drop of water for as long as possible: he held out for 21 days.

He was now weary of responsibility and longed for the peace of meditation. To a friend he wrote this revealing letter:

'I am glad I was born, glad I suffered so, glad I did make big blunders, glad to enter peace. Whether this body will fall and release me or I enter into freedom in the body, the old man is gone, gone for ever. Behind my work was ambition, behind my love was personality, behind my purity was fear, behind my guidance the thirst for power. Now they are vanishing and I drift.'

Some devotees say that Vivekananda's death on July 4, 1902, at the Belur Math was premeditated: for several months previously, he had released himself from responsibilities, trained successors. He ate his midday meal with relish, talked philosophy with his disciples, and went for a two-mile walk. In the evening, he passed into a deep trance, and thence imperceptibly into death, diagnosed as a heart attack. He was 39 years old.

PHILOSOPHY

Like all the great teachers of India, Vivekananda did not profess to be the formulator of a new doctrine; he merely interpreted India's religious consciousness as expressed in the Vedas some thirty centuries before Christ's birth. The spirit of India gave him the vision of a universal religion which would have no location in place or time, and would be infinite.

From Vivekananda sprang the inspiration that moved through Gandhi and Nehru into the present rebirth of India. Strong and valiant, he preached unity among all religions, which he pictured as the spokes of a wheel running to the common hub that is truth and liberty. His passionate mysticism was founded on man's faith in his immortal soul and on cultivat-

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ing courage and unselfishness as man's cardinal virtues.

Vivekananda worshipped the God who he believed existed in every human being. Said he: 'Never forget the glory of human nature. We are the greatest god that ever existed or will ever exist. Christs and Buddhas are but ripples on the infinite ocean that is I.' Revolutionary was his insistence that the poor were also divine and should be helped to realize their divinity.

For him, the spatio-temporal world was a lower order of reality, what the Hindus called Māyā, the relative. Contrary to traditional Vedānta doctrine that Māyā is pure illusion, which led to passivity among Indians and unconcern with social injustice, Vivekananda insisted that since the world is an aspect of God, ethical behaviour is important and the human condition meaningful.

Most widely read of his works in the West are the four books he wrote on *yoga*; they teach the techniques of the spiritual life, give insights into the nature of spiritual experience and an understanding of the Hindu religion and philosophy. Based on the lectures he gave in the United States, they provide a mixture of staggering profundity, serio-comic style, down-to-earth practicality.

The four 'royal highroads' of Vedānta are *karma-yoga* or work, *bhakti-yoga* or love, *jñāna-yoga* or knowledge, aided by *rāja-yoga*, or the science of inner mastery of the spirit. Vivekananda taught that through these *yogas*, man could attain freedom and the one and universal truth.

He summed up his work on *yoga* thus: 'Each soul is potentially divine. The goal is to manifest this divine within by controlling nature, external and internal. Do this either by work or worship or psychic control or philosophy, by one or more or all of these, and be free. This is the whole of religion. Doctrines or dogmas or rituals or temples or forms are but secondary details.'

THE LEGACY

Vivekananda's work continues in the more than 100 centres that bear his name in different parts of India and neighbouring Asian lands, particularly Burma and Ceylon. The Ramakrishna-Vivekananda Mission has its own hospitals and dispensaries, disaster relief apparatus, colleges and high schools, industrial and agricultural schools, libraries and publishing houses.

Monuments of Vivekananda's concern for the regeneration of women and the poverty-stricken masses include dozens of institutes for general and technical education; nurses training schools; maternity clinics; homes for invalid women; women's welfare centres; night schools for workers. There is no segregation by caste in the Mission schools; as Vivekananda envisioned, children of different communities learn to live together in mutuality of regard and affection.

Vivekananda's gospel has penetrated deep into South-East Asian life: uncounted millions have been influenced by his reinterpretation of ancient teachings focused on human brotherhood, energy in coping with daily life, courage and enterprise in dealing with rapid change, concern for the underprivileged.

Western interest in Hindu philosophy has been rising since the turn of the century: Tolstoy read and praised *rāja-yoga*; French author Romain Rolland wrote numerous books and articles on Vedānta, including full-length biographies of Ramakrishna and Vivekananda; the late Dr. Carl Gustav Jung explored Hindu metaphysics and symbolism.

Centres established by Vivekananda led the way for members of the Ramakrishna

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Order to disseminate Vedānta abroad; most famous of 13 such centres in the United States is the Vedanta Temple established in Los Angeles in 1938. Supporters include such literary figures as Aldous Huxley, Christopher Isherwood, Gerald Heard, John van Druten, John Yale, Henry Miller.

Appreciation by U. Thant, Secretary-General of the United Nations and until recently an active worker in the Ramakrishna-Vivekananda movement of Burma: 'Swami Vivekananda was the greatest spiritual ambassador in the history of Asia. In personality and mission, he synthesized West and East, action and contemplation.'

VIVEKANANDA'S MEANING FOR WOMEN

Mrs. Josephine Miller

The students of Vedānta will surely wish to retain something of the noble and generous spirit of Swami Vivekananda that seemed to unite us during the observance of his birth centenary. In this present time of moral chaos, his teachings have more significance now than ever before, especially his message for women. And, because women, of the East or the West, have a particular duty to nurture and harmonize the values of spiritual life, one facet of the great monk's genius could be most useful to them, today, tomorrow, and for the years ahead.

That he was a mystic, musician, poet, and much more has been affirmed by all who knew him. He was born Narendra Nath Dutta, the son of an attorney in Calcutta, India, on January 12, 1863. His schooling included western logic and philosophy, and he was not immune to a youthful period of agnosticism. Naren's awareness of his own magnificent endowments was complicated and confused until he had found and tested his Master, Sri Ramakrishna. Then, from the age of eighteen until his death at thirty-nine, his was the total involvement demanded by a great mission. From his tender solicitude for his widowed mother and the women of India to his stirring praise for American women, he never wavered as the greatest champion women have ever had. Swamiji alone among the religious teachers of his time or prior had the opportunity and the gift to meet and know well many women in many different parts of the world. As he flashed like a meteor through the last decade of the nineteenth century, he met famous artists, social leaders, and unknown housewives in Europe and the United States; among the famous, Emma Calvé and Sarah Bernhardt paid him homage, while the women who became great through knowing him are almost too numerous to count. As no other man is known to have done, he understood their strength, their passivity in the face of tyranny, their emotional sensitivity to the afflictions of others.

With his gift of prophecy, Swami Vivekananda doubtless knew how the sacrificial nature of their lives would increase as modern men became ever more engrossed in the financial pressures of an industrial age. His warnings to Europe and America of the looming storm-clouds to be encountered in their pursuit of materialism went unheeded by most of his listeners.

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Only women responded, for they perceived his reverence for God, life, and themselves. He was aware of the decreasing companionship between men and women, and foresaw that ambition and social demands would rule family life until men would literally drop dead in the race for gold or power. (Only shallow and indolent thinking insists that 'pampered' women demand such sacrifices, when the result is a span of lonely years for themselves. They are not guilty of such cruelty any more than they create wars and the machines with which to make wars.)

Always, Swami Vivekananda's great compassion led him to try to make the lives of women and the lives around them better: to consider the qualities that elevate them instead of the things that debase them. In a universal spirit, peculiarly his, he did this for all women. He thundered his disapproval of early marriage in India, demanding the emancipation of women and an end to their oppression. His awareness of the high position women occupied in Aryan society, as well as the matriarchal system among the ancient Dravidians, gave force to his words when he wrote admiringly of the strength of the Tibetan women of his time. In his words, 'Liberty is the sole condition of spiritual progress'. (His keen discernment led him to 'discover in Swiss peasant life and its manners and customs, resemblances to the mountaineers of Northern India'. [Romain Rolland: *Prophets of the New India*] It is interesting to note that, more than half a century later, Tibetans driven from their own country have, at the present time, made an excellent adjustment in Switzerland.)

American women, in their struggle for freedom, had unknowingly aided in the preparation of the atmosphere in which Swamiji was to speak to educated people in this country. In the early nineteenth century, a deep gulf existed between the mass culture of an immature country and a small group called 'The Transcendentalists'. Stifled by the materialistic pressures of industry and the Calvinistic tradition of New England, these young men and women sought and found new treasures in European and oriental literature. Led by Emerson and Thoreau, they were ready for the liberating thought of the Vedas in 1830, and soon after Thoreau proposed a joint 'Bible' of western and eastern teachings. Margaret Fuller, an amazing woman in any period, who was called a 'prodigy of erudition' by those who knew her, edited *The Dial* in 1840-42. There, Ellen and Caroline Sturgis expressed their denials of materialism in their poems, and translations from the oriental languages were published. Margaret Fuller was inspired to give a Vedāntic explanation of God before a group of women; the explanation ended with the words: 'I accept the Universe!' Possibly, stranger words had never been heard in the New England of her day, but in a few years Swami Vivekananda was to come to tell his students, 'Learn to recognize the Mother in evil, terror, sorrow, denial, as well as in sweetness and in joy'.

Those brave pioneer women were the recipients of condescension, admonishment, and criticism, as are the women of the West today. The so-called 'Image of Woman' is the target for writers and commentators in all areas of communication. Should she work at a job or stay at home? Does she use her new freedom of self-expression well, or is she too aggressive, becoming an Amazon avenging past subjection? Is she a good wife and mother, or should she accept the blame for an increasing divorce rate as well as the shocking increase in juvenile delinquency? Does she permit a male-dominated fashion business to dictate her dress and appearance, forcing her to buy more than she needs in an economy based on advertising and sales, and in its

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extremes, causing her to look ridiculous and unwomanly? Or, should she defy fashion and thereby injure industry and the economy?

These are some of the questions woman must answer, however confused and unaware of what is really expected of her sex. Frustrated by abuse or hollow praise, she often feels that she pleases no-one, old masters or new. She knows that, in many cases, she must work for a living; in other circumstances, she must work for fulfilment; and she also knows that she must work twice as hard for half the money paid a man. She is unsure of her own values in a rapidly changing world, and if well-informed, is apt to envy her sisters of the East who have the advantage of less devastating and rapid changes in behaviour and manner of living. They have not, to her extent, become the competitors of men in employment, thereby incurring hostility and rivalry, since one-third of America's forty million married women are now in the labour force. In the West, her numbers increase in mental institutions, just as her counterparts during the Middle Ages in Europe fled to nunneries. Modern devices of escapism are also numerous: they include alcohol, drugs, and a frantic search for youth and pleasure. Frequently, she shows no desire for rehabilitation and return to a man-made time of anxiety, a time of war and weapons.

Swami Vivekananda's words could give all women new hope as well as the courage to become their true selves: 'Women have suffered for aeons, and that has given her infinite patience and infinite perseverance. She holds on to an idea. It is this which makes her the support of even superstitious religions and of the priests in every land, and it is this that will free her; we have to become Vedāntists and live this grand thought; the masses must get it, and only in free America can this be done. In India, these ideas were brought out by individuals like Buddha, Śaṅkara, and others, but the masses did not retain them. The new cycle must see the masses living Vedānta, and this will have to come through women.'

He often spoke and wrote at white heat as he fulfilled his years of service; regarding other comments of his, it is safe to conclude that the present time *is* the new cycle. And if it is, changes and trends are manifestly bringing the masses toward a knowledge of the unity of being, the spiritual truth taught in the Vedas. America is no longer as free as it was when some of its citizens sought to undermine the Constitution and even the Bill of Rights, but women still have the opportunity to fulfil the destiny of which he spoke. And while doing this, they might remember that many cultures of the past have crumbled and disappeared when women allowed false gods and shoddy values to blind them to their real vocation: the preservation of moral and spiritual ideals. They would not strive alone, but rather with his help, for he said before his death: 'It may be that I shall find it good to get outside my body—to cast it off like a worn-out garment. But I shall not cease to work! I shall inspire men everywhere until the world shall know that it is one with God!'

Swamiji stated that Jesus and Buddha, bound by their times and customs, did not give woman a place equal to man. It is a matter of record that *he alone* gave equality to women in his work, for he knew that all things balance in the cosmic order; that only vanity causes either sex to assert superiority, because the relationship is—or should be—a complementary one. The further development of mankind must restore this long-lost truth in order that the sexes may dwell in harmony and truth and trust.

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The women in the past who responded to Swamiji's call became genuine women, so strong and inspired that they live on in their contributions after more than half a century has gone by. Sister Nivedita, Sister Christine, Sister Haridasi, the Mead sisters, Josephine MacLeod, and many others, with their various talents, shared a common ability to recognize the luminous quality of the great mystic. In their services to him and humanity, they became heroines who attained peace and freedom, having been born to comprehend, as Sister Nivedita put it, that 'The many and the One are the same Reality, perceived by the mind at different times and in different attitudes'. We may well remember the Mead sisters in California, of whom he wrote: 'Lord bless their hearts, the three sisters are three angels, are they not? Seeing such souls here and there repays for all the nonsense of this life.' And there was the beautiful tribute he paid them before he left their house in South Pasadena, the house which is today a memorial to him. 'You sisters have become a part of my mind for ever.' As one who knew Sister Lalita briefly in 1947, less than two years before her death, I am pleased to testify that the rare qualities he remarked were still evident. Even in extreme old age, she possessed great distinction of face, mind, and spirit with a gracious acceptance of life and living rather than the apathy one might expect of the nonagenarian.

Swami Vivekananda's praise of women was in keeping with his belief that 'love never denounces, only ambition does that'. He also believed that women could become 'lions instead of foxes, when no longer oppressed'. His suggestions and observations were so unobtrusively and gently given, they could almost go unremarked: such as the advice to balance spiritual aspirations through the intellect in order to avoid mere sentimentality; or to discover the relationship between the worker and the instrument in order not to identify with the latter. What could be more applicable to today's mechanized living, to avoid being shaped to the conformity of the machine? These ideas are as timely as though uttered last week, and so it is with his other comments.

The revelation of woman's spiritual and intellectual freedom continues today because such freedom is necessary to accomplish her own and man's regeneration. With the guidance of the revered and dedicated swamis of the Ramakrishna Order, founded by Vivekananda, selfless women at the Vedanta Centres in America today continue to serve with humility and charity in the tradition of the past. They have learned that 'Life is short, the vanities of the world are transient, but they alone live who live for others'.

All women, whether of the East or the West, when disillusioned with modern vulgarity, misunderstanding, and indifference, may attain a restored faith in life's meaning and purpose by reading the letters of Swami Vivekananda, and especially those burning words: 'I am glad I was born, glad I suffered so, glad I did make big blunders, glad to enter peace.'

The mother's heart, in the women of the dawning age, must be conjoined with the hero's will. The fire on the Vedic altar, out of which arose Sāvitrī, with her sacred calm and freedom, was ever the ideal background. But with this woman must unite a softness and sweetness, as of the south winds themselves.

SISTER NIVEDITA

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TRANSCENDENCE AND IMMANENCE IN VEDĀNTA

SWAMI SMARANANANDA

'Everything is defiled; Brahman alone remains undefiled', said Sri Ramakrishna. Again, he perceived consciousness or *caitanya,* the characteristic of Brahman, even in a blade of grass. On the one hand, the ultimate Truth is beyond the grasp of everyone, and on the other, It pervades everything. Theology calls the former 'transcendence', and the latter 'immanence'.

GOD BOTH TRANSCENDENT AND IMMANENT

To every religion, Godhead is either transcendent or immanent, or both, and saints and mystics who have trodden the path of spirituality in every age have sought the Divine in any one of these aspects. But for great prophets like Sri Ramakrishna, It is both transcendent and immanent. In Advaita Vedānta, we find that both these characteristics are attributed to Reality. In the Upaniṣads, Its description alternates between transcendence and immanence. Before we consider how this is possible, let us examine the two terms, transcendence and immanence, in some detail.

Even a rank materialist is filled with a sense of infinitude, of awe, a feeling of a 'far-away' something, when in front of any majestic aspect of nature—the ocean, the snow ranges of the Himalayas, etc. Every one of us, sometime or other, feels or catches a glimpse of the 'far-away', beyond the senses, beyond the world. This glimpse comes and vanishes so quickly that we hardly can give a second thought to it. The more intuitive among men 'feel' this something with greater intensity and call it God. For most of us, God is to be sought somewhere beyond, above the clouds. This explains why many pray with their faces turned towards the sky. All these just indicate that God is transcendent, beyond the world. This represents a sort of negative attitude: to deny the world, so as to seek God, the '*neti, neti*' of the Upaniṣads. This necessarily means a turning away from the created things in order to find the uncreated Source of all beings. No-one in the world believes in a God purely as a result of reasoning; reason is always supported by some amount of intuitive feeling. This fact directly brings us to the second question: Is God really far away then? If He is, then how do we have this intuitive feeling?

The idea of the immanence of Godhead can answer this question. The believer in the immanence of God will say: 'He is here and now. Where do you seek Him beyond the clouds?' The Upaniṣads assert in the same breath: '*Tad dūre, tadu antike*—He is far and He is near too.' He who believes in the immanence of God does not reject the world; only his vision of the world is a changed one. 'The quest of the Absolute is no long journey, but a realization of something which is implicit in the self and the universe: an opening of the eyes of the soul upon the Reality in which it is bathed. For them the earth is literally "crammed with heaven".' (E. Underhill: *Mysticism,* Methuen & Co. Ltd., London, p. 99)

These two conceptions of Reality, transcendence and immanence, seem to be two opposite poles. Though the majority of those who seek the Divine lean to one of these approaches to Reality, there are a few who adhere to both the methods. As Sri Ramakrishna used

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to say: 'The brick, lime, and brick-dust of which the stairs are made are the same brick, lime, and brick-dust of which the roof is made. The universe and its living beings exist on account of the Reality of Him who is known as Brahman.' (*The Gospel of Sri Ramakrishna*, p. 731, 1st edition)

THE CONCEPT IN THE UPANIṢADS

This fact that the Divine is both transcendent and immanent was fully realized by the Upaniṣadic seers. That is why we find the Upaniṣads full of paradoxical statements.

The early Vedic religion is pantheistic. The forces of nature are personified and given such names as Vāyu, Varuṇa, and so on. But in the Upaniṣads, there are no gods, only God, and He is the most abstract non-dualistic Brahman of the Advaitin. The process of this transformation must have been a long one. Man finds that even his surroundings defy understanding and explanation. His questions 'how' and 'why' remain unanswered. But something within him speaks of something greater, beyond the reach of the mind and the senses. That must be the cause of this universe: 'Brahman, whence these beings are born.' (*Taittirīya Upaniṣad*, III. 1) This universe of diversity must have sprung from a single source, from a single material by knowing which everything else becomes known, as by 'knowing one clod of earth, all that is made of earth is known'. But that primary material cannot be something inert. For who can mould It into this multiplicity? Therefore, the seer endows it with consciousness and a positive nature. What is the proof of this positive nature? 'Consciousness' (*caitanya*), say the Upaniṣads. When every luminous object has set, 'it is by the light of the Ātman that one sits, moves about, works and comes back'. (*Bṛhadāraṇyaka Upaniṣad*, IV. iii. 6) This light of the Ātman is of the nature of intelligence (*prajñānaṁ Brahma*).

We are all conscious of our own existence. We know we shall die one day; but the feeling that we shall live for ever never leaves us. It is because 'He is hidden in the cave of the little space in everybody's heart'. (*Taittirīya Upaniṣad*, II. 1) Nevertheless, when anyone tries to perceive Him through the mind or the senses—as everything is perceived in the world—He eludes his grasp. 'There the eyes do not penetrate, nor the words, nor the mind; He is other than the known and the unknown', says the *Kena Upaniṣad* (I. 3). He is known because He is our innermost Self. He is unknown because we are never aware of this fact. The veil of Māyā is very difficult to penetrate; therefore the search after a transcendent God. The Upaniṣads ask us to start this search by denying the things around us, which, though apparently substantial-looking, are really impermanent. 'Not this, not this' is the expression of the spiritual aspirant, who seeks the Truth outside of himself, outside the world around him. The *bhakta* obviously denies the worldly things to seek his God who is apart from himself. Only in the final realization does he realize his oneness with the Deity. Till then, he cannot love his *iṣṭa*, unless He is separate from himself.

The path of '*neti, neti*' need not be restricted to the *jñānin* who has to deny the things around him in search of his real nature. The *bhakta's* search after God is truly transcendental, while that of the *jñānin* has a semblance of the immanent concept even in the beginning, inasmuch as he seeks to know his real nature. Thus, the transcendence and immanence of Godhead can never be two water-tight compartments in any religion, least of all in Vedānta.

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The Upaniṣads conceive of the highest Reality as having two forms: *Dve vāva Brahmaṇo rūpe* (*Bṛhadāraṇyaka Upaniṣad*, II. iii. 1; see also Śaṅkara's commentary on *Muṇḍaka Upaniṣad*, II. i. 2). Here the Immutable that is devoid of all limiting adjuncts is describable only by such expressions as 'not this, not this', while the other immutable is Māyā, which has in itself the seed of name and form. The Highest is transcendent in Advaita Vedānta; its immanent form is its self-limited Māyā or Īśvara. '*Rūpaṁ rūpaṁ pratirūpo babhūva; tadasya rūpaṁ praticakṣaṇāya*—He transformed Himself in accordance with various forms; that form of His is for His revelation', says the *Bṛhadāraṇyaka Upaniṣad* (II. v. 19). In the *Gītā* (IV. 6), Śrī Kṛṣṇa says: 'Though I am unborn, of changeless nature, and Lord of beings, yet subjugating My Prakṛti, I come into being by My own Māyā.' Thus, this diffusion is self-chosen. His oneness or many-ness is within His power, *śakti*, which is called Māyā. Why this diffusion takes place cannot be explained. But that the transcendent Brahman alone is 'hidden in all beings' (*sarveṣu bhūteṣu gūḍhaḥ—Kaṭha Upaniṣad*, I. iii. 12) can be perceived by each soul of a 'pointed and fine intellect' (*dṛśyate tvagrayā buddhyā*).

The Upaniṣads emphatically repeat the need for every earnest aspirant to realize this all-pervading oneness of the transcendent God. He cannot be attained easily in His transcendent aspect, but He can be realized in His immanent aspect. 'He shining, everything shines.' 'All that is in front is but Brahman, the immortal Brahman is on the right, as well as on the left; above and below, too, is extended Brahman alone. This world is nothing but Brahman the highest.' (*Muṇḍaka Upaniṣad*, II. ii. 11) The *Śvetāśvatara Upaniṣad* (IV. 3) graphically draws our attention to the fact that He is everything: 'Thou art the woman, Thou art the man, Thou art the youth, and the maiden too. Thou art the old man who totters along, leaning on the staff. Thou art born with faces turned in all directions.' This Upaniṣad, particularly, emphasizes the immanent aspect of Brahman more than the transcendent: 'God who is one only is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness and He is the pure Consciousness free from the three *guṇas* of Nature.' (ibid., VI. 11)

The *Īśa Upaniṣad* begins by saying that 'All this should be covered by the Lord'. That God is inexpressible and beyond the human ken, but at the same time He is realizable here and now for the true seeker is the main theme of the Upaniṣads. Therefore it is that the *Muṇḍaka Upaniṣad* (II. ii. 7) asserts: 'When that Self, which is both transcendent and immanent, is realized, the knot of the heart gets untied, all doubts become solved, and all one's actions become dissipated.'

This dual emphasis of the Upaniṣads finds a place in all the systems of Vedānta, whether Advaitic, Viśiṣṭādvaitic, or Dvaitic. Śaṅkara, who often stresses the transcendent aspect, says in a beautiful verse:

Dṛṣṭiṁ jñānamayīṁ kṛtvā
Paśyet Brahmamayaṁ jagat;
Sā dṛṣṭiḥ paramodārā
Na nāsāgrāvalokanī—

'With one's vision cleared by knowledge and wisdom, one should perceive this world as permeated by Brahman. That alone is the most integral vision, not looking at the tip of one's nose.'

All the *ācāryas*, belonging to different schools, agree that God is not in some far-off realm, but realizable here and now through various means. The differences arise as regards the intellectual acceptance

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of this dual nature of Brahman. How can He who is beyond everything be immanent in the universe? The Advaitin answers: 'As the transcendent Being beyond all distinctions and differences, beyond the dualities of good and evil, of life and death, He is Brahman. As immanent in the universe, He is Paramātman, the supreme Self.' The Viśiṣṭādvaitin, qualified non-dualist, on the other hand, would take recourse to Pariṇāmavāda, and say that He has transformed Himself into all this variety we see around us. For the Dvaitin or dualist, the individual soul and the supreme Lord are always different. Thus, in a sense, God is always transcendent for the dualist. But a devotee who reaches *parābhakti* sees his Beloved in everything, as in the case of Pavhari Baba who declared when bitten by a snake, 'A messenger came from my Beloved!' But this attitude is not the monopoly of the Vedāntin. A Christian mystic says:

'You are seeking God, dear soul, and He is everywhere, everything cries His name to you, everything gives Him to you, He is at your side, around you, within you, and astride your path; He remains with you and you still seek Him! ... Ah! you are seeking the idea of God, while you possess His substance; you are pursuing perfection and it is there all the while in everything that comes to meet you. Your sufferings, your actions, your inclinations are, as it were, the sacramental species under which God gives Himself to you, while you are off chasing your sublime ideas. But God will not come to your house clothed in their splendour.' (Father Jean P. De Caussade, *Self-Abandonment to Divine Providence*, Burns & Oates, London, pp. 81-82)

THE MOST FITTING RELIGION FOR THE MODERN MAN

This twofold aspect of Vedānta makes it the most fitting religion for the modern man. The critics of Vedānta, both western and eastern, level one of the two charges against it that it is world-negating or that it is pantheistic. The transcendent and immanent character of Vedānta answers both these charges. Its immanent aspect proves its pragmatic value and refutes the charge that it is world-negating. If we can learn to see the same God everywhere, how happier this world would be! And by constantly reminding us that the ultimate reality is beyond the range of the senses and mind (*naiva vācā na manasā prāptuṁ śakyo na cakṣuṣā*), the Vedānta frees itself from the charge of its being sheer pantheism.

The Vedānta explains the sayings of Jesus, 'My kingdom is not of this world' and 'The Kingdom of Heaven is within you', better than sectarian theologies. Sri Ramakrishna and Swami Vivekananda, the prophets of our own times, have, after proving in their lives, preached that the Vedānta, if understood in its double aspect, can be made a practical religion. Sri Ramakrishna says: 'At first one discriminates, "not this, not this", and feels that God alone is real and all else is illusory. Afterwards the same person finds that it is God Himself who has become all this—the universe, *māyā*, and living beings. First negation and then affirmation.' 'One should attain Saccidānanda by negating the universe and its living beings. But after the attainment of Saccidānanda one finds that Saccidānanda itself has become the universe and the living beings. It is of one substance that the flesh and the shell and seeds are made, just like butter and buttermilk.' (*The Gospel of Sri Ramakrishna*, p. 321)

For Sri Ramakrishna, the transcendental idea of God was a lower, but necessary step to immanent vision of the Absolute. Therefore he says: 'There are three

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kinds of devotees: superior, mediocre, and inferior. The inferior devotee says: "God is out there." According to him, God is different from His creation. The mediocre devotee says: "God is the *antaryāmin*, the inner Guide. God dwells in everyone's heart." The mediocre devotee sees God in the heart. But the superior devotee sees that God alone has become everything; He alone has become the twenty-four cosmic principles. He finds that everything, above and below, is filled with God.' (ibid., p. 839) This is not crude pantheism. For Sri Ramakrishna, the world in itself is not something to be hated and rejected as evil. It turns evil when we look upon it as a place for gratifying our material desires. But when looked upon as the image of God, the whole vista changes without taking away the happiness from it; rather, a man of such realization derives greater happiness from his surroundings than an addict to sense enjoyment. It is by changing our outlook to things, in 'converting our currency' in Sri Ramakrishna's words, that the practice of religion becomes easy. When a widow complained to Sri Ramakrishna that she could not take away her mind from her little nephew and place it on God, Sri Ramakrishna advised her to look upon him as the embodiment of the boy Kṛṣṇa. The woman was thoroughly transformed into a religious character by following his advice.

The modern concept of humanism becomes logical and meaningful only in the light of this teaching about the immanence of God. Sri Ramakrishna himself brought home this idea to his disciple, Swami Vivekananda, by his cryptic remarks: 'Not *dayā*, (compassion), but *sevā* (service)' and '*Śivajñāne jīvasevā*—service of man, with the knowledge that he is God.' Indeed, it is this remark which gave the clue to Swami Vivekananda for developing and preaching his 'practical Vedānta'.

Swami Vivekananda's 'practical Vedānta' accepts this transcendent-immanent nature of Godhead. It is this which makes it the most suitable form of religion. 'The Vedānta system begins with tremendous pessimism, and ends with real optimism. We deny the sense-optimism, but assert the real optimism of the Supersensuous. The real happiness is not in the senses, but above the senses; and it is in every man. The sort of optimism which we see in the world is what will lead to ruin through the senses.' (*The Complete Works of Swami Vivekananda*, Vol. V, p. 283, 7th edition) And the Vedānta mainly emphasizes immanence: 'The theme of the Vedānta is to see the Lord in everything, to see things in their real nature, not as they appear to be.' (ibid., Vol. II, p. 312, 10th edition)

In a world where distance has been conquered to a great extent and the happenings in one corner of the globe cannot but affect the rest of the world, the preaching of the unity of all existence may not remain any more a remote metaphysical doctrine. At the political, social, and economic levels, the need is being felt more and more today to realize this 'oneness' of the world and to appreciate the 'other man's point of view'. At the same time it is being acknowledged more widely that a better standard of living alone cannot open the gates to a better way of living. For this, a recognition of the inner spirit of man, which binds all humanity by a single bond, is an inevitable necessity. Man can no longer remain an isolated speck in a corner of the earth, unaffected by what happens to his neighbour. In such a world what shape the unquenchable thirst for religion, which springs up again and again in most men, will take is a question that can best be answered only in the words of Swami Vivekananda: 'If there is ever to be a universal religion, it must be one which

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will have no location in place or time, which will be infinite like the God it will preach, ... which in its catholicity will embrace in its infinite arms, and find a place for, every human being from the lowest grovelling savage not far removed from the brute to the highest man towering by the virtues of his head and heart almost above humanity, making society stand in awe of him and doubt his human nature, ... which will have no place for persecution or intolerance in its polity, which will recognize divinity in every man and woman, and whose whole scope, whose whole force will be centred in aiding humanity to realize its own true, divine nature.' (ibid., Vol. I, p. 19, 11th edition)

The answer is a religion which has to be simultaneously transcendent and immanent. And in Vedānta we have such a religion under whose banner the whole of humanity can unite.

PROLOGOMENA TO A THEORY OF REALITY

Dr. (Mrs.) Sarasvati Chennakesavan

SCIENCE AND PHILOSOPHY

The present widening gulf between philosophy and the rapidly advancing sciences is very often deplored by thinking men. It is unhesitatingly affirmed that such a drift constitutes a grave danger to all civilization. Considering the state of philosophy in our country, I am afraid we are well on the way to a state of affairs which would bring about a collapse of all that is worthy in our philosophical tradition. The reasons are many and various. But here I shall concentrate on one aspect of the situation.

There can be no two opinions on the subject that philosophy and science are interconnected disciplines. A scientific enquiry will be of no use unless it stems from fundamental postulates. Similarly, we can no more talk of philosophical truths without taking into account the vast accumulation of knowledge of the empirical world provided by the sciences. Thus a true philosophy, in the academic sense, cannot afford to fly in the face of scientific evidence, nor can science produce illogical theories and be indifferent to philosophical values.

The philosopher in the West is very much aware of such interrelation between philosophy and science, as the history of philosophy down the ages shows. The ramifications of both modern philosophy and modern science bear ample witness to this fact. I am not so much interested here in the manner in which such a relation has become manifested. I am only interested in the fact that a *relation* exists. On the other hand, modern philosophy has not bothered much about providing a correlation between its ancient foundations and modern scientific developments. The reason, perhaps, is not far to seek. Traditional Indian philosophy is very much based on authority. The modern academic philosopher in India is, for most of the time, taken up with examining the related tasks of expounding authority and establishing his own particular point of view. The much more urgent problem of relating these ancient ideals with the more practical and technological problems of the day is overlooked. This naturally causes a rift in life. The common man, unable to reconcile the rapidly advancing scientific

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knowledge with the traditional philosophic ideas, puts them each in a separate compartment and leads a dual life. He is naturally more interested in that which gives him security, comfort, and pleasure in this life, here and now. Since traditional philosophy does not even make an attempt to vouchsafe for this, the young man of today fights shy of philosophy, and philosophy, thus, is becoming increasingly relegated to the few odd, old, and leisurely class of people. Whatever we may say to the contrary from platforms, the modern Indian is as much materialistic and technologically minded as his western counterpart. To satisfy such a restless mind and to re-lay the Indian philosophical foundations on a more up-to-date ground is, I believe, the most urgent task of the academic Indian philosopher of today. I believe that this can best be done by correlating Indian philosophic thinking with scientific theories of fundamental postulates. If it is maintained that Indian philosophy is idealistic, then we have to show how modern science, as exemplified in physics, tends towards an idealistic interpretation of matter.

It is not my contention that our traditional philosophy is contradictory to scientific knowledge of those times. Since there is no sure way of judging the worth of scientific knowledge of those dim past eras, we cannot correspondingly make any evaluation about the exact correlation between scientific theories of those days and our philosophical foundations. However, this much is certain : Indian philosophy is not rigid, although certain schools of thought would like to make it so. The development of the history of Indian philosophic thought shows that with the advent of the *nāstika darśana*, Indian philosophy blossomed out into a *pramāṇa śāstra*. Just so, with the advent of the atomic age, it is necessary for Indian philosophy to use scientific conclusions as a new *pramāṇa* t establish its conceptually thought out ont logical theories. In a very small and i adequate manner, I intend doing this in t following pages.

THE NATURE OF PHYSICAL REALI ACCORDING TO THE PHYSICIST

The scientist calls himself the spectat of the given. His field of work and obs vation is the immediately 'given'. As so as this claim of the 'spectator' is made b the scientist, his problems begin. An an ysis of the terms 'immediately given' sho that their meaning is deeply involved wi the meaning of the terms like 'memor 'thought', etc. The sensation that is r membered, and has consequently becom a part of our thought process, is that whi is observed by the scientist. This mak it almost impossible to draw a dividing li between sensation and memory, th making a definition of the 'immediate given' all the more difficult to arrive a However, it cannot be denied that t boundary between the 'external' an the 'internal' in sensation is so thi as to make it almost a continuous e perience. In other words, the scienti as the knowing subject and what h immediately observes are to a larg extent inseparable. The sensations a as much objective from the point o view of the knowing subject as the obje itself. That is why the scientist, whe pressed to define what is objective, slow surrenders his territory starting from th sense-organs, finally being compelled, by th logic of the process, to give up as *subjecti* all that he hitherto considered as obje tive. What then remains for him is wh the western philosopher would call as th *ego-sense* and what the Indian philosoph would designate as *aham*. It is a combi tion of the evidence of various sciences th has made the scientist arrive at this co

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clusion. The most important of them is physics. We shall see how this has come to be.

Till the end of the nineteenth century, the mechanistic view of matter helped the scientist to style himself as the objective experimentator. Newtonian physics gives us a world of masses and forces which move in absolute space and time and which the scientist presumably witnesses with his instruments. This majestic repose of ultimate matter made the movement of particles within it, which are being pushed and pulled, all the more enchanting and impressive by contrast, to the scientist. Laws of force and gravity became, anthropomorphically, gods controlling the motion of matter. Like gods, these laws, too, were supposed to be eternal, inviolable, and immutable.

The efficacy of the Newtonian mechanical laws in practical life is not doubted. But modern physics has travelled far beyond these laws and the metaphysical implications of this new set-up is of interest to us here. When later scientific discoveries proved the atom not to be a 'solid' mass, but a system of 'particles', of electrical charge, moving within a system at extraordinary velocities, the emphasis shifted from the indestructibility of matter in the solid form to the necessity of the force moving the 'particles'. In comparison with the size of the particle and the system within which it moves, the particles are said to be far apart from each other. That is, there is space in between these particles, although they exert an influence on each other. It is this characteristic of the spatial internal arrangement of the atom that raised the further problem of forces acting from a distance and apparently through vacuum. It is with this question that the mechanistic interpretation of the universe started to have its troubles.

A galaxy of brilliant physicists like Einstein, Bohr, and Heisenberg revolutionized the concept of mechanical matter and said that matter, in the last resort, is electromagnetic energy. A 'field' theory of inter-particle space was developed, thus building a basic picture of reality as a space-time continuum. A number of writers, both scientific and otherwise, have claimed that this theory of reality is not a physical theory of reality, but a metaphysical theory put forward to explain certain new physical concepts. This opinion is based, perhaps, on the fact that Einstein explained the world of forces, time, and space not in terms of simple externalities, but in terms of the knowing mind. Time and space are shown to be no more absolute entities, but factors intertwined with the mentality of the knower. Thus, the three absolutes of science, viz matter, time, and space, became dependent on the knowing mind, almost ringing the death knell of the mechanical materialism of the Newtonian era. A lifting hand is evidently forthcoming to an idealism of sorts as a philosophical theory. Edmund W. Sinnot, in his *Two Roads to Truth*, makes out a clear case for this statement. The following arguments support my contention that materialism, scientifically speaking, was and is a dying philosophy.

1. Materialistic science, till 1900, assumed that matter is three-dimensional and the sole reality. That which does not come within the scope of these three dimensions, viz mind and spirit, are not realities. Einstein's theory maintains that this clumsy brutish matter is really four-dimensional, which does not obey the laws of Euclidean geometry. The three-dimensional matter is the appearance of the much more subtle indefinable four-dimensional curved entity.

2. Secondly, events in such a four-dimensional, curved space-time continuum

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can only be understood in terms of a 'system of reference'. Such a system of reference is accepted to be the knowing mind. There is no more the unique 'present instant', as it was accepted by traditional physicists. This 'present instant' is a result of 'force' and/or 'field', which are neither 'things' nor 'matter'. Modern science accepts these as positive and *mental*. If individual scientists and those who follow them are reluctant to accept this conclusion, it is because of their tradition-bound training that a proper scientist must be a tough-minded empiricist.

3. If we use matter to mean something that has filled this universe since eternity to eternity, then relativism points out that matter is not conserved in this manner. Conservation of matter can be verified only if the principle of indestructibility of matter is verifiable. Modern physics tells of an effect known as 'packing effect'. This establishes the fact that the mass of an element actually decreases by tightening the structure of their atoms. Experimental evidence shows that there is a loss of mass when hydrogen atoms are transformed into a helium atom. When two hydrogen nuclei and two neutrons are packed tightly, the resultant helium nucleus is smaller in mass than its constituents. This loss of mass goes to show that there is a corresponding loss of matter. Thus, the bulwark of materialism that matter in the concrete state is indestructible has been disproved. With this, the principle of conservation of mass also receives a set-back.

4. It was believed that the motion of a material body was caused by forces which always act in a straight line. One of the tests provided to test the materiality of a body was to find out whether it was subject to such forces. Einstein's theory shows that the motion of bodies, specially the heavenly bodies, is not caused by gravitational forces, but by the very curvature of the intervening space, which is a non-material property. This non-material property is also described as a property of thinking-*cum*-space-time continuum. This is a logical mental state. Hence, our knowledge of things becomes the knowledge of mental states.

I have stated above that the system of reference is a mental state. We have to explain this. It must be remembered that all mental activity is based, in the first instance, on sense-impressions. These sense-impressions get a meaning and a content only when organized by a mind. It is in this sense that the system of reference is mental. It is really gratifying to a philosopher to find the scientist agreeing with him on the importance of the mental organization of sense-impressions to a knowledge of reality.

Such importance of the 'mental', in our knowledge of reality, is supported in a more effective manner by recent physics. Atomic physics tells us that the object is not a solid mass of matter, comfortable to the sensations, but mad whirling, pushing, and pulling units of energy, somehow held together to form an atom. The sub-units of the atom such as protons, neutrons, mesons, etc. are all energy-packed units moving at a very rapid rate. Even while making this statement, the physicists tell us that they are not absolutely correct, and find that they have no right to make this statement. Because, the movement of any particle can be judged only when the light reflected by it at different positions is perceived and interpreted by the seeing person. That is, the rate at which the particle moves must be very much less than the rate at which the rays of light reflected from the object can move, even when we use precision instruments. But when the rate at which the particle moves happens to be greater than the rate at which light waves move, then it is impossible to per-

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ceive the particle in motion. This is the position of the atomic movement. Hence, the only evidence we have for the existence of the particle itself is the trace of such movement left on X-ray films and the consequent deductions. Thus we are landed in a contradiction similar to the one formulated by Zeno. The evidence for the existence of the particle itself goes to show that it cannot be the evidence for the existence of the particle. 'Yet our minds can visualize such motions as easily as they picture a whirling stone. In spite of this freedom of our imagination, we could never see the electron. If it were to be seen, it would have to reflect or emit light and it takes time for light to be emitted or reflected. ... In this time the electron would have performed a million revolutions and the best which light could tell us is that the electronic position is a circular smear.' (H. Margenau : *The Nature of Physical Reality*, p. 41)

True to their nature, the scientists have tried various ways of explaining this contradiction in the very heart of the atomic structure. Some have said that these particles are not particles, but waves. Some have said that they are both waves and particles. Such speculations do not solve the problem of perception. It only transfers the difficulty elsewhere.

One important development in the attempts to solve this problem is the idea of the 'construct'. It is a truism that our knowledge of external objects is made up of both sensations and rationality. Although it is impossible to draw a demarcation between these two factually, yet it is quite possible to draw from our experience a conceptual distinction between that which is the result of sense-perceptions and that which is the result of reasoning. From the point of view of the physicist, we have seen how that which we experience as an external object is not really the same as that which we experience with our sensations. Philosophers like Bosanquet have said that the process of cognizing a tree as a tree involves sense-perceptions and a rational integration of such perceived sensations with remembered ideas. However this explanation may be, all these do not constitute the 'given' tree. Hence, mere 'integration' of data does not constitute a 'knowledge' of the object. The scientist tells us, in answer to this question, that the given is 'constructed', in accordance with certain rules. It is this sort of regulation that leads to the 'objectivity' of the object. This is what is called 'reification' of the object. In spite of such an explanation, the 'objectivity' of the 'object' is not really explained. On the other hand, what we have done is to indicate that when objectivity arises in experience, it is due to the nature of the passage from the immediately given to the *mental* concepts or ideas. Such a passage provides us with the 'constructs'. (ibid., chapter 4) The scientist maintains that there is a difference between 'constructs' and 'concepts'. The use of the word 'concept' gives rise to a dualism between my concept of an external object and the object. But the word 'construct' does not do this. The 'construct' is the 'object'. It is a unitary experience, and refers to the genesis of a knowledge of a tree in us. The main function of the construct is reification of sense-experience.

Whatever the scientist might say about the constructs, from the philosophical point of view, they must be logically feasible. In other words, their logical feasibility must be expressed in their capacity to be either subjects or predicates of logical propositions. This is very essential, since our knowledge is of constructs and the expression of knowledge is in language. Yet another metaphysical requirement for a construct is stability. If it

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were not so, then we may have to refer to a construct as a tree today and as something else tomorrow. Surely, we may not arbitrarily adjust theories to fit experience or vice versa. Thus, speaking from a physicist's point of view, a luminous sensation cannot be equated with an electromagnetic wave in one case and the quantum particle in another instance. But such a stability cannot be an absolute stability. Hence, by stability we mean that the integrity of the meaning of a construct should not be violated in differing applications. Consistency and non-contradiction at varying levels of understanding must form an essential part of the formation of a construct.

Our problem, then, seems to centre round the problem of constructs. The 'tree' as well as the 'atoms' are the rational termini of an analysis of sense-impressions. These are constructs, but constructs which are empirically verifiable by their consistency and applicability. Hence the scientist calls them as 'verifacts'. These verifacts are reality, the stuff of the universe. They are real, inasmuch as they have been found to work in experience.

While making the above statement, the scientist is very careful to point out that there is nothing in the nature of the construct itself *per se* which makes it valid or invalid. Nor is it true that the construct is a medium for revealing the already externally existing object. This dilemma brings us back to the original question: 'What is it that is immediately given?' We have now arrived at the cross-roads between materialism in the sense of realism and idealism, as far as science is concerned. If it is maintained that the data for the immediately given are the sense perceptions having their source in something that is out there, then it is a realism of sorts. The scientist is still not sure. More often than not, he would like to lean on this slender prop to keep his enquiries at the material level and show his tough-mindedness. This, he considers, is very essential for his existence. On the other hand, he has to contend with the harsh truth that the objects are no more external and it involves the knowing mind to a considerably large extent. Since sensations have neither stability nor objectivity, they can no more guarantee the externality of reality to the scientist.

IMPLICATIONS OF THE PHYSICIST'S THEORY OF REALITY

1. In the light of the foregoing analysis, the real world consists of constructs and that which stands in 'epistemic correlation' to it. The so-called concrete physical object is only a construct of the mind's reasoning capacity. If we were to stop here, we would be Berkeleyan subjectivists. So it becomes imperative to acknowledge the existence of entities in the atomic realm. These are supposed to be imperceptible, unknowable, problematic, statistical entities, which are some kind of energy. But what is this energy? Is it a particle or a wave? It is neither and it is both. We come to know of its existence through such contradictions, yet we are forced, by the very nature of our enquiries, to have the faith that, in itself, this something is far from contradictory. While we talk of the existence of such an atomic energy, we should constantly bear in mind that we cannot even assign a definite verifiable position to it at any given time. Evaluating all such evidence, we have to say that there is a reality, however it may be designated, which cannot be known by the ordinary means of knowledge possessed by man up to date.

2. At the same time, it is essential not to forget that the world of reality is not completely external, in the sense of 'out there', to the experiencing human person-

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ality. The coercion of the sense-data is not confined to the external, since such coercion is the felt coercion and deals with all aspects of man's life. We have already explained how the space-time-matter complex, of which man was supposedly a spectator, has become a probability for perception involving the spectator himself. Thus, the immediacy of perceptual experience is more internal than external. The 'given' is within experience. Experience always belongs to a person and, to that extent, is independent of physical location. That is, it is unnecessary, for purposes of evaluation, to say *where* experience is, as long as we are prepared to accept that experience *is*. While making this statement, I am aware that externality is involved to a large extent in experience. But the word 'external' is gratuitous, for what we mean by it is the objectivity, which, though apparently real, is not in fact so, since such objectivity is reducible to a series of formulae at the atomic level. The point I am endeavouring to make is that the significance of any experience is determined by its own inner structure. An experience to be true and significant must be characterized by consistency and non-contradiction. As we have already seen, these are the characteristics of verifacts as well. Thus the nature of reality is closely bound up with human experience, and what man experiences is the *appearance*, a *verifact* and a *construct*, but *not the real*.

3. This leads us to the most important conclusion of all. The nature of atomic reality is such that it is by itself neither true nor false. The statement that 'the electron is at position A' cannot be made, and if it is made, it is neither true nor false. It is not true since, as explained earlier, it cannot be verified. It is not false, as otherwise there can be no experimental evidence at all of its existence. The existence of the core of the atom is one of the imponderables and inexplicables of physical science. Yet, the appellations of 'true' or 'false' do have meaning and significance when we come down to the level of constructs.

All this goes to show that there are levels of understanding. One level is the indescribable, indefinable, unknowable atomic reality, and the other level is of appearances, constructs which are either true or false and which are the consequence of the nature and structure of the knowing mind.

4. It follows next that such a reality which is the cause of our constructs is monistic. If all the various elements of nature are reducible to one fundamental basic structural atomic pattern, then, indeed, we do have an ideal monistic interpretation of the universe. To add to this, scientists have agreed that the sum total of such energy is constant and that it can neither be created nor destroyed, although as appearances, it seems to be quantitatively increasing or decreasing.

5. Now arises the most important philosophical question. Why does this fundamental difference exist between that which is ultimately real and that which is the cause of the present, viz immediate experience. The scientist grants the difference, but maintains that the question 'why' does not come within the proper sphere of scientific enquiry. The world as it appears to us is not the same as it really is. Why it is so cannot be explained by ordinary human thought processes. This is the state of modern physics today.

CONCLUSION

The above enquiry was undertaken with a view to assessing where the metaphysical theories of Indian philosophy stand with reference to the scientific theory of reality. I am here going to draw some parallels between these two, with special reference to the Advaita school of thought. To some of these parallels, I am sure, traditional

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Advaitins would not give their approval. It is believed that since Indian philosophy is a *darśana*, its only aim and purpose is to direct the attention of the seeker towards the path of achievement of *mokṣa*. This is no doubt quite a necessary activity, yet the purpose of philosophizing is also to provide ways and means of understanding the nature of this world in which we have to live. I believe that our ancient Indian philosophers did make an attempt to provide man with the tools of rational thinking and conceptual theories of reality. They believed that an evaluatory understanding of the nature of reality is very essential for man before he could even begin to think of *mokṣa*. Conceptional theories of reality are there even today. But such theories have to be supported, to a greater or lesser degree, by scientific sanctions. In this context, it is necessary to examine if our ancient theories of physical reality could be supported by modern theories which have scientific sanction. The significant parallels are drawn below.

1. Both the physicist and Śaṅkara believe that the world as it strikes our sensations is not the ultimate Reality. (Radhakrishnan : *The Brahma Sūtra*, p. 235)

2. Both believe that the nature of final Reality is indescribable, indeterminate, and cannot be characterized as either true or false. The physicist maintains that the problem of verification arises only with reference to the constructs and verifacts and not applicable to the realm of nuclear reality. Similarly, Śaṅkara also says that Brahman, the ultimate Reality, simply *is*. It is in our knowledge that we refer this or that characteristic to it: 'The Real is neither true nor false.' (Radhakrishnan : *Indian Philosophy*, Vol. II. p. 505; also *Vedānta-paribhāṣā*, chapter I) It is only our experience of things that is either true or false.

3. It is interesting to note that both the physicist and Śaṅkara do not directly answer the question why such an indeterminable, unqualifiable, ultimate something appears as the determinate, qualified plurality of our empirical experience. 'Being part of experience, physical reality cannot function as the why of experience. Before it, the fact of experience remains an unfathomed mystery. ... Reality can have *no cause* in the physical sense of the word. This invalidates our phrasing of the question, but not its meaning.' (H. Margenau in *The Nature of Physical Reality*, p. 455) Compare the above with what Śaṅkara says in *Brahma-Sūtra-bhāṣya*, II. i. 14; II. iii. 30, 36; and II. i. 24-26) That such a duality exists in experience is not denied by either but both maintain that using the canons of normal reasoning, an explanation of this duality cannot be reached. People have been known to make the remark that according to Śaṅkara the world of experience is non-existent. But I think all that Śaṅkara was interested in showing was that the empirical world, as experienced by us was not the final answer to our quest of the nature of Reality. Later Advaitins have shown that the principles of non-contradiction and non-sublation are the means by which one can recognize the ultimate Reality. (*Vedānta-paribhāṣā*)

4. The most important affirmation, from the point of view of Advaita, made by the scientist is the importance of the knowing self in the knowledge process. Starting from Einstein, a scientific explanation of the nature of physical reality centre round the nature of the self either as an integral part of the methodology of acquiring knowledge or as the point of reference and the agent of reification of sensations. In a similar manner, the Advaitins maintain the importance of the self in the knowing processes. They say that even the world of empirical objects is considered to be independent of individual consciou-

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ness, still their meaning for existence and value as an existent is entirely dependent on the knowing person. The individual self is not only the active agent of activity, it is also the witnessing Self. (*Brahma-Sūtra-bhāṣya*, I. i. 4) If the processes of gaining knowledge were to be correlated to purely mental and physiological brain processes, then it would be confining knowledge to mere formal consistency. But knowledge or *jñāna* is not only such formal consistency, as there is the discriminating, co-ordinating, evaluating self as the source of all knowledge. It is this point that we find repeatedly emphasized in many Advaita writings.

5. I would not be doing justice either to Advaita or to modern science if I do not indicate that in the field of concepts of empirical usage like time, cause, and probability, there is quite a striking parallelism between these two. Both maintain the utilitarian aspect of such concepts. But when it comes to the nature of their ultimate reality, both withdraw their support. The scientist maintains that in the heart of nuclear existence, the import of these concepts change so much that they almost become self-contradictory principles. The scientist, because of the empirical nature of his approach, is willing to live with such contradictories, using each in its own sphere of application. But the Advaitin maintains that this very contradiction involved in these concepts makes them unfit to be ultimately real.

K. C. Bhattacharya maintains that, unlike a scientific hypothesis, a philosophic hypothesis cannot be verified. He goes on to say that 'the romantic philosophy that has sprung up round the physico-mathematical theory of relativity' is an instance of the 'confusion of science with philosophy'. (Quoted by D. M. Datta in his *Contemporary Philosophy*, pp. 127-8, 2nd edition) This is true when philosophy tries to give counter hypothesis to scientific hypothesis about the nature of reality. My contention is that even if the field of philosophy is metaphysical in the real sense of the term, still it can scarcely afford to go contrary to scientific truths. It may be said there is no such thing as a final scientific truth, and philosophy has nothing to do with such a half-way house. Such a contention would be suicidal to philosophy. Philosophical truths have to be ratified at the bar of reason. This can be done when philosophical, deductive, and intuitive hypotheses are examined in the light of logical and scientific hypotheses. The whole burden of my paper has been this: I have tried to show how the great intuitive truths revealed by Advaita seers are not in contradiction with scientific hypotheses when they are juxtaposed. I fervently hope that I have succeeded, at least in certain measure, in my attempt.

Reality is one in this sense that it has a positive nature exclusive of discord, a nature which must hold throughout everything that is to be real. Its diversity can be diverse only so far as not to clash, and what seems anywhere cannot be real. Appearance must belong to reality, and it must be concordant and other than it seems. The bewildering mass of phenomenal diversity must somehow be at unity and self-consistent; for it cannot be elsewhere than in reality, and reality excludes discord.

F. H. Bradley

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NOTES AND COMMENTS

IN THIS NUMBER

With this number, *Prabuddha Bharata* enters the seventieth year of its publication. On the advent of the New Year, we offer our cordial greetings to our readers, contributors, sympathizers, and all those who have obliged us by their help and co-operation.

'Militant Mystic' is an appreciative study of Swami Vivekananda by Dr. Félix Martí-Ibáñez, M.D., Publisher and Editor-in-Chief of MD Publications, Inc., New York, and is reproduced here from the November 1963 issue of *MD*, through the courtesy of Dr. Ibáñez. We are deeply grateful to him for granting us the necessary permission. Dr. Ibáñez is a man with wide interests. Besides being an outstanding physician, he is an erudite scholar, a prolific writer, and an author of distinction, and has to his credit a number of literary productions—short stories, novels, travelogues, and essays on a variety of subjects. Medicohistorical papers by him have been published in journals throughout the world, and he is now writing a tetralogy on the history of medicine. The first two books in this series, *Centaur: Essays on the History of Medical Ideas* and *Men, Molds, and History*, were published in 1958. The other two volumes, *The Future Fabric of Medicine* and *A Prelude to Medical History*, are forthcoming. *MD*, the medical newsmagazine, which he founded, has a circulation of about a quarter of a million among physicians, and more than a million readers. Explaining the circumstances that prompted him to prepare the present article on Swami Vivekananda, Dr. Ibáñez says in one of his letters to us: 'Swami Vivekananda has been a spiritual guide and inspiration to me throughout my life. I have written about this great man extensively, and I also lectured on him many times in Spain several years ago. I am pleased to enclose a copy of one of my recent essays "My Great Companions", in which I explain my reasons for revering Vivekananda as I do, I had planned to include an article on Swami Vivekananda in *MD* for some time, as I deeply wish to bring his inspirational life to the attention of our readers ... It is my hope that our readers will benefit from our article on Swami Vivekananda and that perhaps through us others will be introduced to him for the first time and become interested in his teachings.'

In her article on 'Vivekananda's Meaning for Women', Mrs. Josephine Miller of Warwick Blvd., Kansas City, Missouri, U.S.A., points out how Swami Vivekananda's words could give all women new hope and courage to realize their true selves.

In his article on 'Transcendence and Immanence in Vedānta', Swami Smarananda, of the Ramakrishna Order, makes an attempt to resolve the contradiction involved in describing God as being transcendent and immanent at the same time.

Dr. (Mrs.) Sarasvati Chennakesavan, M.A., Ph.D., Reader in Philosophy, S. Venkateswara University, Tirupati, Andhra Pradesh, presided over the History of Philosophy Section of the Indian Philosophical Congress at its thirty-seventh session, held at Chandigarh in December 1963. 'Prologomena to a Theory of Reality' is the text of her presidential address on the occasion. In her scholarly paper, she attempts to show how philosophy and science find a meeting-point in the doctrine of Advaita Vedānta and in the realization of the truth enunciated by it.

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REVIEWS AND NOTICES

SIKH MYSTICISM: THE SEVENFOLD YOGA OF SIKHISM. By Dr. Mohan Singh Uberoi Diwana, M.A., Ph.D., D.Litt., Retired Head of the Panjabi Department, Panjab University, P.O. Khalsa College, Amritsar. 1964. Pages 72. Price not mentioned.

Despite the non-attractive get-up, any number of printing mistakes, coinage of uncalled-for words, and the sketchy treatment, the booklet is a good treatise on Sikh mysticism. The value is enhanced by parallel citations of relevant passages from the works on mysticism by H. C. Warren, Billy Graham, Prof. A. Schimmel, Christmas Humphreys, Edward Conze, N. D. Lewis, etc.

Transcending the prohibitions of orthodoxy, if any, we have here for the first time the essence of the *Ādi-Grantha* and the songful mystic experiences and ethical exhortations of Sikh Gurus like Nānak, Arjundev, Amardas and so on, which are quite Advaitic in trend and approach the Ultimate, firstly, in the form of the Guru, and next, as the Absolute in *sāti-pati bhāva*. These are ecstatic even in their English garb. In Sikhism, as in *Viśvasāra Tantra*, the *guru* and the Lord are one and the same.

The goal of Sikh *yoga* has been defined as an identification with the Lord Viṣṇu (and His manifestations) and His creation, through a sevenfold *yoga* of identity with '*guru*' (preceptor), 'life' (world), 'naturalness' (*sahajatva*), 'nature' (*prakṛti*), 'order' (divine will and *ṛta*), '*nāma-japa*' (repetition of Lord's names), and '*saṅkīrtana*' (*bhajana* on Lord's qualities), and '*dhyāna*' (meditation) on the 'Word' (Lord's commands).

P. Sama Rao

DEVĪ PŪJĀ. By Sri T. V. Kapali Sastry. 1962. Pages 30. Price Re. 1.

JAPA. By Sri M. P. Pandit. 1961. Pages 41. Price Rs. 2.

Sri Aurobindo Ashram, Pondicherry.

The authors of the above two books are both eminent *sādhakas* of Sri Aurobindo Ashram, Pondicherry. The author of the *Devī Pūjā*, a learned Tāntric *sādhaka*, has in his tiny booklet elucidated, with iconographical details, on *Devī-māhātmyam* in the triune manifestations as Mahākālī, Mahālakṣmī, and Mahāsarasvatī; and in this connexion, has explained the why and wherefore of the adoration of the Devī during Dasarā.

The second book, though tiny, deals with all the aspects of *japa* in brief, and is full of practical wisdom. It is a must to every *sādhaka*, though the cost is prohibitive.

P. Sama Rao

THE GITA AND INDIAN CULTURE. By H. H. Sri Jaya Chamaraja Wadiyar. Orient Longmans Ltd., 17 Chittaranjan Avenue, Calcutta 13. 1963. Pages 68. Price Rs. 3.

The booklet under review contains two essays from the pen of the scholar-statesman Sri Jaya Chamaraja Wadiyar, the ex-Maharaja of Mysore. His theme is that Indian culture has a spiritual basis which is its strength and rallying point. The *Bhagavad-Gītā*, as the epitome of the great spiritual and cultural heritage of India, offers within a short compass a whole philosophy of life which has directly or indirectly influenced Indian thinking through the ages. The author feels that this rich treasure of wisdom as propounded by the *Gītā* is the palliative for the dividing forces of materialism that are at work in the modern world. The *Gītā* offers a unity which is the inner core of every man and the focus of all human endeavour. We hope that its 'message of hope and peace' will be heeded by a 'distraught and materialistic world'.

S. S.

RESURGENT INDIA. By Sisir Kumar Mitra. Allied Publishers Private Ltd., 17 Chittaranjan Avenue, Calcutta 13. 1963. Pages 432. Price Rs. 26.

The darkest period in India's history came to an end in the nineteenth century when, with the impact of the West, the sleeping leviathan began to rise. But this awakening started in a humble way and began with religion, as it had always happened in the past in India's history. With Raja Ram Mohun Roy, we find the sprouting of this resurgence, but it is the spiritual impetus that was given by Sri Ramakrishna and Swami Vivekananda that set in motion a many-sided flowering of the national genius.

The author of this monograph, an ardent follower of Sri Aurobindo, makes a 'brief survey of the main lines of India's historic evolution' through the biographic medium. And nineteenth-century India provides him with ample material to work upon. The life and work of each one of the personalities he describes can fill a huge volume. But he admirably tells the story of these pioneers of India's modern resurgence, and shows how each contributed to the awakening in one aspect of India's life or the other.

The author considers that the finale of this resurgence was reached in Sri Aurobindo, and describes

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his life and work in some detail. While everyone would join with him in his homage to the great seer of Pondicherry, it is presumptuous on his part to consider Sri Aurobindo the 'last of the *ṛṣis*'. No-one can deny the rightful place due to Sri Aurobindo in the political and spiritual awakening of this country. But to say that his life is the final 'coming of the Kingdom' is to be blind in one's admiration. Nor are the reasons adduced by the author (Preface, p. iii) for ignoring altogether persons like Mahatma Gandhi, who appeared on the Indian scene almost at the same time as or immediately after Sri Aurobindo, justifiable. At least a bare mention of them should have been made.

The book is written in a vigorous style, and will be useful to everyone interested in the modern spiritual and cultural history of India.

S. S.

THE SACRED BOOKS OF CHINA: THE TEXTS OF TAOISM (IN TWO PARTS). TRANSLATED BY JAMES LEGGE. Dover Publications Inc., 180 Varvick Street, New York 14, N. Y., U. S. A. Pages 396 and 336. Price each volume $ 2.

Among the three major religions of China, Taoism is considered the oldest. It existed even earlier than its great philosopher Lao-Tze, about whose existence and work, *Tao-Te-Ching*, scholars have always disputed. Nevertheless, it is an important and influential book of perennial interest. Its message can appeal to us today, as it did when it was written 3,000 years ago. 'Its ideas are among the most fascinating in the history of thought', says Will Durant, the famous historian.

Therefore, the republication from plates of the valuable translation of *Tao-Te-Ching* of Lao-Tze and the writings of his follower Chuang Tze by James Legge is a welcome one. The series of translations of 'The Sacred Books of the East' which the great Max Müller gave to the world have remained out of print for quite a long time. Messrs Dover Publications deserve our congratulations for making these available to the world again in a much cheaper, yet durable and beautiful edition.

S. S.

SANSKRIT

VEDAMŪRTI ŚRĪRĀMAKṚṢṆAH. BY SWAMI APURVANANDA. General Secretary, Swami Vivekananda Centenary, 163 Lower Circular Road, Calcutta 14. 1963. Pages 299. Price Rs. 3.

The book contains full-length biographies of Sri Ramakrishna as well as Sri Sarada Devi, the Holy Mother, written in lucid Sanskrit. This is the first time that the biographies of these two great personalities have been published in Sanskrit, and the author deserves the gratitude of all lovers of Sanskrit for this pioneering effort of his.

BR. MEDHACHAITANYA

HINDI

BHĀRATĪYA MANOVIJÑĀNA. 1963. Pages 148. Price Rs. 9.

NṚTATTVA TATHĀ SAMĀJADARŚANA I. 1963. Pages 178. Price Rs. 8.

Akhila Bharatiya Darshan Parishad, Faridkot, Punjab.

Continuing their commendable efforts towards the dissemination of modern philosophical thought among the Hindi reading public, the Akhila Bharatiya Darshan Parishad have brought out these two volumes of select contributions from competent writers in the field.

The *Bhāratīya Manovijñāna* deals with Indian psychology and contains weighty articles on the nature of mind according to *Yoga-vāsiṣṭha* by Dr. B. L. Atreya; *Antaḥkaraṇa* and its functions in the *Mahābhārata* by Professor Bedekar; the place of *pratyakṣa* in Indian psychology by Professor Pandya, etc. Papers on psychology in Indian Ayurveda, Yogadarśana, and Tantra are some of the articles of interest. Professor Dravid's survey of the development of psychology in the Indian tradition is informative.

The second book has a wider range, and contains papers from Indian and foreign writers (rendered in Hindi) bearing on sociology, economics, history, Toynbee's theories of civilizations, etc. Sri Indra Deva writes interestingly on the subject of the influence of modern social developments on Indian folk-songs.

M. P. PANDIT

SANSKRIT-ENGLISH

PRATYABHIJNĀHṚDAYAM. SANSKRIT TEXT WITH ENGLISH TRANSLATION AND NOTES. BY MR. JAIDEVA SINGH. Motilal Banarsidass, Bungalow Road, Jawahar Nagar, Delhi 6. 1963. Pages 170. Price Rs. 10.

Pratyabhijñā or self-awareness is a basic principle of the Kashmiri Śivādvaita philosophy. This school enables the individual to recognize his true nature as Śiva and to make him aware of his reality. This is done by prescribing a certain discipline, and the school is known as the Pratyabhijñā school. The source book is known as the *Ādhāra-kārikā*, the

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verses of an Advaitic character being recast by Abhinavagupta to suit the new philosophical and theological terminology. A compendium of the school was later made in the tenth century A.D. by an Andhra called Kṣemarāja; and his text is *Pratyabhijñāhṛdayam.*

Mr. Jaideva Singh has edited the text with an introduction, translation, and notes. In the introduction, we are told of the Advaita Śaiva philosophy of Kashmir. Originally, the Tantras, on which this philosophy was based, were not Advaitic, but dualistic. They were largely recast and rewritten under Advaitic influences. The new Śivādvaita philosophy was never forgotten in our country, since it continues to be practised till this day in South India.

Kṣemarāja's work is non-polemical. It is a kind of valuable digest, and it occupies a place similar to Sadānanda's *Vedāntasāra.* The important tenets of the school are given clearly and unambiguously. The text is a useful introduction to the philosophy of Kashmiri Śaivism. The introduction of Mr. Singh offers a brief but clear outline of this school.

The translation is not happily done. *Citiḥ svatantra* is rendered as absolute *citi,* for the word '*svatantra*' is taken as adjective, which it is not. It should be 'consciousness which is free'. *Citiḥ* is merely consciousness. If we are to rely on other texts, it may mean self-consciousness, but not universal consciousness. Such, again, is the faulty derivation of *bindu* from the root *vid.* The philosophers of the Pratyabhijñā have been great grammarians, rhetoricians, and critics. We should therefore desist from such derivations.

Mr. Singh's book needs a careful revision. It would provide the incentive for a more authentic rendering. Till then, we welcome it as a good addition which ought to be used cautiously.

DR. P. S. SASTRI

MARATHI-BENGALI

ŚRĪŚRĪRĀMAKṚṢṆAKATHĀMṚTA. BY SWAMI VISWAKARMANANDA. Sri Ramakrishna Advaita Ashrama, Varanasi 1. 1964. Pages 224. Price Rs. 2.25 P.

Śrī Rāmakṛṣṇa Kathāmṛta, an intimate record of the day-to-day talks of Sri Ramakrishna Paramahamsa with devotees and disciples by M. (Sri Mahendranath Gupta) in Bengali, has deservedly come to occupy the front rank in the spiritual literature of the world. It has been translated from the original in Bengali in several languages, but understandably the full savour of the original is bound to be missed in the translations. It is in order to reach this to the Marathi reading public that Swami Viswakarmananda has brought out this volume, reproducing the Bengali text in Devanagari script and giving, in the footnotes, Marathi equivalents to such Bengali terms as are unlikely to be understood by the Marathi readers. It is an interesting experiment tried on the basis of Sanskrit being the common base of both the languages. For the first two sections, the writer has given close Marathi translations, sentence by sentence, and for the rest he has supplied notes in Marathi and English.

While welcoming the attempt, I am constrained to observe, however, that the scheme is somewhat complicated and does not conduce to smooth reading. It would have been better to give the Bengali text and a full Marathi translation side by side, on the opposite pages. That would have enhanced the value of the book by helping the reader to both grasp the subject and learn the languages.

The book covers the talks from February 26, 1882 to November 26, 1883. The author has added helpful notes reproducing passages from the scriptures referred to in the talks.

M. P. PANDIT

BENGALI

NARENDRANĀTH HOYITE VIVEKĀNANDA. BY SWAMI SHRADDHANANDA. Sri Ramakrishna Kutir, Chilkapeta, Almora, U.P. 1963. Pages 198. Price Rs. 4.80.

The greatest work of Sri Ramakrishna was to transform the erstwhile Narendranath into Swami Vivekananda, who was to accomplish his work in the world. The author presents the story of this transformation in a lucid and interesting manner. The various phases in the development of the character and personality of Swami Vivekananda and his contribution in the reawakening of India are graphically dealt with. Vivekananda waged an incessant struggle against the evils of caste system, economic dependence and seclusion of women, and the poverty of the masses. In a people whose spirit was broken under the crushing weight of political tutelege, he inspired a new hope and faith, and prophesied a great future for India. The prophet of this new hope and promise was the God-intoxicated simple villager, Sri Ramakrishna, and his handiwork was Vivekananda, whose life and character is of historic significance. The author deserves our hearty congratulations for bringing out this work.

DR. P. N. MUKHERJEE

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NEWS AND REPORTS

OBITUARY

We are sorry to announce the passing away at S. S. K. M. Hospital in Calcutta, on the 15th December night last, of Swami Vimuktananda, the Founder-Secretary of the Ramakrishna Mission Saradapitha, Belur. His body was cremated at the Belur Math premises on the bank of the Gaṅgā next day noon. He was 64.

The Swami was a disciple of Srimat Swami Shivanandaji Maharaj and joined the Ramakrishna Order in 1922. He worked at different centres of the Ramakrishna Mission, viz Vrindaban Sevashram, Mayavati Advaita Ashrama and its Calcutta Branch where he was its manager for a few years. At the instance of the Mission authorities, he organized the Saradapitha at Belur which has since developed with its ramifications into a monumental educational institution. The Saradapitha is now running a three-year Degree College, a B. T. College, a Polytechnic, and a Junior Technical School among other institutions. These institutions bear eloquent testimony to the service and sacrifice of this Swami in the cause of the country. He was a Trustee of the Belur Math and a member of the Governing Body of the Ramakrishna Mission. He was also a Trustee of the Advaita Ashrama. In his death the Math and the Mission have suffered an irreparable loss. May his soul rest in peace!

SWAMI VIVEKANANDA'S BIRTHDAY

The 103rd birthday of Swami Vivekananda falls on Saturday, the 23rd January 1965.

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PRABUDDHA BHARATA

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उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

Arise ! Awake ! And stop not till the Goal is reached.

——:o:——

LETTERS OF SWAMI SHIVANANDA

(58)

Chilkapeta
Almora, U.P.
10 October 1915

Dear—,

I am in receipt of your affectionate letter. Convey our heartfelt love and blessings to the devotees there. Our meditation and prayer here have, by the grace of the Lord, no other purpose in view than the welfare of the people the world over. The moment we sit to repeat the name of the Lord and meditate on Him, the feeling rises in us: 'Lord, may you bring about the welfare of the world—you who are the embodiment of pure mercy !'

The Lord, to be sure, is ever existent; the Vedas and other scriptures, too, are ever there; the places of pilgrimage are also ever present, yet there is a decline of righteousness. The understanding of all the people and the nations becomes clouded, and at that moment, the Lord, out of His motiveless mercy, incarnates Himself; otherwise there is no way of redeeming the world. This is the evidence of history, and in the present age, Sri Ramakrishna, the embodiment of mercy, and his own inherent Power Sri Sri Ma (the Holy Mother Sri Sarada Devi) and the retinue of his followers headed by Swami Vivekananda have come for the welfare of the world only. What more shall I write ? ...

Your sincere well-wisher,
Shivananda

(59)

Chilkapeta
Almora, Uttar Pradesh
12 October 1915

Most Beloved Baburam Maharaj,

I feel highly gratified on receiving your long letter giving all the information in detail. This is indicative of your kindness and love. Mind becomes dry

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if I don't get such letter from you for a long time. The Master's grace transcends all limitations and barriers. The current of his mercy moves with great velocity and force—even a downward drift is drawn upwards. The 'pumping system' that is at work now has surpassed the limits of natural laws. There is a fight going on with science and nature. What to speak of this hill, the current of your love passes over the unsurmountable and intractable mountain of *avidyā* even, and makes the ordinary mortal's life blessed. You have all truly understood the Master alone to be the doer—there is no doubt about it. You are all chiselled out of his hands—how can the sense of being the doer arise in your minds? Never. The egoism in you all is the egoism of the servant, the egoism of the child, the egoism of the devotee—not so much the ordinary harmful egoism. Your letter, full of advice and instruction, has been very pleasing to me. You were no doubt speaking to your own self; but I felt as if you were addressing those ambrosial words of the Master to myself. If I get such letters from you at times, I shall derive indescribable bliss and encouragement. There is life in what you all say. If the words are not vibrant with life, they do not kindle our hearts. ...

C. R. Das has come here with his family; he will go to Mayavati. ... Poor Frank's liver is very much upset; with the result, he is unwell from the last so many days. Moreover, the poor fellow has no money with him; Mother Sevier gives him something. But his nature has become very fine now—his mind has turned towards prayer and other spiritual practices. He has a great desire to spend some days at the Math and Calcutta this time. ...

Hari Maharaj continues to be in the same condition. At this season in the Math, you should be a little careful about your health—this season is very bad there. ... Accept my heartfelt love and salutations, as also Hari Maharaj's. Kindly write now and then letters of affection and love.

Servant—Tarak

PS. One day, the Master was conversing with a Marwari devotee seated in his room at Dakshineswar. After a little discussion on the topic of attachment, the Master told the devotee in the end: 'All the modifications (*vṛttis*) of a *sādhu's* mind drop off, except one, namely, compassion.' In our language, we call it love, by which the Lord binds together for ever the devotees of various temperaments and, overcome by which compassion or love, He bodies Himself forth in every age, undergoing much suffering, and brings about the welfare of humanity; and but for which the welfare of the ordinary mortals of the world can never come about. The Vedas and other scriptures are always there; the places of pilgrimage are also always there; saints and holy persons are also to be found somewhere or other at all times—but still there occurs a decline of righteousness in the world. This is the verdict of history. Therefore, for the sake of ordinary mortals, in other words, 'for the welfare of the many, for the happiness of the many', the Lord, out of compassion, bodies Himself forth sometimes.

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RELIGION: THE SUBSTANCE AND THE SHADOW

[EDITORIAL]

What is religion ? There would possibly be no single answer to the question. Each one would answer in his own way. In the course of its long history and development, it has woven round itself so many ideas, associations, and external practices that it means different things to different people. Some would say that it is the realization of Truth ; some others that it is the experience of the highest love; some others that it is the practice of virtue and righteousness; and still others regard it variously as the apprehension of the Infinite, unravelling the mystery of the universe, a disposition that makes for piety, reverence, and dependence on God; or as an emotional reaction to the idea of the supernatural imbedded in us, a harmonious adjustment to an unseen order on which our supreme good depends, and so on and so forth. Many identify it with mythology, ritualistic practices, magic, dreams, visions, austerity, and rites and ceremonies, not to speak of the sceptic moderners who, with Freudians, cast it off as a mere myth and illusion, or with Marx and Engels, dub it as 'the keystone of a perverted civilization, a lie cooked up by the priests to keep the masses in ignorance and subjection, the sob of the oppressed creature, the opium of the poor, which provides an illusory happiness'. The last mentioned view, of course, is itself 'the keystone of a perverted civilization', but even among those who take a kindly and reasonable attitude towards religion, a uniform answer to the question 'What is religion ?' seems to be impossible, as we see from the diversity of the opinions referred to above. But if such an answer is to be given, it can only be that religion is fundamentally a matter of experience, which can be had by anybody, anywhere, who has the necessary will and desire to divest himself of his inordinate longing for the trivialities of life and dive deep into the recesses of his consciousness. That is the fundamental fact of religion, its alpha and omega; the rest are only views, partial views, about the real truth, the external opinions of outsiders, who have no access to that experience.

All religions emphasize this importance of experience ; only some do it more clearly, others less clearly. In fact, religions have their origin in the experiences of their founders, and derive their vitality and sustenance by the experiences of the successors to whom the torch of wisdom is handed on by the founders. Moses saw God in the burning bush ; Jesus 'saw the heavens opened and the Spirit like a dove descending upon him' ; Saul, the persecutor, had the vision of light and was transformed into Paul, the saint and apostle ; Mohammed heard the voice of God ; and so every prophet. And when we study Hinduism, we find this idea of realizing, experiencing religion and religious truths, and not merely talking about them, taking the form of a passion with its adherents. This is its distinctive characteristic. Throughout the Vedic and subsequent literature, the idea of realizing religion rings in resonant voice. 'I have realized the great Being who shines effulgent, like the sun, beyond all darkness', declares the Vedic seer, and this declaration is reiterated again and again in later literature by others who stand as witnesses to its truth. That is why in the Vedas the sages and composers are called *ṛṣis* or *mantra-draṣṭas*, the seers of the *mantras* and not mere composers. Their compositions are not merely the product of their in-

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tellect or emotion, but verily the truths they perceived through introspection and inner searching. This experience of the seers forms the background, the main plank of Indian philosophy.

In the West, it is only theology, if at all, that has some basis in experience. But it tends to be dogmatic in its assertions. It exclusively confines itself to the particular experiences of the saints belonging to the Christian church, and upholds only the doctrines which that church formulates for its followers. Philosophy, however, is largely speculative there, having no roots in experience. It is satisfied with an intellectual assessment and affirmation of the plausibility of the existence of an ultimate reality, whose nature is set forth in logical terms through an *a posteriori* analysis of the phenomena visible to senses and mind. Such conclusions drawn from such a one-sided analysis, based on pure reasoning and on data supplied by the impure senses and mind and on premises regarded as universally valid though not necessarily so, can have and has in fact no relevance to the practical life of the philosopher himself or to the layman. It brings no conviction or solace to the heart, and provides no incentive to translate philosophy into practice. At the most, it may provide an intellectual enjoyment and satisfaction.

In India, on the other hand, philosophy has been a vehicle to convey, in as logical and systematic a way as possible, the spiritual truths realized by a succession of teachers—ancient and contemporary. The philosophers who attempted to present these body of truths couched in a logical form were themselves men of extraordinary spiritual attainments and were saints of exemplary lives, and they brought to bear upon the particular systems of philosophy they propounded the light of their own spiritual wisdom. Philosophy, thus, became in their hands an instrument developed to establish the truths realized by them and others on the firm foundation of reason and logic. In this, they were motivated by two considerations: Firstly, by the need to confirm for themselves the reality of their experiences, that they were not mere hallucinations of their sick brains, but could stand the severest tests of logic and reason and fit in with the tested laws and principles of the universe; secondly, by the humanitarian desire to convince others about the truth of these experiences, so that they, too, may strive to realize them. And in formulating the reality about man's being and that of the universe around him, which is the essence of the spiritual experience and the subject of their system of philosophy, they took their stand on the intrinsic nature of the spiritual experience as such and on the universal character of that experience, and not on the singular experiences of particular individuals, as many theologians do.

Now, we must make a distinction between the spiritual experience in itself and its interpretation given by the different systems of philosophy. The experience is one and integral and direct (*pratyakṣa*) and inexpressible except through symbols and imagery. The interpretations of this experience, however, may be and are many and they are based on mere inference (*anumāna*); and they differ in the degree of their approximation to truth. Theory, dogma, speculation, the various doctrines about reality, all fall into the latter category, and change from place to place and time to time, but the experience itself is eternal and authoritative. For a person who has come in direct contact with God, who has apprehended Him in his inner consciousness, that experience is as real as, if not more real than, the perception of the external world by others or by himself. The feeling of communion with the Divine, the awe and reverence It evokes in him, and

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the normal state of his being. He himself is not troubled by the doubt whether his experience stands the test of logic or not, whether the object of his experience is real or not. The feeling of certitude is so strong in him. Such men represent religion at its best; their integral vision is the authority for religion. And we see them acting in a particular way, behaving in a particular manner, in the light of their experience. When we who are strangers to that experience try to understand and interpret this behaviour of theirs, we do so in the light of our own experiences. Moreover, we have perforce to make use of the powers of the mind—the intellect, emotion, and will, and we interpret it according to the predilections of our mind. It is the case even if the experiencers themselves were to attempt to describe their experience. They have to do so in terms of the different powers of the mind and its previous contents prior to the dawn of that experience. That is how we come to have such different readings of that experience even by the experiencers themselves. Mohammed claimed that the Angel Gabriel came to him in a cave and took him on the heavenly horse, Harak, and he visited the heavens. Christ felt God descending on him in the form of a dove. The tools of sense and intellect are inadequate to describe that reality. So symbols, myths, and metaphors, taken from the environment in which the saint or seer is bred and brought up, are made use of to transmit it to others. These symbolic representations and the interpretations given by various systems of philosophy give us but a glimpse of that experience. They should not be mistaken for the experience itself, which transcends them. They are like the theories of science regarding the nature of the external world. These theories are just a sort of pictorial representation of the reality of the external world. These, as Sir James Jeans observes, will never describe nature itself, but only our observations on nature. Even so, the different forms of religion, the vivid descriptions of the spiritual experience given by them, just give a graphic picture of an ineffable experience which is beyond them. The experience is the substance of religion; the forms, its shadow. So we should be wary in accepting uncritically the superficial estimation of the psychologists and others who dismiss spiritual experience as a kind of hallucination or hysteria or mental aberration of a highly-strung sensitive brain, relying merely on the physical effects visible in the person who has that experience or on the ordinary standards of judgement of our workaday world.

The experience itself, as we said, is inexpressible. Yet it is easy to recognize it when it manifests itself in a person. For the person himself it is self-evident, and does not require any proof. External standards of logic or metaphysics neither prove nor disprove its reality. It is a complete and sufficient experience in itself. Absorbed in it, one does not feel the need of any other. It is of the nature of integral, undivided consciousness, blissful, and whole. In it all distinctions of the subject and object, knower and the known disappear; past and present merge in the timeless Spirit; and man is aware of his own pristine glory. The individual self is absorbed in the universal Self. The sense of I and mine ceases to be. Only God is, and nothing else. All the powers of the mind—thoughts, feelings, emotions, instincts—are integrated and transcended. They are purified and sublimated and gain significance and validity. That highest experience is the response of the whole personality to the call of the Divine in him. All the faculties and energies of the human mind are employed in seeking and enjoying the object of the experience. 'The in-

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tellect is active in cognizing the glory and majesty of God, the emotion in experiencing the delight of divine bliss, and the will in consecrating all activities by complete surrender to Him.'

Each view of that experience is only a partial view of the whole truth. Each aspirant may conceive of God, the object of that experience, in his own way as the most perfect ideal. One may think of Him as Christ, another as Buddha, still another as Rāma, Kṛṣṇa, etc., or as the absolute Brahman. As the *Bhāgavata* (I. ii. 11) tells us, 'The knowers of Truth speak of Reality as knowledge of the (unchanging) One without a second; the same (Reality) is declared to be Brahman (by the Upaniṣads), Paramātman (by those who worship Hiraṇyagarbha), and God (by the devotees)'. Only one should not think that his own view of it is the real one and the rest are false. The personal God and the impersonal Absolute are not two different entities. They appear as different in different stages of our development, and in the highest stage they merge into one and are seen as our own self. It is the same indwelling Spirit that is looked upon in the initial stages of our spiritual life as a personal God, infinitely superior and full of blessed qualities. This God is not an extracosmic entity dwelling somewhere in heavens, but is the man's inner ideal, the ideal into which he has to develop himself by effort. This ideal is objectified in the beginning stages of our spiritual endeavour through imagination. The individual gradually acquires all the fundamental characteristics of his ideal, which he does not possess at the start of his spiritual quest, and in course of time feels himself as part of God, and finally as one with him These are the three gradations of spiritual life—Dvaita, Viśiṣṭādvaita, and Advaita. It is very well expressed in a Sanskrit verse attributed to Hanumān: 'When I think of myself as an embodied being, I am your servant; when I think of myself as an individual soul, I am a part of you; but when I realize I am the Ātman, I am one with you.'

The spiritual experience confers on the individual immortality, freedom, and bliss. He is freed from the ordinary trammels and tensions of life and enjoys perfect inward peace and tranquillity in the midst of external pains and miseries. Success and defeat, pain and pleasure, do not disturb his equanimity, well established as he is in his own self, and he is ever full of joy, confidence, and strength. As Nārada says in his *Bhakti-Sūtra*, 'Gaining that, man realizes his perfection and divinity and becomes thoroughly contented. Attaining that, man has no more desire for anything; is free from grief and hatred; he does not rejoice over anything; he does not exert himself in furtherance of self-interest. Realizing that, man becomes intoxicated and fascinated, as it were, because he is completely immersed in the enjoyment of the bliss of the Ātman, the truest and highest self.' The heavens of which the scriptures speak are not an extracosmic region, but this state of existence where we are completely satisfied with ourselves, where all ignorance and darkness have disappeared, and we are bereft of sadness and misery and despair. The ordinary joys of life are nothing compared with the infinite joy we derive from the spiritual experience. In the face of Reality, the mystery of the universe stands revealed.

The vision of the Infinite, the insight into the beyond, transforms the life of the individual. His old self is dead, and he now lives in God. His outlook on life is transfigured. His conflicts are resolved. The enlightened man is not afraid of anything or tormented by such doubt and remorse as 'Why did I not perform good deeds, and why did I perform bad deeds?',

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as the *Taittirīya Upaniṣad* (II. ix. 1) puts it. He lives in perfect harmony with himself and the universe around him. His body, mind, and soul work in unison. For him there is no contradiction between the temporal and the transcendental, the secular and the sacred. When everything has become the Lord Himself, what is there to be rejected and what accepted ? Everything is welcome, happiness, misery, good, evil. The spiritual life of the really religious is not an exclusive thing, lived alone in the recesses of solitude ; it embraces the whole of his being and invests all his activities with a nobility of character and splendour of realization. Identified with the entire universe, the realized man feels the misery of mankind intensely, and stretches his hand for its redemption, braving the sorrows and crises of life that may come in the way. He himself is beyond all sorrow and suffering, having touched the feet of the Lord, but his heart goes out in sympathy for the suffering humanity. To be religious is not to be stony-hearted and dry and indifferent to the agonies of the world. Rather, the religious man welcomes misery if he could remove the misery of others by that. He does not even care for his own salvation, leaving others to their own fate. 'I desire not the supreme state with all its perfections nor the release from rebirth; may I assume the sorrow of all creatures who suffer and enter into them so that they may be made free from grief' is the prayer of Rantideva (*Bhāgavata*, IX. xxi. 12), and many other devotees. So he immerses himself in the service of the entire humanity. And in extending his helping hand, he makes no distinction between friend and foe. All are equal to him, and his love flows towards all in an equal measure. Love for the entire humanity is the very nature of his being, and he cannot help loving all. Consequently, local loyalties, dogmatism, sectarianism, etc. are alien to him. As a Sanskrit verse says: 'The considerations of mine and the other afflict only small-witted persons. For the broad-minded, the entire universe is their family.' They see in every human being and in every form of worship the same divinity working. These men are the guiding spirits of the earth. Their realization of divinity within all is the essence of religion. Nay, that is real religion, the rest is mere shadow.

VALIDITY OF CATEGORIES

Dr. P. S. Sastri

Philosophical thinking seeks to explain the universe or Reality with the aid of a few basic categories which are revealed or presented to the mind because of the reasoning activity. Reasoning cannot take place if doubt has not arisen. (*Pariśuddhi* on I.i.23) Doubt presupposes truth and knowledge of truth. The doubt actually refers to the problem whether our knowledge is true. That there may be some absolutely valid truth is admitted by the very emergence of doubt. At the same time, doubting presumes the operation of certain necessary laws of thought.

LIMITED SCOPE AND RELATIVE VALUE OF CATEGORIES

Doubt is a wavering judgement in which the definite cognition of the specific character of an object is not found. It arises

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from the cognition of the characters common to the objects concerned, or from the cognition of the characters that distinguish an object from others, or from the presence of contradictory views. Such a wavering judgement appears because of the uncertainty attaching to perceptions and non-perceptions. (*Nyāya-Sūtra*, I. i. 23)

A man and a post can have similar qualities of length and breadth. When one is not able to decide whether the object is a man or a post, he has an uncertain cognition. The specific characters of the objects are remembered, but not perceived. (*Tātparyaṭīkā*, I. i. 23) Yet he takes it to be a perceptual experience, and the confusion begets doubt, which can be set at rest only by appealing to actual experience.

A doubt can arise even from the cognition of the specific features of an object. When two entities are disjoined, or when they come into contact, sound is produced. The cognition of this specific feature can land us in doubt as to the real nature of sound. It is an entity like substance, quality, and action. (*Nyāya-bhāṣya*, I. i. 23) This multiple reference is a fruitful ground of doubt, when each referent is not treated separately. It is to ward off such doubts that philosophers have introduced categories with which they seek to interpret the universe or Reality.

We have a doubt also when contradictory notions are incapable of either proof or disproof. (ibid., I. i. 23) This evidently would tell us that a doubt can be set at rest not by an appeal to reason or to any category, but to actual fact. The categories, too, refer to the facts. But doubt appears to have a wider field of operation. Then the categories cannot evidently set at rest all possible doubts.

Doubt is based on the cognition of properties common to two or more objects, not on the cognition of properties alone. When we cognize a property as belonging to a definite object, or as being common to two objects, we can have no doubt. When the cognition of common properties appears in regard to one thing, say colour, doubt cannot arise with reference to another like touch. And doubt cannot also arise about an object regarding which we have a true or valid cognition. (ibid., II. i. 1) The person who doubts is one who knows that there are diverse views about the object concerned, one who is aware of the uncertainty. Of the diverse views, each view is the settled conviction of one who thinks that that is capable of proving its truth. The doubt is for one who finds both the views equally convincing. The cognizer who cognizes an object as having a certain character has no uncertainty about this character or about the object not possessing some other character. (ibid., II. i. 2-3) There can be no uncertainty about any cognition as long as it is actually a cognition. Moreover, even if I have an uncertainty about something, I am certain as far as this uncertainty is concerned. In other words, there does not appear to be any ground for the emergence of a doubt. If I am not certain about my uncertainty, I do not have a real uncertainty. Then, too, no doubt can arise. (ibid., II. i. 4) Doubt is said to arise from the cognition of a property common to two or more entities. This property remains the same even when the differentiating feature of the object is clearly perceived. As long as the common property persists, so long should doubt, too, persist. (ibid., II. i. 5) When we have the cognition of such a common property, we have also to account for its existence. Doubt does imply a certain kind or form of existence which appears to be more or less similar to the entity emerging in an erroneous cognition. There, too, we admit later the existence of a common property. It is the cognition

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of the common property that gives rise to doubt. (ibid., II. i. 6) The doubt here is subsequent to the cognition, and this order in time introduces into the situation the activities like comparison and contrast, and also a felt need to have a clean and orderly picture of the universe. This felt need is at the root of many philosophies.

At the time when doubt arises, the idea we have appears to be of the form: 'I am now perceiving a property that is common to two entities known to me; and I am not perceiving any property that belongs to any one of these specifically. How can I find some such specific property whereby I may be certain as to one or the other?' Such a doubt does not cease merely on the cognition of a common property. (ibid., II. i. 6) It demands the apprehension of a unique feature. The awareness of the unique is one of the ways to quieten the doubting activity; and uniqueness in its turn is determined by the knowledge, application, and awareness of the categories.

Two contradictory statements can be true if the object possesses the contradictory qualities. Such a possession would need a specific attending circumstance. When we do not perceive such a circumstance, we cannot be certain as to the truth of this or that view. (ibid., II. i. 6) This possibility again limits the operation of the categories.

When the real character of a thing is not known well, there is put forward a reasoning in support of a certain conclusion. This is done for the purpose of ascertaining the real character. The function of the reasoning is to show the undesirability or absurdity of a contrary conclusion. This is the nature of the hypothetical argument (*Nyāya-Sūtra*, II. i. 40), and it does admit the valid possibility of a genuine doubt. The hypothetical judgement presupposes as its basis a disjunctive one. Out of the possible alternatives, one is chosen to prove that the others are faulty. (*Nyāya-bhāṣya*, II. i. 40) But the either-or basis surely admits the inapplicability or inadequacy of the categories. We have a desire to know the real character of an entity like space. Then arises the doubt whether it is limited or unlimited. If we accept one of these and show that the other lands us in absurdity, we employ the hypothetical judgement. The conclusion we thus reach is at best tentative and not final. But till the contradictory emerges, we take the conclusion to be final. These conclusions are like the categories having a relative value.

INHERENT CONTRADICTIONS IN THE REALIST VIEW

No Purely Objective Real World

To understand and interpret the universe intelligibly and without self-contradiction, categories are employed by us. These categories may be derived from the mind or from the universe. But this is not important. The important factor is elsewhere. In any metaphysical enquiry, we have to start with the world of experience (*saṁvid eva hi bhagavatī vastūpagame naḥ śaraṇam*—quoted in *Vaiśeṣika Upaskāra* on VII. ii. 26). This world is revealed to the normal man as made up of many independent reals; and one's knowledge is said to acquire its specific character from these reals. (*Nyāyamañjarī*, I. 124) These are presupposed in all experience, and they include the entities traditionally treated as primary and secondary qualities along with life and consciousness. But by categories we mean the pervasive characters of the existents.

The term *padārtha* is employed by the realist to denote a category. *Padārtha* means the meaning of a word; and by extension, it means the thing denoted by a word. This usage

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implies that reality can be expressed or denoted by language. The categories are then words denoting various reals which are objective facts. They seek to classify the reals in a convenient way. A category may then be said to represent a class of reals, or a form of reality. But the reality covered by these categories appears in realism to exclude the self. The categories are designed to study that aspect of reality which is intrinsically unconscious and which at the same time is substantive. (*Praśastapāda*, 20) Time, relative position and space or *ākāśa* constitute the general framework of the cosmos (ibid., 22), which is said to be rendered intelligible by the application of the categories.

The categories, observes *Praśastapāda*, have certain specific common characteristics. Isness, nameability, and knowability are the properties of each category. (ibid., 16 ; cf. *Nyāyakandalī*, 16) Each category has a distinct form or isness ; it has a name, and it is an object of cognition. Consequently, the category is not a mental construction, but an objective real. Then it cannot stand for a class. It ought to be like any other particular existent. How can it then be a class inclusive of particulars ? It can be a class only when we can deny an objective physical existence to it.

Since reality is said to be revealed to us in and through the categories, reality, too, must have isness besides a name and knowability. But once we admit knowability to be a property of reality, we have also to accept all that which knowability implies. The most important implication is that an entity is not knowable in the absence of a conscious thinking subject. Reality, which is no other than the extended universe for the realist, ought to be relative to a subject. In other words, there can be no purely objective real world. Moreover, each of these characteristics is said to be indistinguishable from the very being of reality. (*Nyāyakandalī*, 16) Any one of these can define reality fully. (*Tarkadīpikā*, 2 ; *Saptapadārthī*, 2) Then reality will be a particular existent.

Property of Isness

By isness is meant the specific or distinctive form of a thing. (*Nyāyakandalī*, 16) It is an exclusive characteristic. We are told that isness is not the same as existence. The Vaiśeṣika considers existence to be the highest or most comprehensive universal. It brings together all existents irrespective of their mutual differences. (*Vaiśeṣika-Sūtra*, I. ii. 4) Moreover, while the isness of a thing is not other than its own self, its existence can be a separable feature. The isness seems to be the essence of a thing. It is the essence that makes an entity a real one ; and it is existence which transforms it into an existent one. Before it can be an existent it must be a real. (*Nyāyakandalī*, 16) Here is a paradox. The real need not be an existent, though every existent is a real. This paradox is the result of holding that the categories are the basic properties of the external universe. This position ignores the mental character of the categories. It is quite likely that the categories partake of the subjective and objective qualities.

While existence ignores the individual differences, it is isness which distinguishes an entity from any other. To say that something is real is to admit that it is identical with itself and different from any other. (ibid., 29) It is as such a determinate entity ; and yet it can remain without the property called existence. But how can a non-existent fact be a determinate one ? A determinate fact is always an existent and this implies that isness cannot be distinguished from existence in such a facile way as is done by the realist. 'A is' and 'A exists' cannot be distinguish-

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able statements. At least, popular usage takes them to be synonymous. But the realist cannot accept such a position because of the primacy of the category of relation in his system of thought.

The Concept of Being

The concept of being is in trouble in the realist metaphysics. When we predicate 'being', what do we mean? To say that it is what is only affirmed is to offer a synonym instead of a reply. Nor can we admit that being denotes the unique essence of a thing, since non-being, too, has its own unique essence. Being is a class concept applicable to all the six affirmative categories; and a unique essence excludes the idea of a class concept. (*Khaṇḍana-khaṇḍa-khādya*, 1043) To argue that being is the subject of the predicate 'is' is to include non-being. When we say that there is the non-being of the jar here, we are actually predicating 'is' to non-being. (Citsukha's *Tattvapradīpikā*, 274; *Khaṇḍana*, 1043) The subject of 'is' can be being or non-being. Then 'is' is other than both being and non-being.

It may be argued that being is that which is not understood as the negation of the other. (*Khaṇḍana*, 1046) Here the qualification 'of the other' is vague and misleading. Even non-being can be the negation 'of the other'. Being is relative to non-being. Only by negating or excluding non-being can being be being. (ibid., 1047) If the realist argues that being is never apprehended as the negation of non-being, his definition of isness or essence contradicts him. A determination by affirmation or even by negation is thus found to be inadequate to answer the category of isness. Nor can we take these two apart from one another. Pure being which is unrelated to non-being is a fiction. For instance, consider the statement: 'There is not the non-being of a vase on the table.' Here we are not affirming the mere being of the vase, nor are we affirming non-being. The being of the vase is only implied by this statement. (ibid., 1049) Such an implication does not, however, carry us far. The negation of non-being can directly imply being only when these are the only two forms of an entity. That these are the only forms is suggested by the law of the excluded middle. But our analysis of the erroneous apprehension reveals that this law is not actually valid. There we have the law of the excluded fourth or fifth, since we get at least four possibilities, each of which is unacceptable. Hence the negation of being or of non-being need not imply the affirmation of the other.

Being is not definable, though it is experienced. Indefinability cannot eliminate it. But when the realist claims to know and to designate reality, we have a right to expect a valid definition of being. Designation implies concreteness or particularity, and this would then deny the predication of being to everything except to itself. Then, being would have to be both the subject and the predicate. Where we have the identity of subject and predicate, there we have the absolutist position, and the entire realist movement is actually driving us to this conclusion.

It may be contended that being is the subject of a judgement which does not own non-being as its subject. Then we should first know what non-being is. And Mathuranātha has admitted that non-being is an unanalysable characteristic of reality. (On *Tattvacintāmaṇi*, I. 175; cf. McTaggart: *Nature of Existence*, I. 5) Reality should then be both being and non-being. This would vitiate the validity of the law of contradiction. But it would show that the reality we apprehend around us is a unique blend of being and non-being, of the real and the unreal, of the true and the false. Such a blend is

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spoken of as inexplicable, as an appearance, in Advaita.

Character of Existence

Existence is assumed by the realist as the common character of all existents. (*Vaiśeṣika-Sūtra*, I. ii. 7) It is a class-concept referring, however, only to substance, quality, and action. Even though the other categories are not non-existents, they are not credited by the realist with the attribute of existence. (*Nyāyakandalī*, 19; *Kiraṇāvalī*, 31) Still they are said to function as if they are existential objects of cognitions. Some categories exist and some appear *as if* they exist. The difference expressed by *as if* here is only that one is perceivable while the other is conceivable. The purely conceivable is also said, therefore, to have a kind of existence. Universal, particularity, and inherence are said to have a being of their own, unconnected with existence. (*Nyāyakandalī*, 19) This being makes them particulars. The being of a particular which is unconnected with existence may be a conceptual possibility. But while being makes an object concrete and definite, what does existence determine? Does it contribute anything specific? Is it merely a repetition of the former without a reason? Later realists tried to overcome this difficulty by arguing that the first three categories have the character of existence directly through inherence, and that the universal and particularity are only indirectly qualified by existence, because they inhere along with existence in a common substratum. Inherence, too, is said to exist along with existence in the same substratum. (*Kiraṇāvalī Bhāskara* of Padmanābha, 44, S. B. Text) In other words, the first three have a direct positive relation to existence, while the other three are related to the same through a common substratum. (*Dinakarī*, 40-41) If inherence exists along with existence, what is the kind of existence that mere inherence has? This difficulty is created by an untenable distinction between being and existence. The being of an entity is no other than its existence. But the expression 'the being of an entity' gives rise to the mistaken notion that the entity in itself is other than being.

The trouble with these categories increases as we examine these two groups of categories. Anything contingent or destructible, anything that can bring forth merit or demerit, is an existent fact. Such facts can be only substances, qualities, or actions. (cf. *Vaiśeṣika-Sūtra*, VIII. ii. 9) The second group gives us eternal entities (*Nyāyakandalī*, 17; *Vaiśeṣika Upaskāra* on I. i. 8), or at least those that subsist permanently. This is another way of pointing to the old distinction between the perceivable and the conceivable. The conceivable in this context is more of the nature of a relation. Thus we get back to the problem of terms and relation, or terms in relation. Since the terms are in relation, existence would then involve both terms and relations.

The first group of three categories function causally among themselves, and they can also give rise to knowledge. The second group does not have such a causal function in the objective world. The universal gives rise to the concept of identity, particularity to that of difference, and inherence to that of a constitutive ground. With the help of these subjective concepts we are said to infer their existence. (*Kiraṇāvalī*. 30) Then the categories of the second group are only our mental constructions. Universal and particularity depend for their very existence on human thought. (*Vaiśeṣika-Sūtra*, I. ii. 3) Then how can we establish a relation between a mental construct and an objective entity? One would appear to be independent of the

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other, and as such one may not need the other for its existence or completeness. This difficulty is in addition to all the troubles entailed by the concept of relation. Moreover, mere causal efficacy between the mental and the physical is not easily intelligible or explicable, if only because non-being, too, is causally efficient. The non-existence of thorns on a certain road enables me to go freely. In this, it differs from pure nothingness, which cannot cause either knowledge or activity. (*Kusumāñjali*, I. 101-2) That is, non-being or non-existence is other than nothingness.

NATURE OF CATEGORIES IN THE LIGHT OF MODERN PHYSICS

Indian systems of thought differ from one another in their lists of categories. Kumārila accepts substance, quality, activity, universal, and non-being. Prabhākara accepts the first four, and adds inherence, potency, similarity, and number. Potency and number are taken by Kumārila to be qualities. The Vaiśeṣika accepts the first four of Kumārila, and adds universal and particularity. The later realists have added negation to this list. (*Nyāyakandalī*, 7; *Saptapadārthī*, 3; *Kiraṇāvalī*, 6) The logical realists enumerate sixteen categories called the means of valid cognition, objects of cognition, doubt, motive, example, established conclusions, members of a syllogism, hypothetical reasoning, demonstrated knowledge, discussion, disputation, wrangling, fallacious reason, casuistry, pointless rejoinder, and vulnerable points in an argument. (*Nyāya-Sūtra*, I. i. 1) Of these sixteen, the second covers the universe, and the Vaiśeṣika categories refer to this alone. The other categories of the logical realist are mostly epistemological and not ontological. (*Nyāyamañjarī*, I. 11) In the examination of the categories, we are concerned with epistemology only so far as it concerns ontology. Thus, in a way, the sixteen categories of the realist are exhaustive, involving wider problems of enquiry. But our basic problem is an ontological one.

Consider the nature of the category called quality. The quality that can be predicated of a subject can be objectively real, or unreal, or both real and unreal. (*Six Buddhist Nyāya Tracts*, p. 64) A real quality cannot be predicated of a totally unreal subject. But we can predicate and later negate an unreal quality of an unreal subject; we can also similarly negate the presence of a jar said to be resting on the horns of a hare. Since negation is not possible in the absence of a prior cognition, the unreal becomes cognizable. Then we may have to devise categories that can apply even to the unreal.

The new scientific approach to the nature of the world appears to put an end to the old lists of categories. But this does not simplify or solve any of our major difficulties in question. To the modern mind, there are only two ultimate substances called positive and negative electricity. One can take these two as the basic categories and proceed. But we have only to take a careful look at the picture. For the special theory of relativity has given rise to the fusion of time and space in one unitary concept. Their relation to each other, says Planck, is similar to that between a real number and an imaginary number, when these are fused to form a concept of a complex number. (Max Planck: *The Philosophy of Physics*, p. 18) Here we may note the Sāṅkhya-Yoga view that the subjective and the objective categories are alike deduced from one principle only. In the hierarchy of evolution, the subjective categories have a precedence.

Science begins by assuming that a general rule or law dominates throughout nature. As Kant said, the concept of causality is one of the categories said to be

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given *a priori*. But pure thought cannot reveal the nature and content of these laws. It is the investigation of nature that can reveal this. Hence, one can never predict exactly and precisely anything about a natural event. Even the validity of the law of causality cannot be demonstrated by an exact experiment, because every measurement necessarily involves errors of observation; 'and Planck's quantum implies a fixed objective limitation of the exactitude which can be reached, within which limit there is no causality but only doubt and contingency' (ibid., pp. 24-25). This takes us back to a rejection of the possibility of knowing the universe, or to an acceptance of the world of objects for a fresh enquiry.

RELATION BETWEEN SUBJECT AND OBJECT

The existence of objects implies a subject. When we speak of the relation of subject and object, we are talking of something untenable. (See *Advaitasiddhi*, 453-4; *Pañcadaśī*, I. 50, 52; Śaṅkara's *Brahma-Sūtra-bhāṣya*, 6) The subject is subject, and the object, too, is object. The relation should be between these two. But when I say that I see an apple, the relation has a meaning only to the subject. Meaning is psychological or ideational or both. The relation and the meaning are true to the subject, and they are of the subject. The object, then, is not a term of the relation. What is supposed to be outside does not figure in knowledge. All relation, thus, appears to be within knowledge, not between knowledge and something outside it. If there is a relation with the external, this relation can be neither known nor verified. This difficulty is more clearly manifested when we get back to the concept of existence.

In what way are the categories related to existence? If the existence of the categories is accepted to be the property subsisting in what is an object made known by a means of right cognition, this property would have to be distinct from the categories. (*Tattva-saṅgraha*, 573) Existence would be an additional category, though it is said to be a property. Then, what is the relation that subsists between the categories and this property? It cannot be one of conjunction, since the realist restricts it only to substances. Any other relation is equally impossible. (ibid., 574-5) There can be no inherent relation, because it would lead to a regress. If no relation is possible, the property of existence cannot belong to the categories. If it is related merely because it is produced by them, then there are other entities like water which would be related to objects like tank in the same way. Then one need not postulate the reality of relations. (ibid., 576) Moreover, if existence is a category, we may have to postulate the existence of this existence, and this will land us in an infinite regress. (ibid., 577)

As we seek to understand and apply the categories, we seem to be withdrawing from the external world. The modern physicist, for example, seeks to establish a law which can connect the events of the world of sense with one another and also with those of the real world. (See Max Planck: *The Universe in the Light of Modern Physics*, p. 12) But as his understanding of the physical world advances, it also recedes from the world of sense. Thus, we have the fusion of momentum and energy, and the identity of mass with energy. The laws of gravitation are reduced to Riemann's geometry. While a new set of entities has been released by the theory of relativity, the quantum theory has introduced a new and universal constant, which establishes an equation between energy and frequency. This en-

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deavour shows that the reality of the existence of any entity is not beyond doubt; and yet, in the absence of our presumption of its existence, no argument is possible. When the very existence of the entity is doubted, all inference will come to a standstill. All that an argument can do is to apply a middle term to the subject affirmatively or negatively; but no middle term is capable of proving the existence of a subject whose existence is unproven. As the middle term of an unproven entity, it will be ungrounded. If it negates something of such a subject, it will be implying the affirmation of the contradictory of the unproven; and this is dubious, since the unproven need not necessarily be a non-existent. If it affirms and also negates something of such a subject, the middle term will be inconclusive. (*Tattva-saṅgraha-pañjikā*, 412-3; *Six Buddhist Nyāya Tracts*, 74)

THE INTEGRAL APPROACH OF ADVAITA

In order to avoid these difficulties and also to affirm a reality, the Advaita offers the important concept of Saccidānanda. '*Sat*' refers to being, existence, self-existence, real. '*Cit*' is thinking, thought, knowledge, intellect. '*Ānanda*' is joy, bliss, value. The first implies action and covers all the so-called categories of realism. The second is knowledge and may be said to cover idealism. The third is the category of value. This concept is an integral one. It implies that in order to apprehend a world of objects, we need a ground that can reveal it. Revealing implies that the object is hidden or enveloped earlier and that it is revealed in and to the apprehending self. The removal of any such enveloping form can be due to the activity of a valid cognition or to the revelatory character of consciousness. We cannot invoke the former, since we do have at times the cognition of two moons even without the operation of any valid means of cognition. Nor can we take up the second alternative, since the enveloping form, too, must depend on consciousness. The object, as the not-self, has no self-revelatory character; and in such a situation, the enveloping form serves no purpose.

It is this form appearing to us as the spatio-temporal universe which is a phenomenal appearance. Is this character of appearance true or false? If we accept the former, we will have a true appearance beside a true reality. But the being of the universe is negated like the being of the snake in the rope. In this negation, the ground of the appearance is not eliminated. Negation does not exist independently of its ground. As such, the negation of the universe is no other than the affirmation of its ground, which is the absolute reality. Even then, these two are liable to imply the identity of the Absolute with the spatio-temporal universe. If the world is an appearance, then the appearance like the snake has a character other than that of its ground, the rope. The snake appears by participating in the existence of the rope. In other words, the character of appearance cannot be designated by the term true. Can we take it to be false? If it is false, the world is no longer an appearance, but a hard reality.

But when it is argued that 'the world is real, because it is falsely treated as an appearance', there is no necessary invariable relation between the major term 'real' and the middle 'falsely treated as an appearance'. A false appearance is other than truth. The appearance of nacre as silver is a false appearance: and it is not as such true. And since there can be a false appearance which can validly be negated, it is not logical to establish a necessary relation between false appear-

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ance and truth.

The nacre-silver cannot be viewed as truly true, as non-erroneously true, or as truly false. Silver itself being unreal, this appearance cannot be true. (*Nyāyāmṛta*, 43) To this silver, we can predicate truth or falsehood. But the silver being false, both the predications are false. When the silver is unreal, its unreality cannot be described as real, because reality and unreality do not refer to the same order of reality. In whatever way we pursue, the concepts of existence, real, and true do not appear to solve the difficulty that faced us at the outset. Of two contradictory notions, when one is negated, the other cannot be said to be affirmed. Thus, when I state that the barren woman's son is not tall, I am not affirming his shortness, for the simple reason that there is no such son. Tallness and shortness are here equally false, because the barren woman's son has no reality. (ibid., 43) In other words, the characteristics of the non-existent thing are necessarily non-existent. Qualities cannot exist in the absence of the substances on which alone they can depend.

Two contradictory features can coexist at least in a negative way. This possibility has to be conceded without any difficulty. Here the approach is through non-existence. Cowness and horseness do not coexist. But with regard to an elephant, I can deny cowness without affirming horseness. As such, of two contradictory concepts, one can be denied without affirming the other. If we are to maintain the law of non-contradiction and hold that the denial of one would mean the affirmation of the other, then we should have only those cases in which the specific features of unreality are not grounded in two mutually contradictory concepts. (See *Advaitasiddhi*, 211-2) Thus, we have the two contradictory concepts of silver and its absolute negation. They exclude one another. When we affirm silver, its absolute negation is denied. The specific features of the two differ. In the negation of silver, silverhood is the specific mark of the counterpart of negation. Silverhood and its negation are mutually exclusive and exhaustive. But though cowness and horseness cannot coexist, they share the common feature, which is the absolute negation of elephantness. Similarly, the truth and untruth of the phenomenal world are contradictory; and yet they share the common feature of being experienced, of being objective. It is this which makes both these predications untrue. And when the untruth of the phenomenal world is itself untrue, this cannot imply the truth of the world. That is, truth and untruth with regard to the world are only contraries, not contradictories. (ibid., 213, commentary) Since they are contraries, they may not coexist, but their absolute negation can exist in a third ground.

We can then predicate both truth and untruth to the phenomenal world. But they do not have the same form of being. Thus, when we consider the misperceptions like nacre-silver and rope-snake, we admit that the reality of this empirically misperceived existences is not empirical, nor absolute. It is an imaginary reality with which they are invested. The empirically false nacre-silver misleads the percipient, because he considers it to be real silver. The silver in itself is an unreal one. This unreal silver and the notion of its reality have different orders of reality. The unreal silver is a pragmatic one, while the notion of its reality is imaginary; and both these coexist in the silver. (ibid., 216) These arguments point to the inadequacy of any approach through the categories, because the nature of the world, to which they apply, is itself indeterminate. But the unreality of the phenomenal appearances does not put an end to

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the idea of existent truth. It only falsifies that truth; and since it is contradicted only by the absolute experience, it has an empirical or pragmatic reality. (ibid., 222) The absolute experience is itself beyond the categories.

THE PĀTANJALA YOGA DARŚANA

SWAMI HARSHANANDA

An Indian philosophical system is termed a *darśana*, which literally means seeing or knowing. The secondary meaning, viz a philosophical system containing the way leading to the direct realization of the Truth, is derived from this primary meaning.

The Pātañjala Yoga Darśana is one such philosophical system, associated, as its very name indicates, with the great sage Patañjali.

According to the Hindu traditional view, the Yoga system is one of the most ancient sciences. Its founder is supposed to be Hiraṇyagarbha (Brahmā) himself. Sage Patañjali just followed in the footsteps of the great *yogins* who were his predecessors and systematized their philosophy in his aphorisms. Tradition also attributes two more works to this Patañjali, viz the *Mahābhāṣya* on Pāṇini's grammatical aphorisms and a treatise on the science of medicine, as revealed by the following verse:

Yogena cittasya padena vācaṁ
Malaṁ śarīrasya tu vaidyakena;
Yo' pākarot taṁ pravaraṁ munīnāṁ
Patañjaliṁ prāñjalir ānato'smi—

'I bow down to that Patañjali, the best among sages, who destroyed the dirt accruing to the mind, speech, and body through the sciences of Yoga, word, and medical treatment.'

However, the modern scholars do not subscribe to this view of the identity of the two Patañjalis. They concede that the Yogī Patañjali must have flourished before the 3rd century A.D.

The earliest commentary extant on this terse and technical work of Patañjali is that of one Vyāsa. It is well known as *Vyāsabhāṣya* or *Yoga-bhāṣya*. This Vyāsa should not be mistaken with the famous Kṛṣṇadvaipāyana, the author of the *Mahābhārata*. He is generally placed in the 5th century A.D.

Though *Vyāsabhāṣya* is a little ambiguous in a few places, but for its invaluable help, the *Yoga-Sūtra* could not have been understood clearly.

The *Tattvavaiśāradī* of the famous Vācaspati (9th century A.D.) is a commentary on *Vyāsabhāṣya* and is of great help, especially where the latter is laconic or ambiguous.

There are a few other manuals on Yoga which are very useful: *Vṛtti* and *Yogamaṇiprabhā* of Bhojarāja, *Yoga-vārttika* and *Yogasārasaṅgraha* of Vijñānabhikṣu, and the *Yogasudhākara* of Sadāśivabrahmendra.

The *Yoga-Sūtra* of Patañjali is divided into four *pādas* or parts: *samādhipāda*, *sādhanapāda*, *vibhūtipāda*, and *kaivalyapāda*. The first deals with the nature, aim, and forms of *yoga*, modifications of the *citta* (mind-stuff), and the different methods of attaining *yoga*. The second deals with *kriyā-yoga* as a means of attain-

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ing *samādhi*, the *kleśas* or mental afflictions, *karmaphala* or fruits of actions and their painful nature, and the fourfold theme of suffering, its cause, its cessation, and the means thereof. The third gives the inward aspects of *yoga* and also deals with the supernormal powers acquired by the practice of *yoga*. The last describes the nature and forms of liberation, the reality of the transcendent self and other world, etc.

THE PHILOSOPHIC BACKGROUND

The Yoga system is very closely associated with the Sāṅkhya system, so much so that many scholars believe that the twin systems have originated from a common source. The former accepts all the categories of the latter, but substitutes its atheism with theism. The conception of God is the special contribution made by the Yoga.

The ultimate Reality is threefold: Prakṛti (Nature), Puruṣa (individual Self), and Īśvara (God). Prakṛti is insentient and is made up of the three *guṇas—sattva, rajas,* and *tamas*. When associated with the Puruṣa, who is consciousness itself, it evolves into this world through the stages of *mahat* (intelligence), *ahaṅkāra* (egoism), *manas* (mind), the five sense-organs, the five motor-organs, the five subtle elements, and the five gross elements.

The Puruṣas are many in number. Though they are of the nature of pure consciousness and absolutely unattached, they become attached to and identified with Prakṛti and its modifications owing to *aviveka* or indiscrimination. This results in sorrow and suffering, and is rightly called bondage. Hence, the way to liberation lies through the separation of the Puruṣa from the Prakṛti. Looking from this angle, *yoga* is actually *viyoga* (separation).

It is this *viveka-jñāna* that ultimately brings about the sense of distinction of the Puruṣa from Prakṛti. Yoga lays down a series of exercises aimed at achieving this. These are detailed later on.

Īśvara is the supreme Person who is above all the individual selves and is free from all defects. The conception of Īśvara, being a special contribution of Yoga *vis-à-vis* the Sāṅkhya, will be dealt with in a separate section.

YOGA PSYCHOLOGY

In the Sāṅkhya-Yoga system, the Puruṣa, who is pure consciousness, is associated and identified with the gross body and the subtle body, the latter being constituted of the eighteen products of Prakṛti beginning with *mahat* and ending with the five subtle elements. (*vide Sāṅkhya-kārikā*, 40) It is through this subtle body that the Puruṣa, who is essentially free, appears to know and enjoy the things of the world. What is termed *citta* in the Yoga system is very comprehensive in its scope and actually represents the subtle body. But, for all practical purposes, we can translate it as 'mind-stuff'. This *citta* or mind-stuff, though essentially unconscious, appears to be conscious because of its proximity to the Puruṣa, who is reflected in it.

The process by which the Puruṣa cognizes the external objects is like this: The *citta* gets related to the *antaḥkaraṇa* (the internal organ or the mind) and flows out through the respective sense-organ and envelops the object, itself assuming the shape of the object in the process. Then, the consciousness of the Puruṣa is reflected in the modified *citta*, and there is a reciprocal reflection of this in the Puruṣa himself. Then arises the knowledge of that external object, and the Puruṣa 'knows' it.

Ordinarily, the *citta* will be constantly modified in this manner, and the Puruṣa, owing to *aviveka*, appropriates to himself those states of the *citta*, thus enjoying

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pleasure or suffering pain. (*Yoga-Sūtra*, I. 4) This is bondage.

The *citta-vṛttis* or modifications of the *citta* (i.e. the cognitive mental states) are many and varied. But the Yoga classifies them under five heads: *pramāṇa* (true cognition), *viparyaya* (false cognition), *vikalpa* (verbal cognition), *nidrā* (deep sleep), and *smṛti* (memory). *Pratyakṣa* (perception), *anumāna* (inference), and *āgama* (verbal testimony) constitute true cognition. False cognition is wrong knowledge of things as they really are not, and includes doubts or uncertain cognitions. Verbal cognition arises by hearing a word which has no corresponding reality. Sleep stands for dreamless sleep, and is due to the preponderance of *tamas* in the *citta*, which *tamas* is the cause of absence of ordinary perception at that time. Memory is the reproduction of past experiences without any alteration or innovation. All other cognitive mental states can be included under these heads.

All these *citta-vṛttis* can again be classified as *kliṣṭa* (afflicted) and *akliṣṭa* (unafflicted). *Kleśas* or sources of afflictions are five in number: (1) *avidyā* or wrong knowledge of the non-eternal as eternal, of the not-self as self, of the unpleasant as pleasant, and of the impure as pure; (2) *asmitā* or the false notion of the self as identical with the *buddhi* or the faculty of perception; (3) *rāga* or desire for pleasure and the means of its attainment; (4) *dveṣa* or aversion to pain and the causes thereof; and (5) *abhiniveśa* or the instinctive fear of death common to all creatures. (ibid., II. 3-9)

The *vṛttis*, when free from these *kleśas*, have true knowledge for their object and oppose the activity of the *guṇas* to become *akliṣṭa*.

THE NATURE AND FORMS OF YOGA

So long as there are changes and modifications in the *citta*, the reflection of the Puruṣa therein, as also the identification owing to the absence of discriminative knowledge, is bound to occur. Consequently, the Puruṣa feels pleasure and pain out of the objects of the world, which generate attachment or hatred accordingly. This, as we have seen, is the bondage of the Puruṣa. If, therefore, he has to attain *kaivalya* or liberation (literally, aloofness), the activities of this *citta* have to be restrained and, finally, suppressed *in toto*. It is this restraining (*nirodha*) of the modifications of the *citta*, with a view to realizing the distinction of the self from it, that is termed as '*yoga*' in the Yoga system. When the waves of the empirical consciousness (*kāryacitta*) die down and leave the *citta* in its causal state (*kāraṇacitta*), which is a state of perfect placidity, the Puruṣa realizes his distinction from the mind-body complex and attains freedom.

Patañjali defines *yoga* as *citta-vṛtti-nirodha*. (ibid., I. 2) Hence, *yoga*, according to him, is cessation of all mental modifications and not any kind of union or contact between an individual self and God or the Absolute. (*vide* Vācaspati on *Vyāsabhaṣya*, *Yoga-Sūtra*, I. 1)

The *citta*, which is constituted by the elements of *sattva*, *rajas*, and *tamas*, has five states, viz *kṣipta* (restless), *mūḍha* (dull), *vikṣipta* (distracted), *ekāgra* (concentrated), and *niruddha* (restrained). In each of these states, there exists some kind of repression of mental modifications, and each state excludes all the other states. Though there is repression of mental modifications in all these states, *yoga* is possible only in the last two states. (*vide Vyāsabhāṣya* on *Yoga-Sūtra*, I. 1)

In the first state, viz *kṣipta*, the mind is under the sway of *rajas* and *tamas*. Hence it jumps from one object to another without resting on anything in particular. This being the case, *yoga* is impossible in this

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state. In the second, viz *mūḍha,* there is an excess of *tamas,* and hence the tendency is towards vice, sleep, ignorance, etc. Obviously, *yoga* is not possible in this state also. In the third state, viz *vikṣipta,* the mind is distracted, being free from *tamas* and having only a trace of *rajas.* This state has the capacity to manifest all objects, and makes for knowledge, virtue, etc. It is thus a temporary stage of concentration followed by distraction. This also is not *yoga,* since it does not permanently stop all the modifications of the mind-stuff or put an end to *avidyā.*

The fifth state is *ekāgra* (concentrated). Here the *citta* is purged of all impurity of *rajas* and there is the perfect manifestation of *sattva.* It marks the beginning of prolonged concentration of the *citta* on any object so as to reveal its true nature, and paves the way for the final cessation of all mental modifications. The *citta* which was being modified in hundreds of ways before is now modified in only one way, viz flowing towards the object of concentration. Thus, in this state, all mental modifications, except one, are restrained. Hence, *yoga* is very near to achievement.

At the last stage called *niruddha,* there is the cessation of all mental modifications, including even that of concentration, which marks the previous stage. Here the succession of mental states and processes is completely checked, and the *citta* is left in its original unmodified state of tranquillity. This state, when well established, is itself *yoga.*

Actually, in the language of Yoga, the last two stages of *ekāgra* and *niruddha,* when well established, are called *samprajñāta samādhi* and *asamprajñāta samādhi* respectively. In the *samprajñāta samādhi,* also called *samāpatti,* there is perfect concentration on the object of contemplation, with a clear and distinct consciousness of the same. In the *asamprajñāta samādhi,* all mental modifications are stopped and, consequently, nothing is known or thought of by the mind. Both these states of *samādhi* are known by the common name of *samādhi-yoga,* since both are conducive to self-realization.

Samprajñāta samādhi is of four kinds, the distinction being made according to the object of contemplation. They are *savitarka, savicāra, sānanda,* and *sāsmita.* (*Yoga-Sūtra,* I. 17) The *samādhi* is said to be *savitarka* when the mind is perfectly concentrated on any external gross object, like the image of a god or goddess. When the object of contemplation is subtle like the *tanmātras* (the subtle elements), the *samādhi* is called *savicāra.* It is termed as *sānanda* when the object of concentration is still subtler like the senses. It becomes *sāsmita* when the concentration is upon *asmitā* or ego-sense.

Thus, the mind realizes the nature of different objects within or without the body and leaves them, one after another, till it becomes completely free from thoughts of all objects and attains what is called *asamprajñāta samādhi.* This puts a stop to all mental modifications and does not rest on any object. This being the final stage of *samādhi,* the whole world of objects ceases to affect and to exist for the *yogin.* He then abides in his own essence as pure consciousness enjoying the still vision of isolated self-shining existence. He is liberated.

OBSTACLES TO YOGA

There are nine obstacles to *yoga.* They are: *vyādhi* (sickness), *styāna* (languor), *saṁśaya* (doubt), *pramāda* (heedlessness), *ālasya* (sloth), *avirati* (absence of non-attachment), *bhrāntidarśana* (mistaken notion), *alabdhabhūmikatva* (non-attainment of the stage of communion), and *anavasthitatva* (instability). (ibid., I. 30)

Vyādhi is physical sickness brought about

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by disturbance of the equilibrium of the humours. *Styāna* is the inability of the mind to work, resulting in the lack of will and drive. *Saṁśaya* is vacillation, lack of definiteness. *Pramāda* is the lack of reflection upon the means of attaining concentration. *Ālasya* is the inactivity of body and mind. *Avirati* is the yearning of the mind in the form of hankering after contact with the external objects. *Bhrānti-darśana* is misconception. *Alabdha-bhūmikatva* means not reaching the stage of communion. *Anavasthitatva* is the failure of the mind to remain steady in the stage attained.

The Yoga system lists five more obstacles and calls them *vikṣepasahabhuvaḥ* (companions of distraction). They are: *duḥkha* (pain), *daurmanasya* (irritation), *aṅgamejayatva* (trembling), *śvāsa* (in-breathing), and *praśvāsa* (out-breathing). (ibid., I. 31)

Duḥkha is the pain caused by internal, external, and supernatural causes. *Daurmanasya* is the irritation caused by the failure of a cherished wish. *Aṅgamejayatva* is trembling of the body. The last two refer to the involuntary breathing.

These have to be checked by *abhyāsa* (practice) and *vairāgya* (dispassion) in general, and each of them has to be met by an antidote of its own. By fixing the mind on Īśvara, the one Principle, these distractions can be obstructed. (ibid., I. 32) By the cultivation of *maitrī* (friendliness), *karuṇā* (compassion), *muditā* (joy), and *upekṣā* (indifference) towards people who are happy, unhappy, righteous, and unrighteous respectively, composure of mind is gained. (ibid., I. 33) Controlling of the *prāṇa* through *prāṇāyāma* will also help in the achievement of concentration. (ibid., I. 34)

THE EIGHTFOLD DISCIPLINE

None can realize the spiritual truths as long as one's mind is tainted with impurities and one's intellect is vitiated by evil thoughts. It is in the pure heart and clear understanding that the truth of the spirit is revealed and directly experienced. The Sāṅkhya-Yoga system maintains that liberation is to be attained by means of *prajñā*, spiritual insight into the reality of the self as the pure immortal spirit which is quite distinct from the body and mind. But spiritual insight can be got only when the mind is purged of all the impurities and consequently rendered perfectly calm and serene. In order to achieve this, Yoga prescribes the eightfold discipline to the aspirant: (1) *yama* (restraint); (2) *niyama* (culture); (3) *āsana* (posture); (4) *prāṇāyāma* (control of the psychic *prāṇa* through breath-control); (5) *pratyāhāra* (withdrawal of the senses); (6) *dhāraṇā* (fixed attention); (7) *dhyāna* (meditation); (8) *samādhi* (perfect concentration). (ibid., II. 29)

Yama is a moral discipline and consists of: (1) *ahiṁsā* (abstention from all kinds of injury to life); (2) *satya* (truthfulness in thought and speech); (3) *asteya* (non-stealing); (4) *brahmacarya* (control of carnal desires and passions); (5) *aparigraha* (non-acceptance of unnecessary gifts). The *yogin* must scrupulously follow them. (ibid., II. 30)

Niyama consists in cultivating the following good habits: (1) *śauca* (purification of body and mind); (2) *santoṣa* (contentment); (3) *tapas* (penances) (4) *svādhyāya* (study of religious books); and (5) *Īśvarapraṇidhāna* (meditation on and resignation to God). (ibid., II. 32)

Āsana is a discipline of the body, and consists in the adoption of steady and comfortable postures for the sake of meditation. This is achieved through relaxing the physical and mental exertions and through the contemplation on Ananta (the earth-bearing serpent or the infinite sky).

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The steadiness of the body thus achieved is conducive to the steady flow of the mind towards the ideal.

Prāṇāyāma is to be practised after attaining steadiness in posture. It aims at controlling the psychic *prāṇa* (nervous energy) through the control of breath, which is closely linked with it. The process of breath regulation consists of *recaka* (exhalation), *pūraka* (inhalation), and *kumbhaka* (retention), the last one being external or internal.

It is interesting to note that the great sage Patañjali has finished all about the *āsanas* and *prāṇāyāma*, about which so much fuss is often made, in only eight aphorisms (ibid., II. 46-53). It must be remembered that the object of practising these two disciplines as also the others is to obtain *samādhi* and that one gets a right to practise them only after scrupulously following moral disciplines and culture as enjoined by *yama* and *niyama*.

Pratyāhāra is the withdrawal of the senses from their respective external objects and keeping them under the control of the mind. (ibid., II. 54) When the senses are effectively controlled, they follow not their objects, but the mind itself. So, in this state, the mind is not disturbed by sights and sounds coming through the eye and the ear, but makes these senses follow itself and see and hear its own object.

These five disciplines are regarded as *bahiraṅga-sādhanā* (external aids) of *yoga*.

Dhāraṇā is the fixing of the mind on a definite locus, such as the lotus of the heart, the light in the brain, the tip of the nose or the tongue, or on an external object like the moon or the image of gods, etc. (Vyāsa and Vācaspati on *Yoga-Sūtra*, III. 1)

When *dhāraṇā* ripens so that the flow of the thought current becomes unbroken, it becomes *dhyāna*. (*Yoga-Sūtra*, III. 2) Here the mind hovers round the object of meditation. There is still the consciousness of the trio—the ego-sense, the object of meditation, and the process of meditation.

When *dhyāna* becomes perfect and the mind is so deeply absorbed in the object that it loses itself and has no awareness of itself, then the state attained is called *samādhi*. (ibid., III. 3) So, here only the object of meditation will be shining in the mind and the *yogin* is not even aware of the thought process involved in it. It should be observed here that this *samādhi* as a discipline is different from the *samādhi-yoga* previously defined as *citta-vṛtti-nirodha*. The former is the *means*, and the latter is the *end*. A long and continuous practice of the one with devotion leads to the other.

These last three steps in the practice of *yoga* are called *antaraṅgasādhanā*, the internal means. They should have the same object, i.e. the same object should first be attended to, then meditated upon, resulting in perfect concentration. When thus combined, the three constitute *saṁyama* (ibid., III. 4), which is very necessary for the attainment of *samādhi-yoga*.

THE YOGIC POWERS

Patañjali says that the *yogin*, during the different stages of his practice attains a number of extraordinary powers. For instance, the practice of *ahiṁsā* leads to the creation of such an atmosphere about him that the tame as well as the ferocious animals will live in harmony there. (ibid., II. 35) Practice of truth gives him the power to grant boons. (ibid., II. 36) Steady establishment in *aparigraha* leads to the knowledge of previous lives. (ibid., II. 39, III. 18) By making *saṁyama* on the sun, he gains the knowledge of the celestial regions. (ibid., III. 26) If he does *saṁyama* on the throat pit, he becomes free from the pangs of hunger and thirst.

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(ibid., III. 31) Similarly, by making *saṁyama* on other corresponding things, he can also gain the perception of supernatural sights, sounds, etc., get mastery over the material substances, the eight *siddhis* like *aṇimā* (the power to become atomic) etc., become omniscient, fly in the sky, etc. (ibid., III. 36, 44, 45, 49, and 42)

But Patañjali severely warns the aspirant against running after them, saying that these are obstacles to *samādhi*. (ibid., III. 39) *Yoga* is meant for attaining liberation, and hence the *yogin* must not get himself entangled in the quagmire of these powers.

THE PLACE OF GOD IN YOGA

As distinguished from the Sāṅkhya, the Yoga is theistic. It admits of Īśvara or God on both practical and theoretical grounds. To Patañjali, God has more a practical than a theoretical value. Devotion to God is *one* of the means for the final attainment of *samādhi-yoga*. But the subsequent commentators evince also a theoretical interest in God and discuss more fully the speculative problems regarding the nature of God and the proofs for His existence.

According to the Yoga, God is a Puruṣa-viśeṣa, the supreme Person above all the individual selves, and is eternally free from all defects like *kleśa* (afflictions), *karma* (work), *vipāka* (result of work), and *āśaya* (latent impressions of past actions) which invariably accrue to the individual souls. (ibid., I. 24) He is omniscient. (ibid., I. 25) He is the teacher of all teachers, since He is unaffected by time. (ibid., I. 26) The *praṇava* (the syllable *Om*) indicates Him, and hence the *yogin* can repeat it, meditating on its meaning. If he continues like this without break for a long time with sufficient devotion, then he realizes his real nature. (ibid., I. 29) This shows that the *samādhi-yoga*, which has to be achieved through the eightfold discipline can also be achieved independently through meditation upon Īśvara. (ibid., I. 23)

Yoga adduces the following arguments to prove the existence of God: (1) The Śāstra, viz Śruti (the Vedas), *Smṛti* (of Manu and others), Itihāsa (the epics), Purāṇa (like the *Viṣṇu Purāṇa*), declares the existence of God or the supreme Self; (2) According to the law of continuity, whatever has degrees must have a lower and an upper limit. Since there are different degrees of knowledge and power in the selves, there must be a self in whom there is perfect knowledge and perfect power. Such a supreme Self is God; (3) The creation and dissolution of this world is due respectively to the association of the Puruṣa with the Prakṛti and his dissociation therefrom. Since neither of them is capable of bringing this about, one has to assume the existence of an intelligent, efficient cause which brings about this association and dissociation in accordance with the *adṛṣṭa* (unseen moral desert) of the individual selves. Therefore, there must be such a perfect and omniscient Being.

Devotion to God is not only a part of the practice of *yoga*, but is the best means for the attainment of concentration and restraint of the mind (*samādhi-yoga*). The reason is that God is not only an object of *dhyāna*, like other objects, but is the supreme Lord, who, by His grace, purges away the sins and evils in the life of His devotee and makes the attainment of *yoga* easier for him. (*vide* Vyāsa on *Yoga-Sūtra*, I. 23) But the *yogin* has to do *saṁyama* on Him to obtain His grace.

CONCLUSION

Though the philosophical tenets of the Yoga system have been criticized (*vide Vedānta-Sūtra*, II. ii. 37-41), its practical approach has been largely appreciated and accepted. A substance of the criticism

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may be summed up as follows: The presence of superior and inferior types of beings in this world will give rise to the doubt that Īśvara has *rāga* and *dveṣa*. Since it is well known that it is *rāga* and *dveṣa* that instigate men into action (*vide Nyāya-Sūtra*, I. i. 18), Īśvara also must be considered to be subject to the same since He is engaged in action. If selfishness is admitted to be the motive force behind human actions, then, by extending that principle, it is to be admitted that Īśvara also is selfish. Again, by the very nature of the definitions given, it is impossible to conceive of any kind of relationship or connexion between Him and the other Puruṣas as also the Prakṛti. Logical difficulties will also arise with respect to His eternity and omniscience, since Yoga admits of *three* eternal entities.

To an unsympathetic eye, this system may appear to be not so much a system of philosophy as a school of mysticism and magic. It has been abused by charlatans, half-baked psychic people, and quacks, so much so that the common man has come to think of it as synonymous with magic. But to a discerning eye, the fact of its being a philosophy and religion does not go unnoticed.

It must not be forgotten that the Yoga is essentially a *darśana*, a way leading to the realization of Truth. It is well grounded in the powerful Sāṅkhyan metaphysics, and the way it recommends for the purification and discipline of the mind is highly efficacious. That is why its eightfold discipline is universally acknowledged.

KAṬHA UPANIṢAD SĀNKHYA POINT OF VIEW—2

Dr. Anima Sen Gupta

Anyatra dharmād anyatra adharmād
anyatrāsmāt kṛtākṛtāt;
Anyatra bhūtācca bhavyācca
yattat paśyasi tadvada—

(Naciketas said) 'That which thou beholdest as different from *dharma* and *adharma*, as different from cause and effect, as different from what had been and what shall be, please tell (me) that.' (I. ii. 14)

Adhyātmayoga has already been described as the means to be adopted in the path of spiritual *sādhanā* for attaining the highest end of human life. This path has also been described as *modanīya*. Now, Yama has to give instructions to Naciketas regarding the nature of that highest principle which is different from *dharma* and *adharma*, from cause and effect, and is also unrelated to past, present, and future.

According to the Sāṅkhya, Puruṣa is pure, revealing consciousness. As mere revealing consciousness, Puruṣa is unrelated to *dharma*, *adharma*, and time. It is also neither the cause nor the effect. It is only due to *aviveka* that the unchangeable, ever free soul appears to be associated with *dharma*, *adharma*, etc., which are the products of Prakṛti. The object about which Naciketas is making an earnest enquiry is this pure revealing consciousness (*prakāśātmaka caitanya*). He seeks to know the Self because, in the opinion of the Sāṅkhya Darśana, liberation is to be gained through Self-knowledge (*Ātmajñāna*). That the Puruṣa is neither the cause nor the effect has been clearly stated in the *Sāṅkhya-kārikā* (*na prakṛtirna vikṛtiḥ*).

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The very fact that the Puruṣa cannot be regarded as the cause goes to prove that the Puruṣa is simply of the form of revealing consciousness. Although *sannidhāna* between Puruṣa and Prakṛti is necessary for creation, still there is no need for holding that the Puruṣa is the cause of the world. This is because the real (*vastutat*) Prakṛti, being intelligized by the Puruṣa and having *aviveka* as the creative power, is quite potent to be the cause of creation. The Puruṣa can therefore be rightly described as different from *kṛtam* and *akṛtam*.

While commenting on the *Brahma-Sūtra* (I. iv. 6), Śaṅkara has said that in this *śloka* (*Anyatra dharmād anyatra adharmāt* etc.), Naciketas has made an enquiry about the nature of pure consciousness, whereas in one of the previous *ślokas*, namely, '*Yeyaṁ prete vicikitsā manuṣye*' etc., *jīva* was the object of his enquiry. Both the Śrutis are consistent because, in the opinion of Śaṅkara, *jīva* is nothing but an impure and limited manifestation of pure consciousness or Brahman.

According to the Sāṅkhya view also, the Puruṣa is not different from the individual soul. *Jīva* refers to that Puruṣa the reflection of which is caught in a particular *buddhi*. According to the Advaita Vedānta, jīvahood arises when, through ignorance, consciousness is identified with *buddhi, ahaṅkāra*, etc. (which are products of ignorance). The Sāṅkhya, on the other hand, believes that jīvahood arises when, due to *aviveka*, there is non-discrimination (*bhedāgrahaṇa*) between consciousness and *buddhi, ahaṅkāra*, etc. (which are products of Prakṛti). The difference in the attitudes of these two systems lies in this: According to the Advaita Vedānta, ignorance is false and imaginary; whereas, according to the Sāṅkhya, *buddhi, ahaṅkāra*, etc., being the products of a real Prakṛti, are real. What is false is the non-admission of the difference between the Puruṣa and the *cetanāvat buddhi*.

Since the Sāṅkhya does not admit difference between the Puruṣa and the *jīva*, the object about which an enquiry was made by Naciketas in the prior Śruti (*Yeyaṁ prete* etc.) is not really different from the object of enquiry of the present Śruti from the Sāṅkhya standpoint also.

Sarve vedā yatpadamāmananti
Tapāṁsi sarvāṇi ca yadvadanti;
Yadicchanto brahmacaryaṁ caranti
Tatte padaṁ saṅgraheṇa
bravīmyomityetat—

(Yama said) 'The goal which all the Vedas proclaim, which all penances declare, and desiring which they lead the life of *brahmacarya*, I tell it to thee in brief—it is "*Om*".' (I. ii. 15)

Om stands for pure consciousness. In Advaita Vedānta, pure consciousness has been described as Brahman, whereas, in the Sāṅkhya, Puruṣa is the term that has been used to refer to pure consciousness. Both the Puruṣa of the Sāṅkhya school and Brahman of the Advaita Vedānta are qualityless, impersonal consciousness. So, in the opinion of the Sāṅkhya also, the teacher is incapable of giving instructions to his student regarding the supreme *tattva* by referring to its qualities. But the student who is eager to attain liberation must be enlightened in regard to pure consciousness. He has to realize the true nature of the Ātman. So, the Vedic word '*Om*' has been accepted as a symbol for meditating on the nature of pure consciousness. It is the significance and importance of *Om* that has been stressed upon by Yama in this Śruti of the *Kaṭha Upaniṣad*.

In the *Yoga-Sūtra*, *Om* has been accepted as the *vācaka* of God, who is a symbol of perfection in knowledge. Since the function of the *vācaka* is to reveal the *vācya*,

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there is a natural and intimate relation between the two.

Etaddhyevākṣaraṁ Brahma etaddhyevākṣaraṁ param;
Etaddhyevākṣaraṁ jñātvā yo yadicchati tasya tat—

'This syllable is Brahman; this syllable is also the highest. Having known this syllable, whatever one desires, one gets that.' (I. ii. 16)

Etadālambanaṁ śreṣṭham etadālambanaṁ param;
Etadālambanaṁ jñātvā Brahmaloke mahīyate—

'This support is the best, this support is the supreme. Knowing this support, one is worshipped in the world of Brahman.' (I. ii. 17)

In the opinion of Yama, the God of death, *Om* is to be regarded as the lower Brahman and also as the highest One. When the aspirant realizes the significance of *Om*, he gets everything he asks for. Of all the means prescribed for the realization of the lower Brahman, meditation on the symbol *Om* is the most praiseworthy. *Oṅkāra sādhanā* is also the chief means for the realization of the highest Brahman. It is only by meditating on the symbol *Om* that the aspirant becomes an object of respect and adoration in the *Brahmaloka*.

According to Nirīśvara Sāṅkhya, we may suggest that the lower Brahman refers to consciousness reflected in the universal *buddhi-tattva* or *mahat-tattva* which is not associated with a gross body. In other words, we can say that Apara Brahman (lower Brahman) refers to consciousness, the limiting adjunct of which is the *samaṣṭi buddhi*. So, in the Sāṅkhya too, the lower Brahman is of a form which is similar to the Hiraṇyagarbha of the Advaita Vedānta. Para Brahman or the highest Brahman refers to pure consciousness which is fully differentiated from the *buddhi-tattva*.

In view of what is stated above, we can say that, according to the classical Sāṅkhya, *mahat-tattva*, permeated with consciousness, is to be regarded as Saguṇa Brahman. Like Saguṇa Brahman, *mahat-tattva* also possesses lordly excellences. It is due to the presence of lordly powers in the *mahat-tattva* that the worshipper of the said principle can be blessed with attainments other than liberation (which is to be gained only by realizing the distinction between Puruṣa and Prakṛti). Meditation on the symbol *Om* is regarded as the best of all forms of *pratīka upāsanā* owing to the fact that *Om* alone has been regarded as the *vācaka* of pure consciousness in the Vedas.

Under ordinary conditions, the worldly soul experiences only that much of consciousness which is reflected in its particular *buddhi* and is also not discriminated from it. This is the reason why the soul appears as a limited individual and is not in a position to realize universal consciousness (*sāmānya caitanya*) which is reflected in the *mahat-tattva*. Therefore, an individual person is incapable of realizing ordinarily his identity with all other persons in respect of consciousness. This feeling of identity is attained by a person only when he reaches the stage of *mahat-tattva*. It is through meditation on the symbol *Om* that this feeling of identity can be aroused. This condition (acceptable from the Sāṅkhya point of view) may also be regarded as the attainment of *Brahmaloka*.

When the aspirant reaches this stage, he realizes that he is different from the gross body, the sense organs, etc., but he is not in a position as yet to distinguish the soul from the predominantly *sāttvika* and subtle *mahat-tattva*. Real *tattva-jñāna* arises when the soul is distinguished even from the *mahat-tattva*. Meditation on the symbol *Om* is the only means for gaining

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this knowledge. Hence, *Oṅkāra sādhanā* has been mentioned here as the principal means for reaching the highest goal.

Āsīno dūraṁ vrajati śayāno yāti sarvataḥ ;
Kastaṁ madāmadaṁ devaṁ madanyo jñātumarhati—

'Though still, He travels far; though lying down, He goes everywhere. Who can know, besides me, that effulgent Being who rejoices and rejoices not?' (I. ii. 21)

The pure all-pervading soul is motionless. That which is all-pervading cannot move. Nevertheless, in the state of bondage, the soul, being limited by *buddhi*, sense organs, etc., goes even to a distant object. In deep sleep, owing to the presence of *śūnya-bhāva*, there is no knowledge of specific worldly objects. (*Yoga-Sūtra*) Only a general knowledge exists in the state of deep sleep. It is because, in that condition, knowledge does not remain limited to a particular object that knowledge can be regarded as all-pervading (*yāti sarvataḥ*). In the state of freedom, the soul is not affected by worldly pleasures, but in the state of bondage, it swings like a pendulum between joys and griefs. In the waking state, the soul experiences pleasure; whereas, in deep sleep, there is no feeling of enjoyment. Such a wonderful Puruṣa can be fully realized only by a truly wise man.

Aśarīraṁ śarīreṣvanavastheṣvavasthitaṁ ;
Mahāntaṁ vibhumātmānaṁ matvā dhīro na śocati—

'The wise one does not grieve having known the bodiless, all-pervading supreme Ātman which dwells in all impermanent bodies.' (I. ii. 22)

The Sāṅkhya believes in *jīvanmukti*. Although the *jīvanmukta* Puruṣa dwells in the mind-body system, yet the mind-body system (being a product of Prakṛti) appears to him as something inferior, destructible, and unworthy as an object of desire. He also realizes that the mind-body system is radically different in nature from the soul or Puruṣa and that the relation between the body and the soul is artificial, i.e. the effect of *aviveka*. The *abhedāgrahaṇa* (in regard to the body and the soul), which is the basic feature of the embodied life, appears as false in the state of liberation. Hence, although, in the state of *jīvanmukti*, Puruṣa resides in the mind-body system, the free soul has always the feeling of its pure and non-embodied form. This is the feeling of bodilessness. Puruṣa is eternal, but the mind-body system is not so.

Even though encased in a body owing to the influence of *prārabdha karma*, the liberated Puruṣa has always the realization that he is pure self-revealing consciousness, eternal, all-pervading, devoid of pleasures and pains. Hence, it has been stated here that the wise man does not grieve because he has been able to realize his essentially unchangeable and eternal nature in the form of *śuddha caitanya*.

Nāyamātmā pravacanena labhyo
Na medhayā na bahunā śrutena ;
Yamevaiṣa vṛṇute tena labhyaḥ
Tasyaiṣa Ātmā vivṛṇute tanūṁ svām—

'This Ātman cannot be attained by the study of the Vedas, nor by intellect, nor even by much hearing of the sacred scriptures. By him it is attained whom it chooses; this, his own Ātman reveals his own form.' (I. ii. 23)

The Sāṅkhya school believes that the realization of the true form of Ātman can be attained through knowledge. This knowledge, however, does not originate from a mere study of the scriptures. The

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aspirant who realizes fully that the consciousness reflected through *buddhi-tattva* (*samaṣṭi buddhi*) is his true self is alone capable of knowing the *sāmānya svarūpa* of consciousness. After the attainment of this knowledge, the aspirant rises up automatically to that state where he feels his distinction from the *sāttvika buddhi-tattva* and shines forth in his true Ātmic form.

[It is not proper to say that in the so-called Nirīśvara Sāṅkhya, there is no scope for the worship of a superior being. This Sāṅkhya is called *nirīśvara* because according to this system, there is no other *conscious principle except Puruṣa*. The Yoga system or the Seśvara Sāṅkhya has frankly admitted the existence of God. But God in the Yoga system is just a special type of Puruṣa which is eternally free from *kleśas*, *karmas*, fruits of *karmas*, etc. In the Sāṅkhya, however, no Puruṣa has been openly given the place of God. Even then the Sāṅkhya has not forbidden the worship of a Puruṣa as God, if that Puruṣa manifests infinite lordly powers. A bound Puruṣa possesses limited powers and, as such, it cannot be an object of worship. The eternally free Puruṣas like Rāma, Kṛṣṇa, etc. possess infinite lordly powers, and there is no reason to disbelieve that, according to the Sāṅkhya school, these Puruṣas can be worshipped by the ordinary persons as ideals to be attained in the future life. Hence worship of the extraordinary Puruṣas will also serve as a means for reaching the highest goal according to the Sāṅkhya.]

SWAMI VIVEKANANDA: A STUDY OF HIS PERSONALITY

Sri P. M. Bhaskaran Nambudiripad

The great significant feature of the present age is its crying need for a harmonious synthesis of the spiritual culture of India with the modern scientific thought of the West. The conviction is growing day by day that the advance of material science without a moral and spiritual foundation will ultimately lead to the total destruction of the universe. So it is now generally recognized that the knowledge of material science should be firmly founded on moral and spiritual truths for the peace, progress, and well-being of mankind. The supreme and the highest ideal, according to the Hindu conception, is the realization of the divinity in man, and herein lies the glory of India. On the other hand, the greatness of the West consists in discovering the material scientific truths. But the perfect ideal is the universal man in whom there will be a harmonious synthesis of the material civilization of the West and the spiritual culture of India; in other words, a harmonious blending of what is best in the West with what is best in the East.

It is for this grand universal ideal that Swami Vivekananda dedicated his life, and truly he himself was an embodiment and an exemplar of such a great ideal. That is why Swami Vivekananda taught theoretical Vedānta or the spiritual truths of Vedānta in the West by the intuitive method of self-revelation, and a strong man-making practical Vedānta by the inductive method of science in India. While the Swami knew well that the spiritual truths

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of Vedānta will alone enable the West to lead a better, happier, and more peaceful life, he believed that the progress or salvation of India consisted in applying Vedāntic principles in the day-to-day life of man. For an ideal civilization visualized by the Swami evolved out of a harmonious synthesis of Vedānta and science. Therefore, in the West, Swami Vivekananda is remembered as a great spiritual teacher of Vedānta and a messenger of universal love, tolerance, and fellowship. Whereas in India, he is regarded as a unique religious teacher who taught a religion of God-centred humanism by glorifying the dignity of the human personality; as a great exponent of practical Vedānta, who brought Vedānta from the solitary caves and forests to the everyday life of common man ; as a great patriot-saint who lived and served his countrymen by glorifying service as a spiritual discipline for the realization of one's self; as a grand intellectual harmonizer who bridged the gulf between the East and the West, between reason and faith, between theory and practice, between renunciation and service, between religion and science, and between different schools of thought. Thus, Swami Vivekananda's personality is unique, rare, and a many-sided one. He is a philosopher, a man of action, a true and sincere devotee of God, and a great patriot-saint, all in one. But through all of them runs the undercurrent of his spirituality, which is based on his message of the divine oneness of all. It is this spiritual depth of his being which flavours the various messages he delivered both in India and in the West. It is this same aspect of his personality which gives life and vigour to all that he said and did. He became a source of inspiration to millions and millions of people both in the East and the West mainly due to his intense spirituality; for his utterances went to the depth of their hearts, and they felt emboldened to jump into action with confidence. It is his spiritual fervour which gives colour, light, and beauty to his many-sided personality. Again, it is the spiritual depth of his being which makes him and his inspiring teachings eternal, fresh, and charming. The edifice of his character is built on the bed-rock of spirituality, which finds its expression through his powerful intellect and loving heart. Herein lies the unique greatness of Swami Vivekananda : in him we see both these qualities of universal love and infinite knowledge blended harmoniously in a striking manner. Such a rare and blessed combination of the intellect and heart is what we badly need.

Now we shall see how this wonderful and rare blending of universal love with infinite knowledge is expressed in Swami Vivekananda's personality. His intellectual greatness is manifested in his synthesis of the three schools of Vedānta, namely, the Dvaita, Viśiṣṭādvaita, and Advaita, as three steps to the state of the highest spiritual experience of non-duality. The Swami says: 'These are the salient points of the three steps which Indian religious thought has taken in regard to Reality. We have seen that it began with the personal, the extracosmic God. It went from the external to the internal cosmic body, God immanent in the universe, and it ended in identifying the soul itself with that God and making one soul, one unit of all these various manifestations in the universe. This is the last word of the Vedas. It begins with dualism, goes through a qualified monism, and ends in perfect monism.' (*The Complete Works*, Vol. II, p. 252, 10th edition) These three schools of Vedānta are thus the three stages of spiritual growth in man, according to Swami Vivekananda. Each is necessary, and is a fulfilment of the other. The Swami says: 'Now I will tell you my dis-

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covery. All of religion is contained in the Vedānta, that is, in the three stages of the Vedānta philosophy, the Dvaita, Viśiṣṭādvaita, and Advaita, one comes after the other. These are the three stages of spiritual growth in man. Each one is necessary. This is the essence of religion.' (ibid., Vol. V, p. 82, 7th edition) He further declares: 'But the one fact I found is that in all the Upaniṣads, they begin with dualistic ideas, with worship and all that, and end with a grand flourish of Advaitic ideas.' (ibid., Vol. III, pp. 233-4, 8th edition)

He admits that he was able to find this harmonious unity of these three schools of Vedānta in the light of the teachings of his illustrious Master Sri Ramakrishna. 'Therefore, I now find in the light of this man's (meaning Sri Ramakrishna's) life that the dualist and the Advaitist need not fight each other; each has a place and a great place in the national life; the dualist remains, for he is as much part and parcel of national religious life as the Advaitist; one cannot exist without the other. One is the fulfilment of the other; one is the building, the other is the top; the one the root, the other the fruit and so on.' (ibid., Vol. III, p. 234) All these sayings of the Swami clearly show the wonderful power of his intellect in synthesizing the three apparently contradictory schools of Vedānta in a harmonious manner.

So also, his exposition of practical Vedānta in a very simple and lucid manner is magnificent, and shows great intellectual acumen. He points out that the Vedānta is the most practical religion ever known to us; for its ideal is to study man as he is: 'In one word, the ideal of Vedānta is to know man as he really is; and this is its message: that, if you cannot worship your brother man, the manifested God, how can you worship a God who is unmanifested? ... If you cannot see God in the human face, how can you see Him in the clouds, or in images made of dull dead matter, or in the mere fictitious stories of our brain? I shall call you religious from the day you begin to see God in men and women.' (ibid., Vol. II, pp. 325-6) The Swami then asks: 'If this is not preaching a practical God, how else could you teach a practical God? Where is there a more practical God than He whom I see before me—a God omnipresent, in every being, more real than our senses?' (ibid., Vol. II, p. 305)

Again, the Swami shows that by applying some fundamental principles of Vedānta like faith in one's self, strength of body and mind, fearlessness, seeing divinity in all, and showing love to all will help everyone to lead a better, happier, and more peaceful life. In the words of the Swami: 'The remedy for weakness is not brooding over weakness, but thinking of strength. Teach men of the strength that is already within them.' 'The ideal of faith in ourselves is of the greatest help to us. If faith in ourselves had been more extensively taught and practised, I am sure a very large portion of the evils and miseries that we have would have vanished.' (ibid., Vol. II, pp. 300, 301)

The Swami's intellectual genius is also seen in his conception of a universal religion, which must include and be suitable to all the different types of minds, namely, the active, the emotional, the mystical, and the philosophical. 'What I want to propagate is a religion that will be equally acceptable to all minds. It must be equally philosophic, equally emotional, equally mystic, and equally conducive to action. ... And this combination will be the ideal of the nearest approach to a universal religion.' (ibid., Vol. II, pp. 387, 388)

Swami Vivekananda was a realized soul, and he was essentially spiritual. While his

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spiritual fervour inclined him to plunge into the depths of contemplation to realize the eternal and the ultimate truths of Vedānta, his kind, loving heart yearned to love and serve all. As an example of his spiritual power, we may quote the following passage from the biography of the Swami: 'His mind longed for the highest experience of non-dualistic Vedānta, the *nirvikalpa samādhi*. ... One evening, the experience came to him quite unexpectedly. He was absorbed in his usual meditation, when he suddenly felt as if a lamp were burning at the back of his head. The light glowed more and more intensely and finally burst. Narendra was overwhelmed by that light and fell unconscious. After some time, as he began to regain his normal mood, he could feel only his head and not the rest of his body. ... For a long time, Narendra remained unconscious, and when he regained his normal state of mind, he was bathed in an ineffable peace.' (Swami Nikhilananda: *Vivekananda: The Yogas and Other Works*, Ramakrishna-Vivekananda Center, New York, 1953, p. 33)

This reveals his thirst for the realization of the highest spiritual truth in the depth of his own being and his great spiritual power to realize them in himself. But his nature, with its boundless compassion binding him to all the suffering humanity, never allowed him to lose himself in contemplation for ever. The universal soul of the Swami was rooted in its human soil, and he realized that his first duty was towards his nearest neighbour, his own people. He passionately cried: 'Let each one of us pray day and night for the downtrodden millions in India who are held fast by poverty, priestcraft, and tyranny—pray day and night for them. ... I am poor, I love the poor. ... Who feels there (in India) for the two hundred millions of men and women sunken for ever in poverty and ignorance? Where is the way out? Who feels for them? ... Let these people be your God—think of them, work for them, pray for them incessantly—the Lord will show you the way. Him I call a *mahātman*, a noble soul, whose heart bleeds for the poor; otherwise he is a *durātman*, a wicked soul.' (*The Complete Works*, Vol. V, p. 58) Here we observe his patriotism, making him lose his personality with the well-being of his fellow men.

Swami Vivekananda believed that if service is done in the right and true spirit of worship, it is the most efficacious means to spiritual progress. For 'without doubt man is the highest symbol of God and his worship is the highest form of worship on earth.' He eloquently declares: 'I should see God in the poor, and it is for my salvation that I go and worship them. The poor and the miserable are for our salvation, so that we may serve the Lord coming in the shape of the diseased, coming in the shape of the lunatic, the leper, and the sinner. Bold are my words; and let me repeat that it is the greatest privilege in our life that we are allowed to serve the Lord in all these shapes.' Salvation, according to him, consists in discovering God in all human beings. 'The moment I have realized God sitting in the temple of every human body, the moment I stand in reverence before every human being and see God in him—that moment I am free from bondage, everything that binds vanishes, and I am free. This is the most practical of all worship.' (ibid., Vol. II, p. 321) Herein we find a fusion of the patriot and the saint in one in the Swami. Thus the Swami glorified the human personality, and gave dignity to it by spiritualizing it. The only prayer of his compassionate heart was: 'May I be born again and again, and suffer thousands of miseries so that I may worship the only God that exists, the only God I believe in, the sum total of all souls, and, above all, my God the

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wicked, my God the miserable, my God the poor of all races, of all species!' (ibid., Vol. V, p. 136)

It is this love for the poor which prompted him to glorify service as a spiritual discipline for the realization of one's self. He coined the phrase 'Daridra Nārāyaṇa' and 'surrounded service with a divine aureole', raising it to the dignity of a religion, as his heart bled for the poor and throbbed in anguish at the sight of their miseries. This striking phrase was taken up by Gandhiji and was used by him constantly.

Thus, the personality of Swami Vivekananda is rare, unique, and magnanimous. In the words of Subhas Chandra Bose: 'Swami Vivekananda, reckless in his sacrifice, unceasing in his activity, boundless in his love, profound and versatile in his wisdom, exuberant in his emotions, merciless in his attack, but yet simple as a child—he was a rare personality in this world of ours.' (*Bhavan's Journal*, 20 January 1963, p. 18) Swami Vivekananda's aim was to reawaken the real spirit in man and 'to guide individuals and nations to the conquest of their inner kingdom by their own ways which are best suited to them, by the means corresponding best to the needs from which they suffer most'. Therefore, his message aims at a complete rejuvenation of India's spiritual and national life, and it is now time to understand and apply this noble message in all aspects and spheres of our life. Romain Rolland sums up Swami Vivekananda's great personality thus: 'In the two words equilibrium and synthesis, Vivekananda's constructive genius may be summed up. He embraced all the paths of the spirit, the four *yogas* in their entirety, renunciation and service, art and science, religion and action from the most spiritual to the most practical. Each of the ways that he taught had its own limits, but he himself had been through them all. As in a quadriga, he held the reins of all four ways of truth, and he travelled towards unity along them all simultaneously. He was the personification of the harmony of all human energy.' (*The Life of Vivekananda and the Universal Gospel*, p. 281) Of such a master mind we can say: 'Here was a great world teacher, when comes such another?'

VIVEKANANDA'S VIEWS ON WORK

Dr. B. Kuppuswamy

It is proposed in this short essay to give an exposition of the views of Swami Vivekananda on work. The material is limited to his lectures on *Karma-yoga*.

He starts with the view of the *Bhagavad-Gītā* that work is inevitable for all human beings; he makes it clear that no man can live without work, because living itself involves breathing, which is a kind of work. He further makes it clear that every action of an individual leaves a mark on one's character. This is the way in which our action influences our character and our character influences our action. This leads him on to the view that we are responsible for what we are. Our actions determine us in the same way in which we can determine our actions. In other words our past action is responsible for our present being and our present action, in its turn, will be responsible for our future being.

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He also emphasizes that all human achievements such as the cities, the ships, the machines, and the tools are all the result of work. As a consequence, he asserts that no man can get anything unless he earns it by work. So, it is both an individual as well as a social obligation to do some work. In a later part of the essay, an attempt will be made to show how work not only leads to the satisfaction of economic wants, but also helps in the development of the individual.

The Swami makes it very clear that no work can be done without a motive. In a brief way, he even tries to analyse the various kinds of motives which are at the back of work, e.g. name, fame, wealth, power, service to mankind, and so on. He also mentions how the motive for work here may be the enjoyment hereafter, or it may be as a penance for the crimes that a man has done.

However, he makes it very clear that the best work is that which is done for the sake of work, or, as he puts it, 'work for work's sake'.

In a broad way, we may say that the Swami distinguishes three stages of work or rather three stages in the growth of an individual. From the point of view of work in the first stage, all individuals are prompted by motives which are selfish. The desire for things or the desire for recognition leads to work. Gradually, in the second stage, this selfishness yields place to selfless type of work. It is with a good deal of persistent thought that it is possible finally to reach the stage when work is done for work's sake.

The Swami distinguishes between the work that is done with selfish motives and work that is done with selfless motives. He says that the work that is done with selfish motives fritters away our energy. In other words, it may lead to inefficiency, on the one hand, and lack of satisfaction, on the other; but the higher type of work, viz the one that is done with the work itself in view, produces more energy in work. This is because that kind of work can arise only when there is self-restraint, and self-restraint leads to augmentation of energy, on the one hand, and efficiency and satisfaction, on the other. This may be re-interpreted in the following way.

The work that is done with some selfish motive is purely for consumption. Work is meant for money or power or recognition. Consequently, a person at this level is eager for the results of his work. On the other hand, when the motive for work is the satisfaction which one derives out of the work itself, then one does not bother about the fruits of one's action. We lift work from the mere plane of consumption to the plane of satisfaction.

Incidentally, the Swami shows the relationship between disapproval and inefficiency. The disapproval of the work may be by the self or by others. When we are overwhelmed by the disapproval, whatever may be the origin of it, it is not possible to be efficient. This also points to the need for a proper attitude among the supervisors as well as among the parents and teachers. It is true that we have a general belief that we can eliminate faults by making the individual concentrate his attention and become conscious of the faults. But there may be another consequence, viz that instead of the individual becoming conscious of his defects, he may become self-conscious and look upon himself as a person with many errors. This will lead to inferiority feelings with disastrous consequences on the development of the individual.

The Swami also draws our attention to the fact that a person who is eagerly attached to the work or to the fruits of the work may become a grumbler. But when a person is not attached either to the

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work he does or to the consequences or the fruits of the work, for him any type of work is satisfactory and he will be able to complete the work. The Swami draws our pointed attention to the reality of individual differences. All men cannot do all kinds of work with equal efficiency. The conclusion that he draws from this is that every man should cherish his own ideal and should endeavour to accomplish it. Another conclusion is that no man should imagine that the work that the other man is doing is inferior. He asserts that the duty of every person is to encourage the persons around him to struggle to live up to their own ideals. As a concrete form of behaviour, the Swami asserts that no man should be judged by the mere nature of his duties. We should only judge him on the basis of the manner in which he performs his work.

In the whole book *Karma Yoga,* we get many times the phrase 'secret of work'. It will be interesting to put in one section all these comments that are scattered in the various parts of the book regarding the secret of work. As we have seen already, one of the secrets of work consists in non-attachment to the work itself. If a man attaches too much value to the work that he is doing, he will identify himself with his work. It is true that this kind of identification may help him up to a point; it may lead to efficiency to begin with, but ultimately it leads to inefficiency, because there are wrong identifications. After all, work is only a part of one's life and not the whole of it, and the person who imagines that it is the whole will ultimately land himself in trouble. Probably there may be a mental breakdown. Secondly, the Swami constantly repeats the *Gītā* ideal of work, viz 'to work you have the right and not to the fruits thereof'. The person who concentrates on the fruits of work cannot be an efficient man, whatever be the nature of his work. The output is more important than the process. He is dominated by desire. This also spoils his human relations, whether he is the producer of the whole product or of a part of the product. This implies, as I have stated earlier, that our aim in working should not be to enjoy for ourselves the fruits of action. Economists have now very clearly shown that immediate consumption of all the fruits of action leads to economic stagnation rather than to economic growth. Further, concentration of attention on the fruits of the action will not lead to efficiency. Thus we find that one of the secrets of work is self-restraint. The Swami repeats this idea of self-restraint as a very important characteristic of work. He shows that a person who works with self-restraint develops more energy and so is capable of more work. Another important point to which the Swami draws our attention is that intense effort should go with a sense of ease. This appears to be a contradiction in terms; but a little reflection will show that the master does his work with effortlessness. It is the beginner who works with a great deal of effort. With proper development, a man is capable of doing any amount of work and that with a sense of ease. He is not oppressed by a sense of effort; he works, as it were, spontaneously. The Swami shows, as we have already seen above, that one of the secrets of work is the overcoming of selfish motives. Another aspect to which the Swami draws our attention is that a person should be capable of taking up the works that come his way. In other words, he should not be elated or oppressed or overwhelmed by the tasks which come his way. Many problems in human relations arise because of the lack of this attitude. The Swami distinguishes between attachment to work and whole-hearted effort.

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While attachment to work leads to inefficiency, doing the work in a wholehearted manner, whatever the person happens to be doing, leads to efficiency. Another aspect to which he draws our attention is that no man should imagine that he is indispensable. He should not think that without him that work cannot be accomplished or that the organization will come to a standstill. He warns us against this kind of vanity. Another aspect which leads to efficiency is non-expectation of any return. This is only another form of expressing the views which have been expressed earlier. If he expects something in return and if that does not turn up, he becomes frustrated. He particularly warns us against expecting gratitude for what we have done. He asserts that any such expectation will only lead to misery rather than to satisfaction.

In understanding the Swami's view on work, we should bear clearly the following two aspects in our mind:

Firstly, there are different stages in the development of our attitude towards work. In the beginning, all of us are prompted by what he calls selfish motives. It is only with a good deal of effort that we can overcome this and develop an unselfish attitude towards work, when we can 'work for work's sake', as the Swami puts it, expecting nothing in return.

Secondly, this can be achieved only with constant effort and long practice. So it is only an ideal that we must have in front of us, so that by gradual stages it is possible for us to achieve it.

Finally, the Swami's ideas regarding the way in which the attitude towards work helps in the development of our personality may be described. According to the Swami, the development of the individual is attained through the performance of work. While the person who attaches importance either to the work itself or to the rewards arising out of the work is at a very low level of development, the person who works with a sense of duty is, as it were, of intermediate level. The person who works with a sense of duty is also under the grip of compulsion. In the first case, he is compelled to do the work for the sake of the fruit of the work. In the second case, he is compelled to do the work because of his sense of duty. But at the next stage, where a person transcends both the reward of work as well as the sense of duty, he is able to work incessantly without any kind of attachment or compulsion whatever. Such a man is really free. Such a man is prompted neither by fear nor by desire. So, he is neither happy nor unhappy when he is doing his work. He is not overwhelmed either by success or by failure. In other words, he is a master of the situation. The Swami shows that this state of non-attachment is a state of mind which can be cultivated only through long effort. It is in this way, by developing the right attitude towards work, that a person can develop his personality.

NOTES AND COMMENTS

IN THIS NUMBER

In his article on the 'Validity of Categories', Dr. P. S. Sastri, M.A., M.Litt., Ph.D., Head of the Department of English, Nagpur University, analyses the problem in his usual crisp manner, and shows, with thoroughgoing logic, the inadequacy of any approach through the categories in leading us to the absolute truth, which is beyond all categories.

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In his article on 'The Pātañjala Yoga Darśana', Swami Harshananda, of the Ramakrishna Order, neatly sums up and delineates the salient features of the Yoga system of Indian philosophy, both in its theoretical and practical aspects.

In her article on 'Kaṭha Upaniṣad: Sāṅkhya Point of View—2', Dr. Anima Sen Gupta, M.A., Ph.D., Reader in Philosophy, Patna University, deals with the *ślokas* 14-17 and 21-23 of the second canto of the first part of the *Kaṭha Upaniṣad*. 'Kaṭha Upaniṣad: Sāṅkhya Point of View—1' appeared in the August 64 number of *Prabuddha Bharata*.

'Swami Vivekananda: A Study of His Personality', by Sri P. M. Bhaskaran Nambudiripad, M.A., M.Litt., Research Scholar, Department of Philosophy, University of Madras, is a brief exposition of the work and message of the great Swami.

Dr. B. Kuppuswamy, M.A., Ph.D., Research Consultant, India International Centre, New Delhi, sums up 'Vivekananda's Views on Work' in his article on the subject.

REVIEWS AND NOTICES

VIVEKANANDA: PROPHET OF THE NEW AGE, OF INDIA AND THE WORLD. By T. Muttucumaru. Ramakrishna Mission (Ceylon Branch), Colombo 6. 1963. Pages 206. Price Rs. 5.

The author, a well-known historian and an educationist of Ceylon, gives in this book, brought out in commemoration of the birth centenary of Swami Vivekananda, a graphic account of the great Swami's life. He vividly describes the various incidents of the Swami's life so as to give us a living picture of his diverse personality—the monk, the ascetic, the *yogin*, the teacher and leader of men, the artist, the mystic, the conversationalist, the patriot, and, above all, the saint and the seer of Truth. The writer's close contact with the Ramakrishna-Vivekananda literature and his intimate association with the Ramakrishna Mission, Ceylon, have enabled him to give a correct and faithful account of the Swami's life. The last four chapters are devoted to an original exposition of the actual theme of the book, 'Vivekananda, the Prophet of the New Age, of India and the World', and the author is at his best here. The exposition of the subject is well supported by appropriate quotations from the Swami's works. The inclusion of 'Homage to Swami Vivekananda' and a short bibliography enhance the value of the book, though proper references to the quotations and an index would have increased the utility of the book. The book is a valuable addition to the increasing volume of Vivekananda literature, and a good introduction to the life and work of the great Swami.

Swami Sivarupananda

THE QUINTESSENCE OF VIVEKANANDA. By Professor G. S. Banhatti. Suvichar Prakashan Mandal, Dhantoli, Nagpur 1, (also 461/10 Sadashiv Peth, Poona 2). 1963. Pages 296. Price Rs. 12.

Published on the occasion of Swami Vivekananda's birth centenary, this book answers the need for a handy volume which gives the reader a short biography of the illustrious Swami, a study of his many-sided personality, and an interpretation of his message and work. The book is divided into seven sections of several chapters each. A short but vivid account of the Swami's life in sixty pages is given in the first section, preceded by a calendar of his life. The many facets of his personality—orator, teacher, patriot, conversationalist, etc.—are discussed in a section of nine chapters. The Swami's brilliant intellect and his views on such diverse subjects as science, his contemporaries, a common language for India, and so on are dealt with in the section 'A Rich Mine of Thought'. The Swami was also a lover of nature and art, a talented singer and poet. Attention is drawn to these aspects in the section on 'Swamiji as an Artist'. The Swami's exposition of Vedānta is discussed and interpreted at length in a section which begins appropriately with an assessment of the Swami's role in the national renaissance. In another section, 'Religion for Humanity', the author deals with the Swami's teachings on religion and the four paths—*jñāna-yoga*, *karma-yoga*, *bhakti-yoga*, and *rāja-yoga*—and the Swami's vision of a universal religion. The Swami's gospel of service and social revival is the theme for another section. There are a few illustrations and

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also an index. References to the passages quoted from various books are given in most cases, but they are not always found correct, probably owing to the printer's mistake.

In writing this book, the author brings to his task his deep study of the Swami's works as also the large body of literature on the Swami, both biographical and interpretative. The author's interpretation of the Swami is marked by a clear grasp and critical appreciation of the Swami's teaching. The Swami's views on vegetarianism versus meat-eating 'bewilder' the author, and they are discussed at length. This thought-provoking work, which so neatly compresses such a vast mass of material regarding the Swami, will be read with great interest and benefit by all students, admirers, and devotees of the patriot-saint of modern India. The book, however, deserves better printing and get-up than what the publishers have provided.

SWAMI SANDHYANANDA

STUDIES IN HINDUISM. By KALAIPULAVAR K. NAVARATNAM, WITH A FOREWORD BY DR. T. M. P. MAHADEVAN. Maheswari Devi Navaratnam, 'Santiniketan', 1 B.A. Thamby Lane, Jaffna, Ceylon. 1963. Pages 269. Price Rs. 10.

Scholarship and deep faith go hand in hand in the work of late Sri K. Navaratnam. The present work was originally delivered as a series of ten lectures on Hindu religion and philosophy, and they were meant for the non-Hindus. Influenced deeply by Swami Vivekananda, Swami Abhedananda, Sir John Woodroffe, and Dr. S. Radhakrishnan, Sri Navaratnam gives a lucid exposition of the fundamentals of the Hindu faith. Eager to emphasize the religious aspect of Hindu philosophy, he draws attention to the mystical and spiritual aspects of Hinduism.

After outlining the socio-religious aspect of Hinduism, he surveys the Vedāntic schools and the Āgamic schools. Here we come across his passionate demand for 'a new presentation' of the Hindu religious and philosophical doctrine. It is a much needed task the Hindus have to take up sooner or later.

The exposition of the Śaiva Siddhānta is masterly. There is also an able defence of the doctrines of Karma and reincarnation. The best chapters in the work are those dealing with the Hindu mysticism.

The work is a monument of profound erudition. It is bound to inspire all thinking minds to pay serious attention to the Hindu faith.

DR. P. S. SASTRI

TAKE MY HANDS. By DOROTHY CLARKE WILSON. Hodder and Stoughton, London E.C.4. 1963. Pages 217. Price 21 shillings.

Extremely well told, this is a moving story of what faith in God, reliance on grace, and the soul's courage which refuses to be denied even by the worst adversity can achieve. Mary Verghese had always wanted, from her childhood, to obtain a very high education and make herself a useful member of the community. Thanks to favourable circumstances, she graduated and qualified to be a surgeon. It was then, on the threshold of her career, that disaster struck. She was involved in a car accident and became a paraplegic. A lesser spirit would have given up the struggle. But not Mary. With the strength of her will, support of her inner resources, and the humane co-operation and assistance of her colleagues—for which medical fraternity at the Vellore Mission is justly famous—she reconstructed her life and even started to perform delicate operations while seated in the wheel-chair.

Dorothy Wilson has a captivating style whenever she writes. In this case, her warm sympathy lends a peculiar glow to the writing. The story revolves round Dr. Verghese, but characters from three continents rub shoulders in these pages, pointing to a future which can be glorious, if only God and man would collaborate.

M. P. PANDIT

NEHRU IN HIS OWN WORDS. By RAMNARAYAN CHAUDHARY. Navajivan Publishing House, Ahmedabad 14. 1964. Pages 218. Price Rs. 4.

Once, while Dr. Radhakrishnan was in Leningrad, there was a debate in the University there. Dr. Radhakrishnan said to them: 'You consider yourselves atheists. But do you believe in truth?' They said: 'We do.' Then he asked: 'Do you believe in goodness?' They said: 'Yes.' Again he asked, 'Do you believe in beauty?' Again the answer was: 'Yes.' Then he said: 'All this is God. These are other names of God.' The Russians said: 'If you call this God, we believe in Him.'

This is one of the several interesting anecdotes told by Pandit Nehru to the author of this remarkable document. It appears Sri Chaudhary had obtained a promise from Panditji for fifty exclusive interviews in which he could ask anything he liked; somehow only nineteen were done, and this book contains a verbatim account of the questions and answers. The range is comprehensive; and in his choice of questions, the author has been one in spirit with many of Panditji's countrymen who had

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precisely these questions in mind. If Panditji is frank and dignified in his answers, Sri Ramnarayan is no less cultivated in the delicacy of his taste and persuasive approach.

One learns much about the human personality of Sri Nehru in these pages. Panditji might have disclaimed belief in God as such, but he had undoubtedly many godly qualities. He testifies to the influence exercised on him by the Upaniṣads, the *Gītā*, the ethical and the scientific spirit of the approach of the Buddha. (p. 13) Why did he love children so intensely? When did he start wearing the famous rose and why? How far did he believe in the practical philosophy of Gandhiji? What were his evaluations of colleagues like Sardar Patel, Maulana Azad, and Rajendra Prasad? Why did he not marry again? Why did he not wear *dhoti* more frequently? All these questions—light, serious, personal, political—are raised and answered in a delightful manner. The book is indeed a great human document for which the nation will be grateful to the author.

M. P. PANDIT

ESSAYS IN SANSKRIT CRITICISM. BY DR. K. KRISHNAMOORTHY, M.A., B.T., Ph.D. Karnatak University, Dharwar, Mysore State. 1964. Pages 325. Price Rs. 5.

The problem of defining beauty and art haunted Indian minds even before Kālidāsa produced his superb works of great literary excellence. The celebrated poet, in the prologue to his well-known literary work *Raghuvaṁśa*, states that he would be loath to take pride in his dramatic skill until the learned critics were satisfied with the performance of his play. As far back as A.D. 900, we get a well-written treatise on poetics by Rājaśekhara in his noted work *Kāvyamīmāṁsā*, wherein he definitely tells us that Indian critics who lived earlier had a well-defined scale of assessment to measure 'not only poetic success but also poetic failure'. The hierarchy of poets as determined by Rājaśekhara would give rise to various aesthetic problems in the modern minds.

The concept of aesthetic delight as looked at from the creator's as well as the appreciator's points of view needs a thorough probe. Some thinkers have overlooked this subtle distinction and have unhesitatingly declared their fundamental unity and identity; they belong to our times and to the recent and distant past as well. But the ancient Indian poetics carefully distinguished between *alaṅkāra* and *rasa*. The logic of poetry is the very reversal of the normal logic; it is called *alaṅkāra*. Its magic is shared by all; in a sense, it is universal. Yet, it baffles analysis. This magic may be termed *rasa*. Thus, *alaṅkāra* and *rasa* are the two magnetic poles in Sanskrit poetics. They look like opposing each other. They confuse both the initiated and the uninitiated alike, since both are often used simultaneously in the ancient texts and commentaries. It should be noted that they were complementary and not contradictory. When the poetic art is viewed from the creator's point of view, we get *alaṅkāra* as the aesthetic principle; when the work of art is reviewed from the appreciator's point of view, we have the principle of *rasa*. Thus, the two points of view answer to the 'how' and 'why' of art in the most scientific way. This definition takes us a long way in deciding such issues as the 'universality in art' or the problem of communication in the world of aesthetics.

This concept of *rasa* and the idea of its application as a literary principle to drama and lyrics were found in the older theorists. But the comparatively modern schools of Indian aesthetics headed by Ānandavardhana brilliantly pleaded for its unrestricted application to the epics as well. They considered it to be the only literary principle worth accepting. The artist's aesthetic delight is his own, and it had to be shared by all. That was the inner significance of universality in art. The poet or the artist had enjoyed in a peculiar psycho-physiological setting of his own. That could not be re-created *in toto*, and as such, the artist had his 'unique personal experience' de-personalized. This process has been described by the *rasa* theorists as *sādhāraṇīkaraṇa*; it is only when the artist's raw emotion was de-personalized and universalized under the impact of the poet's genius that we have *rasa*. Our ancient thinkers were of the opinion that *rasa* stood not only for the aesthetic value of emotions, but for their universal significance as well.

The whole range of aesthetic problems has thus been discussed by Dr. Krishnamoorthy from the points of view of well-known commentators of Indian aesthetics. Poetry and drama as viewed by the different schools of Indian aesthetics and their nature, composition, and significance as discovered by the great masters have figured prominently in the different chapters of the book under review. Ānandavardhana's estimate of the Sanskrit epics and his frank and critical appraisal of their message needs a careful perusal and scrutiny. Chapters XXIV and XXV deserve special mention for the critical acumen and proper sense of aesthetic evolution so abundantly displayed by the author.

I recommend this book to all serious students of aesthetics. A careful reading will dispel many doubts and confusions, and will enable the reader to have a correct appreciation of many of the much talked of

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aesthetic and literary principles as found in the sanctuary of ancient Indian aesthetics.

DR. S. K. NANDI

THE METAPHYSICS OF WILLIAM JAMES AND JOHN DEWEY. BY THOMAS R. MARTLAND JR. Philosophical Library Inc., 15 East 40th Street, New York 16. Pages 210. Price $ 4.75.

In some senses, this is an unusual book. The main theme of the volume is not unusual, but the choice of illustrations and arguments and the approach to a critical evaluation of pragmatic philosophy are out of the ordinary. Curiously enough the thesis of the book is indicated in the subtitle. It is the establishment of congruence between philosophy and religion, and this congruence is subject to be demonstrated through a reconciliation of being and becoming, of structure and process. There is nothing unusual in this attempt. But, in the first chapter of the book, the author makes unusual explorations into canaanite religion, the Greek city state, and early Christian experiences, to illustrate the polarity of *process* and *structure*. In the second chapter, the author switches over to a critical estimate of the metaphysics of James and Dewey. He holds that other critics of these two great pragmatic thinkers, sympathetic as well as unsympathetic, unjustifiably charge them with sacrificing structure and over-emphasizing process. Even when the critics find evidence of structure in James and Dewey, they use it to substantiate the principle 'Exceptions prove the rule'. Our author then proceeds to examine the metaphysical systems of James and Dewey, and discovers enough evidence to prove that in pragmatic naturalization, there is place for process and also for structure; for change, desire, and satisfaction, and also for stability, limitation, and control. There is a tendency at present to boost the concept of relativity, and to belittle eternal values and ends. This book is a much needed corrective to such misguided and useless thinking in philosophy.

PROFESSOR P. S. NAIDU

SANSKRIT

ŚUDDHA-ŚĀNKARA-PRAKRIYĀ-BHĀSKARAH (PARTS 1-7, IN THREE VOLUMES). BY ŚRI SACCIDANANDENDRA SARASVATI SVAMI. Adhyatma Prakasha Karyalaya, Holenarasipura, Hassan District, Mysore State. 1964. Pages 28, 48, and 50. Price First Volume: 40 P; Second and Third Volumes: 60 P each.

Śrī Saccidānandendra Sarasvati Svamī had composed in Sanskrit a stimulating volume entitled '*Vedānta Prakriyā Pratyabhijñā*', which presents a comparative study of the systems of Vedānta. The basic standpoint is that of Śaṅkara's Advaita. To popularize the Advaita Vedānta, the Swamiji has written these three booklets, which are intended to initiate the layman into the fascinating philosophical system of Śaṅkara.

The first booklet determines the basic tenets of Vedānta, and the *Śāṅkara sampradāya*. The Swamiji argues that Advaita was the only system universally taught in the Upaniṣads up to the time of Śaṅkara. But why should Śaṅkara argue against the Sāṅkhya position frequently in the *Sūtra-bhāṣya*? The second booklet presents the specific doctrines of Śāṅkara Vedānta, the particular method accepted by Advaita, and the principle of *adhyāropa-apavāda*. The third booklet examines the criticism of Advaita made by the other schools of Vedānta, and presents lucidly the differences between Advaita and Buddhism.

The booklets are written in easy, graceful, flowing Sanskrit. One who has a general acquaintance with Sanskrit can easily follow them. These booklets deserve to be translated into the various languages.

DR. P. S. SASTRI

HINDI

NIDHI-SANCAYA. EDITED BY SRI VINOD MISHRA. Pandit Shyamlal Chaturvedi, 461 Bari Gali Chhatta Bazar, Mathura. 1964. Pages 225. Price Rs. 12.

This is a memorial edition of the writings of the late Sri Manmohan Lal Caturvedi, who passed away before he was eighteen, after showing a rich promise as a poet. The editor, Sri Mishra, has brought together, in these pages, all the poems written by the young author (in Hindi and English), his prose-poems and short stories, etc. The book is enriched by short accounts of the life and work of more than forty prodigies who passed away before they attained the age of 35. Christopher Marlow, John Keats, Rajam Iyer, Rupert Brooke, and a number of other gifted writers are included. There is also a long introduction on the subject of *rasa* in poetry.

The book is informative and useful.

M. P. PANDIT

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NEWS AND REPORTS

THE RAMAKRISHNA MISSION VIDYALAYA COIMBATORE DT.

REPORT FOR 1962-63

The activities of this institution during the year under review were as follows:

Teachers' College: Besides the regular lecture classes in English, physical science, natural science, mathematics, Tamil, history, basic education, and home science, group discussions, seminars, panel discussions were held and workshop techniques were utilized for the training of teachers appearing for the B.T. course. Arrangements were also made for observation and teaching practice in the surrounding schools for a period of five weeks. Morning conditioning classes, an extension services department, annual sports tournament, the college parliament, the college cabinet responsible for the smooth working of the college and the hostel, observance of important festivals, the central science club, and the departmental library, are the other activities of the college. The total number of students admitted: 90. Students who appeared in the examination: 71; passed: 51; in practical examination: 69.

M. Ed. Course: Total number of students: full time: 2; part time: 6.

Multi-purpose High School: This is a completely residential school, with standards VI to X. There is provision for the teaching of engineering and agriculture in standards IX to X under bifurcated courses. In the lower classes, wood-work, agriculture, and music are taught. A manuscript magazine brought out by the students of each class, the staging of the drama *Sacrifice* by Tagore, the annual sports, painting, music, essay writing and elocution competitions, excursions, the students' co-operative stores were the other features of the activities of the school. The total strength of the school: 186 (free: 30).

Gandhi Basic Training School: Total strength: 40 trainees.

T.A.T. Kalanilayam: The total strength: students: 580 (girls: 207); teachers: 19. Number of children in the pre-basic nursery school: 8 (of age groups 3 to 4½).

Swami Shivananda High School: Started two years back, this high school caters to the needs of the neighbouring villages. Extra-curricular activities: Vocational guidance in the Vidyalaya industrial section, science club, observance of important festivals, field trips music, community cleaning, school parliament, and games and sports.

Maruthi College of Physical Education: Number of teachers under training: higher grade: 12; lower grade: 68.

Rural Institute: Total strength: *School of Engineering*: 146 (1st year: 46; second year: 51; third year: 49); *School of Agriculture*: 67 (first year: 38; final year: 29); *College of Rural Higher Education*: 208 (preparatory class: 47; 1st year: 40; 2nd year: 50; 3rd year: 53; master's diploma course: 18).

Post-Graduate Course in Co-operation: Total strength: 14 students.

Certificate Course in Engineering: Total strength: 71 (general mechanics: 17; fitter and turner trade courses: 54).

Industrial Section: Total strength: 100 from the school of engineering; 75 from the certification course.

Short Course for Ryots: Total number of trainees: 16.

Social Education Organizers' Training Centre: Candidates deputed for training by the states of Andhra Pradesh, Kerala, and Madras are given pre- and refresher training for six months and one and half months respectively.

Dispensary: Total number of cases treated: 21,695.

Central Library: Total number of books: 25,000; number of books issued during the year: students: 19,784; staff: 6,307.

Publications: The following are some of the books brought out in connexion with the birth-centenary of Swami Vivekananda: 1. A research work on *Tirukkural*, the Tamil classic on ethics; 2. *Vivekananda and Gandhi*; and 3. Extracts from Swamiji's works in Tamil.

CORRIGENDUM

JANUARY 65 NUMBER: Readers are kindly requested to note that the author of the article 'Militant Mystic', appearing on page 10, is a staff member of the medical newsmagazine, *MD*, and not Dr. Félix Martí-Ibáñez. Dr. Martí-Ibáñez only conceived the idea of the article. Readers may also please note that Dr. Marti-Ibáñez is writing a pentalogy on the history of medicine, and not a tetralogy as mentioned on page 36 (column 1, line —18), and the first four in the series—*Centaur* (*Essays on the History of Medical Ideas*); *Men, Molds, and History*; *Ariel* (*Essays on the Arts and History and Philosophy of Medicine*); and *A Prelude to Medical History*—have already been published and the fifth, *The Fabric of Medicine*, is forthcoming. Please also read 'publish' in place of 'prepare' on the same page, column 1, line —6.

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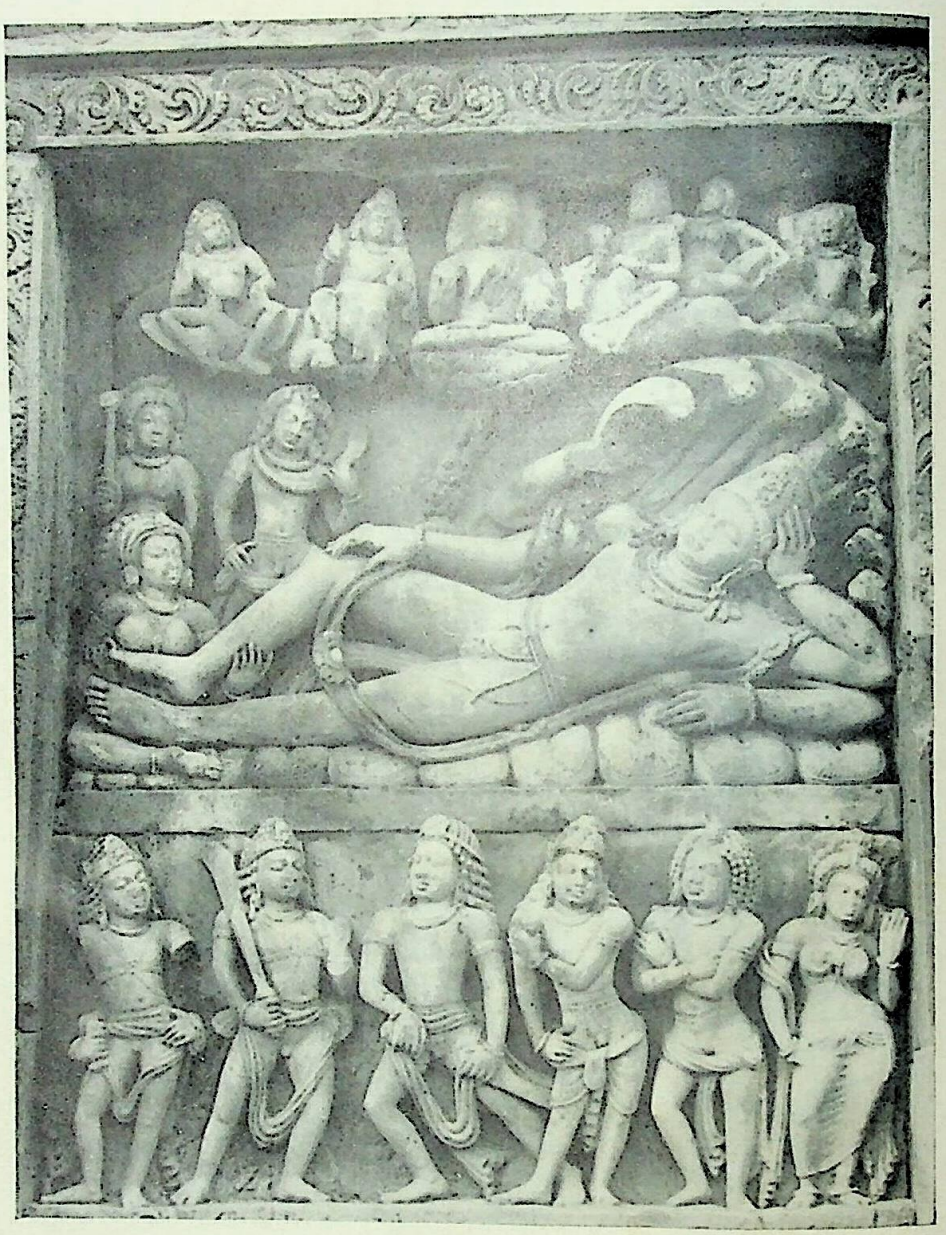

Śeṣaśāyī Viṣṇu

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PRABUDDHA BHARATA

Vol. LXX MARCH 1965 No. 3

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

Arise ! Awake ! And stop not till the Goal is reached.

——:o:——

LETTERS OF SWAMI SHIVANANDA

(60)

Chilkapeta
Almora, U.P.
27 October 1915

Dear —,

I am very happy to receive your letter. I am all the more happy to learn that you have returned home during the *Pūjā* vacation and are seeing for yourself how the Master is being firmly installed in those parts. How many more things you will still witness in times to come!

The answer is: Firstly, all such ideas as whether we will have to come back to this world or not arise from ignorance—the devotees never indulge in such thoughts. Those who have offered their life at the feet of the Lord depend entirely on the Lord's will. He alone knows everything—the return or non-return (to this world). It is to Him that we go, it is with Him that we remain, and, if we have to come back, it is with Him again that we do so. He is our companion in life as well as in death.

Secondly, all the divine moods belong to the Lord Himself. Whatever mood arises at a particular time, it is best to be immersed in that mood for the time being. Everything has been fulfilled by the mood you are steeped in now. Therefore it is that the attitude of the mother is appealing (to you now). No attitude towards the Lord is bad; everything is good—this is Lord Sri Ramakrishna's view. Sri Ramakrishna is the crystallized essence of all attitudes. It is a matter of immense joy that the number of devotees in those

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parts is on the increase. May it increase in abundance! This is the way in which the incarnation of the age spreads his own glory. The awakening of love in the hearts of the devotees and the wonderful sympathy and co-operation among them—all this is happening by the force of the Lord's inscrutable power (*yogamāyā*). Very nice it is! I am especially delighted to hear that you have secured an image of the Holy Mother (Sri Sarada Devi) and are worshipping it. Your lives are reaching towards the state of blessedness. It is hopeful news and a matter of great joy that the library is growing—there is a special need for it.

My heartfelt blessings and love to you on the occasion of the Vijaya. Write now and then for your welfare.

Your well-wisher,
Shivananda

PS. My health is all right in a sense. Good and bad are both inevitable when there is a body. So long as one can remember the Lord and think of Him, everything is good; otherwise, everything is bad.

(61)

Ramakrishna Advaita Ashrama
Luxa, Kasi
6 November 1915, Time: 11.30 a.m.

Dear Hari Maharaj,

I reached here safely yesterday, through the will of the Lord, even before the evening had set in, that is, at about 5 p.m. Things are getting ready for the *Śyāmā-pūjā*. Suresh also has arrived from Calcutta today. He has brought many of the accessories of worship. His mother could not come; but the *pūjā* is being arranged because of her special desire and the earnest wish of Shyam. Maharaj has gone to Puri. Nirod is in Madras; his health is not at all good, otherwise he would have surely come.

... Nepal will perform the *pūjā*; Prakash is the *tantradhāraka* (the assistant to the worshipper who reads out the *mantras* from the book). The latter is doing the ceremonial reading of the *Caṇḍī* (*caṇḍīpāṭha*). . . . Charubabu, Kalibabu, Kedar Baba, and the other inmates of both the Ashramas (Advaita Ashrama and the Ramakrishna Mission Sevashrama) are all keeping fairly well, by the grace of the Lord. Sukul Maharaj is slightly better. Everyone is feeling sorry because you have not come. ... In the morning, at about 9 a.m., I had been to the Holy Viśvanātha and Mother Annapūrṇā with Shyam, and had the holy touch and sight of Mother Gaṅgā.

Accept my heartfelt love and salutations. The others here convey their *praṇāmas* to you. Convey my blessings and love to Kanai and Sitapati.

Servant—Tarak

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BLESSED INWARDNESS!

[EDITORIAL]

Inertia in any form, physical or mental, is reprehensible and is to be avoided. It is conducive to happiness and prosperity neither here nor hereafter. Hindu scriptures emphasize this fact when they call upon mankind to 'wish to live for a hundred years engaged in ceaseless activity'. 'May we live a hundred years—a life in full possession of the powers of vision, hearing, and speech, a life free from dependence! May we live such a life even longer than a hundred years!' is the prayer of the Vedic sage. But there is a great danger of mistaking such exhortations. While these exhortations are appreciated fairly well in our times, the other exhortation to see God in everything that subsists, leading a life of renunciation and unselfishness, is not so much appreciated. Ceaseless activity in itself is not a virtue. It becomes meaningful and gains in value only when inspired by a purpose and a goal. The story is told of a madman who would go round and round a pillar the whole day, and would exclaim at the end of the day, with sweat streaming from his face, how hard he had worked and how much work he had turned out. Today, many of us lead a hectic life, often bordering on such frenzy. We are awfully busy: we toil from dawn to dusk, madly rushing about hither and thither. What for? We know not, and few of us care to know. We go through the round of activities mechanically, repeating the process tirelessly day after day, year after year, only to disappear at last like bubbles on the surface of water. We carry on our life listlessly—the helpless victims that we are of the forces of nature over which we have no control. We are often moved by our impulses and instincts rather than our reason and better sense. If at all we discern or are conscious of any purpose in our activities, it is to make sure that 'My cattle are housed, and the fire burns bright; my wife is safe, and my babes sleep sweet! Therefore ye may rain if ye will, O clouds, tonight!' or that 'The fields are reaped and the hay is all fast in the barn. The stream is full, and the roads are firm. Therefore ye may rain, if ye will, O clouds, tonight!' in the manner of the complacent cowherd who jestingly taunts the Buddha, when he is forced to seek shelter under the cowherd's eaves on a cold wet night, with rain pouring down and the winds howling all around. Or maybe we are carried away by ideals of fighting for political, economic, or social causes, but very often even they, when unmasked of the veneer of high-sounding slogans and phrases, boil down to making our life secure here for ourselves and our own. Thus far are our activities purposive, but is life nothing more than bread and raiment—a little eating, drinking, and merriment?

'Whoever, O Gārgī,' declare the Upaniṣads, 'departs from this world without knowing this Imperishable is miserable and is to be pitied; on the other hand, whoever departs from this world having known the Imperishable is a Brāhmin'; 'If we know Him here, then is life fruitful; if we do not know Him here, great is the calamity.' (*Bṛhadāraṇyaka*, III. viii. 10; *Kena*, II. 5) 'What shall it profit a man,' cries Jesus, 'if he shall gain the whole world and lose his own soul?' An unquenchable yearning for contact with the Eternal, for a vision of the Supreme, is the sauce of human life. If life is not inspired by it, it loses its meaning and savour by that much

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and remains incomplete. Transcending the exterior of the body or the vital organs or the mind or the intellect is a vaster, profounder, and truer dimension in us, of which this relative world of ours is just a manifestation, a reflection. The simile of the *Muṇḍaka Upaniṣad* (III. i. 1) expresses this truth beautifully: 'Upon the same tree are two birds of beautiful plumage, most friendly to each other, one eating the fruits, the other sitting there calm and silent without eating; the one on the lower branch eating sweet and bitter fruits in turn and becoming happy and unhappy, but the other one on the top, calm and majestic; he eats neither sweet nor bitter fruits, cares neither for happiness nor misery, immersed in his own glory. The lower bird goes nearer and nearer to the higher bird as blows after blows are received; and as he approaches him, he finds that the light from the higher bird is playing round his own plumage; and as he comes nearer and nearer, lo! the transformation is going on. The nearer and nearer he comes, he finds himself melting away, as it were, until he has entirely disappeared. He did not really exist; it was but the reflection of the other bird who was there calm and majestic amidst the moving leaves. It was all his glory, that upper bird's.'

Deep within us, behind this empirical self of ours, is the eternal reality, the mystery of our own being, the pure spirit, the basis of our existence, the support and background of this universe. It is this spirit that animates all life and existence. Wherever we see the manifestation of extraordinary glory, prosperity, brilliance, there is a special manifestation of this spirit, as the *Gītā* (X. 41) points out, unaware though we are of it. 'When the supreme light in us inspires the intellect, we have genius; when it stirs the will, we have heroism; when it flows through the heart, we have love; and when it transforms our being, the son of man becomes the son of God.' A glimpse, a touch of that Reality makes all that is heard and seen small and insignificant. In great works of art, science, or literature, we have faint traces of the stirring of this inner spirit—limited and blurred visions of it. Our appreciation of beauty, our desire to pursue high and great ideals, the scientist's search after truth, the moments of exhilaration and joy we feel occasionally, or even the primitive man's awe, fear, and adoration of the unknown—all are expressions in different degrees of the human spirit thirsting for the beyond.

In the rush and clamour of our ordinary life, in the competition and struggle for existence, in the race for the satisfaction of our physical and biological needs, we lose sight of this eternal reality that is nearest to us. Absorbed in the normal vocations of life that exact our immediate attention, we are not aware of its presence, nor do we feel any need for it. But there are moments in our life, rare though they are, when these ordinary concerns of life no longer satisfy us, and we long for something more abiding. Maybe the death of a near and dear one, maybe a national calamity, maybe a dire distress, throws us off our feet, when we feel things slipping through our fingers, and the veil is lifted a little and we are drawn to the Eternal. The fit of renunciation that comes on us in such moments is, however, fleeting and passes away in most cases with the flow of time. But there are occasions when we are suddenly awakened to the awareness and need of the Eternal, in spite of the joys and pleasures of life. On such occasions, even the greatest pleasure on earth appears trivial and not worth striving for, and we are seized with the questions of the why and wherefore of our origin and existence. What am I? Where do I come from?

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Where do I go? Is death the finale of everything? The very thought is abhorring to us. For if that were so, what is the meaning of all our hopes and struggles, our desires and aspirations? What good is it striving after moral perfection or anything else? Why not make hay while the sun shines? No, we are not satisfied with the answer. Our heart craves for a more satisfactory answer; it craves for immortality, for the freedom of the spirit.

This extreme dissatisfaction with the ephemeral and the thirst for the Immortal marks the beginning of spiritual life. The weariness of the soul that accompanies such dissatisfaction is of a positive kind, and is to be distinguished from the momentary paroxysms of frustration caused by the setbacks in life. The soul that has heard the call of the Higher and has got a taste of Its sweetness, in howsoever small a measure, hankers for more of it, and gives up the lower as smoothly and easily as a snake its slough. Then does worldly life seem so insignificant, superficial, and valueless in comparison with the life in God. What is there in this humdrum life of the family, children, relatives, earning money, and struggling for a morsel of food and a few yards of cloth? Nay, what is there even in intellectual pursuits? or even in service of humanity and high-sounding ideals? Everything earthly looks hollow and empty. 'Seek ye first the kingdom of God and all these things shall be added unto you!' The soul turns inward in self-introspection and wants to lose itself in meditation on the Supreme. It no longer delights in the hustle and bustle of life. It withdraws itself from the affairs of the world to commune with its own pure being, and finds peace and solace there. To such a soul, the only reality on earth is God, and the only worth-while thing is God-realization. To it realization of God is the one consuming passion of life, and all its efforts are directed towards that end. The worldly-wise may condemn it as a selfish quest, may pooh-pooh it as escapism and cowardice, but these men whose mind has turned towards God are not deterred by these idle talks from pursuing their supreme quest. They know that except God the rest is all vanity of vanities, mere play, a little titillation of nerves, a bit of excitement—yea, even this talk of service, nationalism, internationalism, and so on is mere babies' prattle. 'Renounce,' declare they with authority, with conviction, in unequivocal language, 'renounce, give up the idea of sex and possessions; as these fall off, the eyes open to spiritual vision. The soul regains its own infinite power, and then you will know what selfishness or unselfishness is, what service is, what nationalism is, what internationalism and the unity of the world is.'

We are apt to judge these men of God who have turned away from the world and delight in God with our own yardstick and from our own level of understanding and think that they must also act as we do. It is wrong to think that these men of God are bound by the laws of society, that they owe a duty to it, that they must work for it. 'They have no *work*', as Swami Vivekananda points out, 'under or beyond the sun. Liberty, *mukti*, is all their religion, and they will avoid by flight or fight everything that tries to curb it.' (*The Complete Works*, Vol. V, p. 72, 7th edition) We of the present generation are prone to eulogize mere external activity in the cause of society and decry inward meditation. To such of us who feel that way, their only answer would be: 'Come out if you can of this network of foolishness they call this *world*. If you cannot, cheer those that dare dash this false God, society, to the ground and trample on its unmitigated hypocrisy; if you cannot cheer them, pray, be silent, but do not try to drag them down again

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into the mire with such false nonsense as compromise and becoming nice and sweet. ... The duty of the ordinary man is to obey the commands of his "God", society; but the children of light never do so. ... The one accommodates himself to surroundings and social opinion and gets all good things from society, the giver of all good to such. The other stands alone and draws society up towards him. The accommodating man finds a path of roses; the non-accommodating, one of thorns. But the worshippers of *"vox populi"* go to annihilation in a moment; the children of truth *live for ever*. ... Youth and beauty vanish, life and wealth vanish, name and fame vanish, even the mountains crumble into dust. Friendship and love vanish. Truth alone abides. God of Truth, be Thou alone my guide. ... Life is nothing! Death is a delusion! All this is not. God alone is!' (ibid., Vol. V, pp. 71, 72)

Yet, strangely, it is these men of God who spurn the dictates of society, that work best for the good of humanity; they are its greatest benefactors, not for one generation but for generations to come. They work intensely, though not always visibly and consciously, for the regeneration of mankind, even more than those who are most vociferous about it. Unlike those who are lost in the world, they work calmly, silently. And because they work calmly and silently, their work is more effective and far-reaching in its results. Further, their vision is clear and their work impregnated with a singleness of purpose.

The final solution of all our problems—individual, social, national, international—lies in our reaching that state of blessed serenity which is living in God; until then, all our efforts are merely patching up a festering sore. Yet, history is replete with instances of great spiritual personalities who not only gave their all to building up purely religious institutions, but also to caring for the sick and tending the poor. They felt the suffering of humanity as none else did, and their extension of love knew no barriers of patriotism, for their identification was with the entire universe, springing out of their communion with the all-pervading God. In fact, only when we lose ourselves in the thought of God can we really love and serve the world. Then alone can we work for the good of others, when we are free from selfish desires. How can persons who are themselves slaves of their passions, with a hundred and one desires bubbling within their hearts, really serve others? Besides, what good can they who are themselves a mass of conflicts within bring about in others? or even what idea of good can they have? It is the men of God who have pierced through the veil of Māyā, the mystery of this universe, whose minds are free from greed, ambition, selfishness, and jealousy, who are calm and serene, and who have touched the feet of God, that can work for the welfare of the world truly. That is the significance of the advice of Swami Brahmananda, the disciple of Sri Ramakrishna and the first president of the Ramakrishna Math and Mission: Give seventy-five per cent of your mind to God: for the work you have to do in the world the rest of twenty-five per cent is enough. Of course, he was not suggesting the compartmentalization of mind. The meaning of what he said was: the more we give our mind over to God, the better we can work and more effectively too.

Those who believe in mere incessant work without communion with the Eternal, even if they do some temporary good to the world, can bring about no lasting influence. On the other hand, there is a greater probability of their doing harm to society, instead of good; for a faulty vision cannot but lead to faulty action. But in the case of those who have truly given themselves over to the Lord, no such conse-

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quence is possible, because it is not they who work but the Lord through them. Even in their case, though they are never really away from the presence of God, we often find them resorting to meditation to replenish their flagging spirits. How much more so is it necessary in the case of us ordinary people?

We have to observe a thing with a detached vision to understand the value and significance of it. When we are mixed up in the fray, we can rarely reflect on the pros and cons of a thing; we behave more like animals, instinctively, than like rational beings. Ordinarily, our mind is an arena of conflicting forces; our intellect, emotion, and will are at war with each other. They all need to be integrated and subordinated into a unity if they are to lead us to the highest goal of life. Therefore it is that all the religions emphasize the need of inward meditation and concentration on the unity, which is God. No doubt, in our present state, we cannot forgo activities, internal or external. But we must not lose sight of the ultimate truth, and we must try to combine both meditation and work in a harmonious manner. Activity in itself, without the spirit of worship and dedication to God, without the consciousness that God alone is real and everything else is false without Him, is only superficial and will not help us to attain our goal.

'THOU ART THAT'

SWAMI PRABHAVANANDA

I have taken for my subject one of the great sayings of the Upaniṣads. We call them *mahāvākyas*, and these *mahāvākyas* have power behind them. The *guru* (teacher), during initiation into the monastic life, utters one of these *mahāvākyas*, according to the particular sect to which he may belong. There are four such *mahāvākyas*. They have the same meaning, only the words are different: *Tat tvam asi* (Thou art That); *Ahaṁ Brahmāsmi* (I am Brahman); *Prajñānaṁ Brahma* (Consciousness is Brahman); *Ayam Ātmā Brahma* (This Self is Brahman). So they all convey the one supreme truth: Thou art That—the Ātman, the Self, is one with Brahman.

This truth is very hard to grasp, for it is something that has to be realized and experienced within our own consciousness. In this present age, it was Sri Ramakrishna who laid emphasis upon the truth of religion, the substance of all religions, which is: 'Not by learning, not by subtle arguments, not by study of the scriptures, can this truth be known. This truth goes beyond scriptures, beyond any expression.' And Sri Ramakrishna declared again and again: 'You can see God, you can see Him more intimately than I see you before me; you can talk to God, you can converse with Him; and you can become one with Him.' To experience union with Him, to realize 'thou art That', is the supreme realization, the supreme truth, the experience of total reality.

I quoted Sri Ramakrishna as saying, 'God can be seen; you can talk to Him'. This is not the same attitude as 'thou art That'. There are different approaches to the Reality, which can be classified under three broad divisions: dualism, qualified

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monism, and non-dualism. A great devotee, Hanumān (or Mahāvīra), was once asked by Rāma: 'How do you look upon me?' Hanumān answered: 'As long as I have this physical consciousness, Thou art the Master, I am thy servant; when I consider myself as an individual being (*jīva*), Thou art the whole, I am thy part; but when I realize the Ātman, then I am one with Thee.' Jesus also spoke of these three steps, as it were. For instance, he prayed to the Father in Heaven: 'Our Father which art in Heaven.' Then, another time, he said: 'I am the vine, ye are the branches.' And then again, he stated: 'I and my Father are One.'

But there is a misunderstanding that arises when you hear this truth, 'I and my Father are One'. Just as when we say that the Vedānta believes in oneness with God, it is asked: 'How can I claim to be one with God who is the creator of this universe, the sustainer of this universe? I may realize the Ātman, but does that mean I am one with God the creator? It is not possible.' The answer is that I may realize my Ātman as Brahman, the ultimate Reality, but I would not be one with the personal God, for God as a personal Being and I as an individual being are separate. When I realize my Ātman as Brahman, the universe disappears, there is no world, there are no separate beings.

Let me explain this further. Brahman is the Spirit, pure Consciousness. When we consider Brahman as Brahman, or the Absolute, the Impersonal, then there is no creation, no universe. Nobody has the ability to conceive that Brahman. It can be experienced, but to describe that experience is impossible. It is just like a dumb man trying to express how ice-cream tastes.

Now if Brahman is absolute and inexpressible, how did this universe come about? By Brahman associated with its power. We call that power Prakṛti, or Māyā, or Śakti; and when it becomes manifest, there is creation. Brahman, associated with Māyā we call Īśvara, or God, meaning personal God. When I talk about a personal God, I cannot be one with that personal God, the Creator. Then what am I in relation to the personal God? I am a *jīva*, an individual being. What is such an individual being? Brahman associated with power is Īśvara; Brahman associated with *a part* of that power is *jīva*—you and I and every form of being. In other words, you are Brahman, but associated and identified with this part of Māyā, you are *jīva*. Brahman as Īśvara has control over Māyā, but you and I, as *jīva*, are under the control of Māyā, for we are in ignorance; we are deluded. And to realize the supreme Truth, we have to rise above and beyond the part of Māyā with which we are identified.

As long as I have physical consciousness and consider myself an individual man, weighing so many pounds or feeling not so well, as long as I am so identified I am separate from God. This is the dualistic comprehension. Swami Vivekananda used to say in fun, 'When I am feeling very well, I am Brahman; and when I have a stomach ache I say, O Mother!' Then there is qualified non-dualism, or qualified monism, when we realize 'I am an individual being, a part of that universal being'. By this we mean a part of Īśvara, not Brahman. Brahman, the Absolute, the Impersonal, cannot have parts, for the Infinite cannot be divided into parts. Only when I have the supreme experience, I transcend the body and the mind and the senses and arrive at the purified mind, where I am one with the infinite Being. This is called non-dualism; it is, of course, a realization. In any kind of knowledge, you have to have duality: subject and object, and also the process of

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knowledge. 'I see something; that something and I are separate.' The western philosopher Kant pointed out that as long as we have separateness, the thing in itself is not known; it is entirely dependent on the sensation which the object brings into mind, and that sensation we read as the object.

The experience of Reality, therefore, is not a subject and object relationship but what Śaṅkara describes as *triputibheda*, the untying of the three knots of knowledge, in which the subject, object, and the process of knowledge become unified. In English, this is expressed as unitary consciousness, but that inadequate terminology is all the expression we can give to it.

Now this question may arise: Why do we have to realize and experience God? Why not let us believe in God and be good, do good, and then, when we die, go and live with the saints in heaven? Is not that a more comfortable religion? But that is not Christianity, nor is it Hinduism or Buddhism or anything. It is no religion at all, but a misreading of religion. Take, for instance, an intellectual man such as Matthew Arnold defining religion as 'ethical life with a tinge of emotionalism'. That is why Sri Ramakrishna had to come, that is why God had to incarnate, to remind us again that *truth has to be realized and experienced*. That is religion. Throw away all your dogmas, doctrines, theologies, and establish your relationship with God. Think of God, love God, worship God, meditate upon Him, be united with Him. That is the whole of religion. It has been defined beautifully by Swami Vivekananda: 'Religion is the unfoldment of the divinity already within man.'

Some organized religions want you to consider yourselves as weak and sinners. Yet, if you go to the scriptures, for instance, the Bible, what do they say? In the Psalms, you read: 'Ye are Gods.' In the Romans, you read: 'The Spirit itself beareth witness with our Spirit, that we are the children of God; and if children, then heirs, heirs of God, and joint heirs with Christ.' And if Christ realized 'I and my Father are One', that is the experience you and I also must have.

So I have already pointed out that truth is a matter of experience, and it would be foolish and blasphemous to say in my normal consciousness that I, an individual, am God. In my normal consciousness, I am identified with the body, mind, and senses. In that realm, how can I claim to be one with Brahman? The Upaniṣads, which teach the path of God-realization, also try to illustrate how the truth can be misunderstood. Here is a story from the *Chāndogya Upaniṣad*:

It was said of old: The Self, which is free from impurities, from old age and death, from grief, from hunger and thirst, which desires nothing but what it ought to desire, and resolves nothing but what it ought to resolve, is to be sought after, is to be inquired about, is to be realized. He who learns about the Self and realizes it obtains all the worlds and all desires.

The gods and demons both heard of this truth, and they thought to themselves, 'Let us seek after and realize this Self, so that we may obtain all the worlds and all desires'.

Thereupon Indra from the gods, and Virocana from the demons, went to Prajāpati, the renowned teacher. For thirty-two years, they lived with him as pupils. Then, Prajāpati asked them why they had both lived with him so long.

'We have heard', they replied, 'that one who realizes the Self obtains all the worlds and all desires. We have lived here because we want to learn of this Self.'

Then said Prajāpati: 'That which is seen in the eye—that is the Self. That is

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immortal, that is fearless, and that is Brahman.'

'Sir,' inquired the disciples, 'is that the Self which is seen reflected in the water, or in a mirror?'

'The Self is indeed seen reflected in these', was the reply. Then Prajāpati added: 'Look at yourselves in the water, and whatever you do not understand, come and tell me about it.'

Indra and Virocana gazed on their reflections in the water, and returning to the sage, they said: 'Sir, we have seen the Self; we have seen even the hair and the nails.'

Then Prajāpati bade them don their finest clothes and look again in the water. This they did, and returning to the sage, they said: 'We have seen the Self, exactly like ourselves, well adorned and in our finest clothes.'

To which Prajāpati rejoined: 'The Self is indeed seen in these. The Self is immortal and fearless, and it is Brahman.' And the pupils went away well pleased.

But Prajāpati, looking after them, lamented thus: 'Both of them departed without analysing or discriminating, and without truly comprehending the Self. Whosoever follows a false doctrine of the Self will perish.'

Now Virocana, satisfied for his part that he had found out the Self, returned to the demons and began to teach them that the body alone is to be worshipped, that the body alone is to be served, and that he who worships the body and serves the body gains both worlds, this and the next. Such doctrine is, in very truth, the doctrine of the demons!

But Indra, on his way back to the gods, realized the uselessness of this knowledge. 'As this Self', he reasoned, 'seems to be well adorned when the body is well adorned, well dressed when the body is well dressed, so will it be blind when the body is blind, lame when the body is lame, deformed when the body is deformed. When the body dies, this same Self will also die. In such knowledge, I can see no good.'

Thus, he returned to the teacher again and again, until at long last he was taught this truth:

'This body is mortal, always gripped by death, but within it dwells the immortal Self. This Self, when associated in our consciousness with the body, is subject to pleasure and pain; and so long as this association continues, freedom from pleasure and pain can no man find. But as this association ceases, there cease also the pleasure and the pain.

'Rising above physical consciousness, knowing the Self to be distinct from the senses and the mind—knowing it in its true light—one rejoices and is free.'

The gods, the luminous ones, meditate on the Self, and by so doing obtain all the worlds and all desires. In like manner, whosoever among mortals knows the Self, meditates upon it, and realizes it—he too obtains all the worlds and all desires.

In another Upaniṣad, *Muṇḍaka Upaniṣad*, a beautiful picture is given: 'Like two birds of golden plumage, inseparable companions, the individual self, and the immortal Self are perched on the branches of the self-same tree. The former tastes of the sweet and bitter fruits of the tree. The latter, tasting of neither, calmly observes. The individual self, deluded by forgetfulness of his identity with the divine Self, bewildered by his ego, grieves and is sad.' You see, it is the individual who is tasting the sweet and bitter fruits of the tree of life and, as such, is grieved. But when he recognizes the worshipful Lord as his own true Self, and beholds its glory, he grieves no more.

There is a further analysis in the Upaniṣads. The Ātman, which is one with Brahman, is covered with five sheaths.

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One sheath is made up of food—this physical body, called *annamaya-kośa*. Then we have *prāṇamaya-kośa*, the subtle or vital sheath, which gives us the power to breathe and live. The sheath of the mind, that which receives impressions from the outer world, is called *manomaya-kośa*. Next there is *vijñānamaya-kośa*, the sheath of the intellect, the faculty of discrimination. And, finally, there is *ānandamaya-kośa*, the sheath of bliss (referring to the ego or causal body, which is nearest to the Ātman). These are the five sheaths covering the Ātman. In our three states of consciousness, which we are familiar with—waking, dreaming, and dreamless sleep—we are identifying with one or the other of the sheaths, or all of them. For instance, when we are awake, we are identifying ourselves with all of the sheaths. When we are dreaming, we are identifying ourselves with some of them. When we are in deep sleep, we are identifying ourselves with the sheath of ego—the causal or blissful sheath. Here some who do not have true understanding get confused. One writer points out that the state the Hindus call *samādhi* is only deep sleep. But the ego sheath, though nearest to the Ātman, remains a sheath of ignorance, the cause of delusion. Beyond is the Ātman.

So within these three states—waking, dreaming, and dreamless sleep—nobody can see God. However, if you have attained the supreme Truth, then, when you come back, your vision is changed. For it is not only in *samādhi*, and while you are in *samādhi*, that you can see God; if you attain it, from then on you have the eye of the Spirit, as it were, and your vision has changed for ever. Then you see God in every state. I have myself observed that my master, Swami Brahmananda, would be absorbed all the time, absorbed inwardly, but externally he would be teaching or talking to us. One time I was engaged in a discussion with a brother disciple, and I said, 'One can only see God in *samādhi*', and the other experiences of Sri Ramakrishna and of some of his disciples I tried to explain away by saying that they were in *bhāva-mukha* (a high state of spiritual awareness). My master happened to listen to that from his room. So he came out and stood by the door and said, 'So you have become omniscient!' And I asked him, 'But, sir, do you mean to say that with these physical eyes one could see God, and talk to Him?' Then he said, in English, 'Show me the line of demarcation where matter ends and spirit begins'.

As long as we have not the eye of knowledge, as long as we are in ignorance, we may talk about spirit and God and all that, but we only see matter. When our eyes change, the divine sight opens up, then we see no matter; spirit alone is, God alone is.

In order that we can have this experience, we have to practise what we call *sādhanā*, spiritual disciplines. Sri Ramakrishna used to give the illustration that there is fire in the fuel, but you may say, 'Fire is here, there is fire here, there is fire here', but it does not come out. You have to light that fire. Then only can you cook and satisfy your hunger. And Śaṅkara said: 'A buried treasure is not uncovered by merely uttering the words, "Come forth!" You must follow the right directions, dig, remove the stones and earth from above it, and then make it your own. In the same way, the pure truth of the Ātman, which is buried under Māyā and the effects of Māyā, can be reached by meditation, contemplation, and by the spiritual disciplines such as a knower of Brahman may prescribe—but never by subtle arguments.'

Therefore, the main principle in spiritual discipline is meditation, contemplation. You have to learn to go within. The senses

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are going outward, the mind is travelling; the senses have to be controlled; the mind has to be turned inward. You cannot find God by gazing at the sky; you have to find Him within yourself first, and after that you can see Him everywhere. I have often repeated that truth which I learned from my master: 'He who has it here (pointing to his own heart) has it everywhere; if he does not have it here, he has it nowhere.'

We are living, moving, and having our being in God all the time, every moment, because a living being is a conscious being, and what is that consciousness? It is of the Ātman, the Self, one with Brahman—the pure consciousness of God. We can do good deeds or bad deeds or whatever we want with that consciousness. But we can do nothing without it. And how do we become really aware of it? This illustration is given by Sri Ramakrishna: The policeman in the darkness with his bull's-eye lantern sees everybody, but nobody can see him. So in order that he can be seen, we have to pray to him, 'Mister Policeman, please turn your bull's-eye lantern upon your own face'. With that power of light, reflected in the mind, we go on experiencing things and objects of the world. We have to pray, 'Pure mind, please turn inward; don't be distracted'.

Once you turn inward, what then? How can you think, how can you meditate, how can you contemplate upon God? You have to focus the mind on something definite. The great seers and sages, the devotees of God, who have realized God, give us instructions like this: 'Light can be taken as a symbol of God. Or sound, such as the word *Om*, can be taken as a symbol of God. Also, a saint or an *avatāra* (divine incarnation) can be taken as a symbol of God.' We read in the Upaniṣads: 'A knower of Brahman becomes Brahman.' Thus, Christ is Brahman, Ramakrishna is Brahman, any person who attains the realization of Brahman becomes Brahman, and if you are devoted to one of these illumined souls, you are worshipping Brahman. In the *Muṇḍaka Upaniṣad* we read: 'The sage knows Brahman, the support of all, the pure effulgent being in whom is contained the universe. They who worship the sage, and do so without thought of self, cross the boundary of birth and death.'

The sage, or *avatāra*, is like a mirror, perfectly clear, upon which is reflected the Ātman, the Self. When a Christ or Kṛṣṇa, or Ramakrishna says, 'I am the life, I am the way, I am the truth, I am the sanctuary, be devoted to Me', that 'Me', that 'I', is not any individual; it is Brahman. One time, a disciple of Sri Ramakrishna, Swami Turiyananda, told us, 'When Swami Vivekananda used the word "I", he was united with the universal Self'.

I will conclude by describing the state of the knower of Brahman as told in one of the Upaniṣads: 'The Lord is the one light shining forth from every creature. Seeing Him present in all, the wise man is humble, puts not himself forward. His delight is in the Ātman, his joy is in the Ātman, he serves the Lord in all. Such as he, indeed, are the knowers of Brahman.'

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GOD IS GREAT

SWAMI VIMALANANDA

The subject of this paper is an internal examination of the deservedly well-known Sanskrit hymn, entitled *Śivamahimnaḥ Stotram,* cited here as *Ś*. Cadences of this charming hymn resound even today in the twilight air of many temple corridors, pious homes, and hermitages; not only in the Gangetic valley, but also in places far removed from it. This poem is cherished equally by scholars of the systems of orthodox Indian philosophy, by worshippers in the temples, and by monks who teach and learn in *maṭhas* and *āśramas*. Some references in a commentary of *Ś*. published in Madras ascribe the poem to the illustrious Mīmāṁsaka Kumārila Bhaṭṭa, who is described as an incarnation of God Subrahmaṇya. The style and imagery of these stanzas do not go against fixing an early date for them. The philosophic background of the hymn is Upaniṣadic nondualism, and yet there is no express mention of Māyā or Śakti to explain how the changeless One became the changeful many. This fact may be taken as a corroborative hint to support the assignment of an early date for it, and even Kumārila's authorship of it. The sixteenth-century savant and saint, Śrī Madhusūdana Sarasvatī, has written an erudite commentary on *Ś*.; and it may be noted also that similar poems composed on the greatness of Devī, Viṣṇu, and Gaṇeśa are definitely modelled on it. *Ś*. proper contains thirty *śikhariṇī* stanzas. About a dozen stanzas following the body of the hymn glorify the author and the composition. Some of them are evidently later additions. Arthur Avalon, who gave an English translation of *Ś*. in 1916, rendered the title as *Greatness of Shiva*.

ORIGIN OF THE POEM ACCORDING TO TRADITION

The rare excellence of this devotional poem has induced popular imagination to give currency to the following miraculous setting explaining its origin: The author of the poem was Puṣpadanta, a noted *gandharva*. Purāṇic descriptions make out *gandharvas* to be celestial artists who feast the ears and eyes of gods with music and dance. They wield the power of transporting themselves in the sky undetected by others. Relying on this merit, Puṣpadanta, the *gandharva*, was for some time in the habit of alighting in the private garden of the king of Varanasi, unnoticed by the watchmen, and filching flowers for his use. In order to mitigate this mischief, the custodians of the garden scattered at the gate of the lawn garlands and flowers sanctified by using them in the worship of Viśvanātha, the presiding deity of Varanasi. This trap laid by the watchmen proved effective. The *gandharva* thief entered the garden in darkness, walked over the sacramental flowers unawares, and presently lost his power of levitation and invisibility. Transgressions of holy commands destroy merit. Flowers offered at the feet of the Lord are adored by the head and never trampled under foot even unwittingly. Puṣpadanta the culprit was easily apprehended and brought into the presence of Viśvanātha, so that he might get divine pardon for his sins. No earthly monarch can sentence a celestial spirit; he must himself repent and recant before the Lord of creation.

In the divine presence, Puṣpadanta was

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transformed. The petty thief felt that his mind was undeveloped (*kṛśaparinati cetaḥ*) even though he was a celestial artist, and he was now filled with fear of God (*cakitam*). (Ś. 31) But genuine devotion soon dispelled his fear and diffidence, giving him courage to sing the glory of God. The miscreant, shorn of virtue (*mahimabhraṣṭa*), was reassured in the sanctuary dedicated to the Almighty (*dhṛtamahiman*). By singing the glory of God, he was convinced that he could purify his power of speech (*vāṇīṁ guṇakathanapuṇyena punāmi iti*—Ś. 3^{cd}). The first degree of *tapas*, or mortification, is subjecting the body to strict discipline. The second degree of it consists in making one's speech pure. When the faculty of speech is made worthy and clean, the mind is made spotless, and an impeccable mind is the last degree of spiritual striving. Purity of speech is attained through discriminate silence, wholesome and deliberate speech, as well as the utterance of the glory of God. The last one degree of virtue leads to the preceding two, and singing the glory of God is made relatively easy. So Puspadanta preferred that, in the circumstance in which he found himself. When the poem was completed, he was looked upon by others as *sarvagandharvarājaḥ* and *sakalagaṇavariṣṭhaḥ*. Apart from this inspiring story, the merits of the poem itself has made it celebrated.

THE DIFFERENT ASPECTS OF THE GREAT GOD ŚIVA

God is great. The adjective 'great' usually expresses what is above the average in size, quantity, and degree. When applied to God, it applies to all His magnitudes and all His attributes and all His qualities by which He is regarded as the Most High. The term '*mahimnaḥ*' has an awe-inspiring expansiveness which is not noticed in the adjective 'great'. The author of Ś. must have taken his inspiration from the *Puruṣa-sūkta* of the Vedas, where we find the words '*etāvān asya mahimā ato jyāyāṁśca pūruṣaḥ*'. The opening word of this canticle is *mahimān*, and Ś. 29 stresses the importance of *Puruṣārādhana*. The supreme Reality revealed in the scriptures is the subject of Ś., and so it is not a narrowly sectarian hymn. Descriptive synonyms like Bhava, Śiva, Mṛḍa, Paśupati, Puramathana, Tripurahara, and Smarahara appearing in Ś. do not make it the text of a post-Vedic cult. Outstanding doctrines stated and restated in the Saṁhitās and Upaniṣads, such as *dyāvābhūmī janayan deva ekaḥ*, *sarvaṁ khalu idaṁ Brahma*, *athāta ādeśo neti neti*, *Om ityetad akṣaram idaṁ sarvam*, and *śāntaṁ śivam advaitaṁ caturtham*, are poetically clothed and penetratively expressed in Ś. 17, 26, 29, 27, and 30^{d} respectively. The author expressly states in Ś. 3^{b} that the hymn is addressed to Brahman, and Ś. 7^{d} sums up the last word of Vedānta that all religions without exception, take men to that one Goal directly or indirectly. That God is immanent and at the same time transcendent is expressed by denoting Him as *sarva* and *atisarva* (Ś. 29^{d}). As the object of fervent meditation and devout service (*anuvṛtti*—Ś. 10^{d}), God's visualized concrete forms (*arvācīna pada*—Ś. 2^{d}) are described in Ś. at length; and the Reality to be realized as one's own innermost being, i.e. *jñeyabrahma*, is described in the inimitable stanza Ś. 25 as well as in the description of the acosmic *turīya* (Ś. 27).

THE COSMIC DANCE OF ŚIVA: ITS MEANING FOR US TODAY

The Greek concept of tragedy and comedy, presenting life in two sharply marked phases, was almost alien to Vedic thought in its evolution. Humorous and amusing activities and events in life and nature have nothing special to be preferred

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to the sad, solemn, and serious events that scatter throughout the existence of man. Real man is the immortal Self equally witnessing both the tragic and the comic simultaneously or in succession. The lower expressions of Reality do not make Reality itself lower or inferior. It is not the symbol that is important but what is symbolized. Humorous and solemn descriptions of the divine Reality are often found intermingled in our hymns, because their referent is what is beyond both. Those who are convinced of the immortality of the soul do not shudder at tragedies or frown at levity. Ripples on the surface do not affect the ocean.

The *vibhutva* or sovereignty of God described in Ś. 16 strikes us with a solemn immensity and a direct sense of the 'numinous'; side by side with it, we find almost a disrelishable description of Śiva in Ś. 8 and 24. Ś. 16 describes the dance of Śiva. There is a charming story behind this cosmic dance: Brahmā as the sire of gods and demons is proverbial for his weakness of granting boons to all those who please him by mortifications. It was the pleasure of a demon to choose from Brahmā the boon of at once destroying the whole world. It is not unusual that parents grant what children ask for and later repent. Though Brahmā agreed to concede what the demon desired, he soon discovered that fondness for one should not spell the ruin of the rest. In the meanwhile, other gods ran up to Śiva, seeking protection from the imminent total devastation. Naṭarāja, seeing the predicament commenced his own dance. This distracted the frightened demon from asking for the boon he wished, and deterred Brahmā from giving any further thought over the question. The rhythmic fall of Śiva's feet brought the world to the verge of sudden peril; dance poses of his hands, strong like iron rods, scattered the stars everywhere in the firmament; the heavens trembled, lashed by his loosened locks of hair. Thus a negative act produced a positive result: the world brought to the verge of destruction by the dancing God was really protected from the suspected destruction contemplated by the demon.

May we not find a hint at our own present position in this mythic allusion to the demon? Perhaps, technical science is a creator that grants all the boons progressive man hankers after. If science is wooed for the destruction of the world, it would yield secrets and weapons suitable for that; if means of protection and safety are sought from it, these would be granted. Demons inebriate with arrogance seek the first. They can be deterred from their nefarious designs only if divine energy danced in the blood of the divinely endowed section of mankind continuously, so that all powers of peace against those of peacelessness may be brought together in order that man may become spiritual, tender, and mutually cherishing.

TO THE MILL OF DEVOTION ALL THAT COMES IS GRIST

Ś. 24 states that Smarahara has the burning ground for his field of play. Unclean spirits are his companions. Ashes of the funeral pyre supply the ingredient to grace his body. A string of skulls embellish him as his garland. Of the ever auspicious, such an inauspicious appearance suggests only extraordinary greatness; for He confers on those who remember Him whatever is supremely auspicious. Stanza 29 is a catalogue of opposites harmonized in the supreme Reality. Triṇayana is nearest and yet farthest; He is minutest of the minute and yet the greatest of the great; He is ancient, yet youthful; He is all things and beyond all things. The unenlightened controversy whether God is with form or without form is given silence to in a resounding stanza (Ś. 26). Learned men of the

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past have declared that Īśvara is sun, moon, air, fire, water, earth, ether, and the Self; but the author says: This statement only defines and limits Him; we do not know *that essence which He is not.*

All understanding implies measuring with the mind. The measuring rod we use may be the mind, speech, or an external standard. Reason and imagination we employ when we are confronted with the inscrutable Reality and we desire to sing the glory of It. Then we rely upon our power of speech to portray divine qualities and attributes. When the attempts made by speech and reason are found inadequate, we turn to mythology. To the mill of devotion, all this comes as grist, and they all give the benefit desired. This is what is illustrated in the course of this divine song.

THE GOAL OF GOD'S GLORIFICATION

Why should we sing the glory of God? God, who is eternally perfect and finished, needs no compliments and acclamations from men. Our benedictions and laudations of God are for our self-purification. He who sings the glory of God attains the merit of it (*guṇakathanapuṇya*). Even the sweet-flowing words of Bṛhaspati, who can compose laudatory stanzas of unsurpassed excellence, causes no feeling of wonder in God (Ś. 3[b]). There is another reason why man is naturally prone to praise God when he attains the mental maturity for it. In the *Gītā* (XI. 36), Arjuna declares that motive pregnantly: 'O Hṛṣīkeśa, by singing Thy glory, the world will have great joy and also develop intense love for Thee.' God-receptive minds naturally find it delightsome to sing His glory; and will want to love Him with all heart and all soul and all strength. Śiva, the ever auspicious, is always favourably disposed even to the halting and the failed. Therefore, when man gets the necessary spiritual ripeness, he feels the need of turning to God with a humble mind, and, consequently, he delights in being *devadevasya dāsaḥ* (Ś. 33[b]).

A competent literary author often tries to give a comprehensive and planned treatment of his subject, paying all attention to the matter and manner of expression. In a finite theme, with painstaking labour and genius, this is successful. But when God Himself is the theme of a composition, no poet can do justice. Sarasvatī is the embodiment of all speech-spoken, literary, classical, and coded-of all time and all places. Let us suppose that She fancies Herself to devote all Her wit and energy for all time, to write down Herself the greatness of God. Snowy Himalayas is an immense mountain of dazzling white. Still we suppose that it is a black mountain of dye-stuff convertible to a solution of ink. Let that stuff be mixed in the entire ocean to prepare a coloured liquid to write with. A twig of the wish-fulfilling tree is fashioned to serve as the quill. Dipping Her quill in the ink-well just mentioned, let us fancy that Sarasvatī writes eternally on the entire surface of our planet, using it as paper for Her manuscript. Still God's qualities and attributes will not be recorded exhaustively. (Ś. 32) Nor can Brahmā, the revealer of the sacred scriptures, accomplish this feat of completely describing the greatness of God. (Ś. 1) The arrow shot into the sky returns to the earth not because the sky is limited, but because the propelling force of the arrow is exhausted. And yet, everybody has the right to feel that he or she is in perfect order when an attempt is made to sing the glory of God according to one's own reach and capacity.

If speech is helpless in describing God, what about reasoning? The author is very much interested in the question. He asserts thus in stanza 4: The denial of God and His power may be pleasing to the ill-fated (*abhavya*) fool whose mind

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completely occupied with dull matter; but disavowal of God is hateful to the good in this world. The creationistic controversy is, however, set out by him in stanzas 5, 6, and 9: Many are the impious questions raised to repudiate God and His power—What is God's purpose in creating the world? What forms does He assume to fashion the world? What are His tools to build the universe? Where was He standing when He built the world? What were the ingredients He used in its construction? All these questions of the garrulous serve no purpose except that of deluding mankind. One may confute them by other counter questions. The universe being an aggregate of parts, is it without an origin? Can there be a composition without an author? And who but the one God possessing supreme power would create this immense universe?

THE NATURE OF REALITY

God fervently sung in this hymn is the fundamental Reality, the root as well as the manifestation. He is Sat-cid-ānanda—Existence-Intelligence-Bliss or pure existence which is intelligence and also joy. In appearing as the universe, He never became other than what He really is. There are many theories explaining how the one Reality became the manifold universe—how the *samasta* became the *vyasta* (Ś. 27[d]). What is significant in all the hypotheses is that none of them recognizes a parallel reality to the world or a lesser degree of truth to the highest Reality. The syllable *Om* denotes both *samasta* and *vyasta* (Ś. 27[d]). What is presented to our experience is a conjoint real and unreal comprising existence, appearance, joy, species, and names, and also which is at the same time perfect, perpetual, universal, undecaying, entire, and uniform. This nature itself is the greatness and glory of God.

God's relation with the creation is denoted by a number of Sanskrit words like *aiśvarya, mahimān, līlā, vibhūti, svabhāva, śakti,* and *māyā*. These words are not synonymous, but in sense they belong to the same species. All theistic religions accept that the universe is God's creation or play or appearance or an aspect of His nature or an expression of His capacity. Ś. 4[ab] announces that the power of God is portrayed in the Vedas according to the three modes of *sattva, rajas,* and *tamas,* which creates, maintains, and destroys the universe. Ś. 30 closes the canticle by affirming thus: 'Salutations to Bhava who with *rajas* creates the universe. Salutations to Mṛḍa, who with *sattva* preserves and gives happiness to men. Salutations to Hara, who with the quality of *tamas* destroys the universe. And salutations to Śiva, beyond all qualities in His shining abode.' Thus, in the vastness and richness of the world which we confront, God is adumbrated; the *Hiraṇyagarbha-sūkta* has declared in memorable words: *Yasyeme himavanto mahitvā yasya samudraṁ rasayā sahāhuḥ.* God is no respecter of persons, the puny and the powerful equally fail to comprehend Him fully; yet either have the joy of knowing Him to the limit of his capacity.

THE PICTURESQUE GOD OF MYTHOLOGY

ŚIVA THE BENEVOLENT

Let us see now how the limited intellect comprehends Him through the power of imagination and mythology. The child's knowledge of the parent is almost confined to the power the parents have to satisfy him, to protect him, and to give pleasure to him. This *stotra,* which is by no means a long one, apostrophizes to God six times *varada* in stanzas 4[c], 8[b], 13[a], 23[d], 24[d], and 31[d], and once each *nātha* and *śaraṇada* in 22[a] and 27[d] respectively. These words,

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which may be rendered in order as 'O bestower of bliss', 'O master', and 'O giver of safety', strongly express the filial attitude of the devotee which arises when intimate love supersedes the sense of majesty and awe. Reason is then suspended and imagination has free play in an affective atmosphere of faith and submission. Some of the outstanding qualities of the Deity which then hover in the mental horizon of the hymnodist settle into an appropriate mythological setting. Some examples are reproduced below:

Rāvaṇa was the monarch of the *rākṣasas*, and Bāṇa was the sovereign of the *asuras*. Both worshipped Īśvara with incomparable austerities. The first one had ten heads, and the second a thousand arms. Rāvaṇa subjugated Indra and made him his slave; that dictator of the *rākṣasas* destroyed his enemies and still itched for war to conquer fresh worlds. Such unlimited power he acquired by the worship of Tripurahara; as an act of piety, he made an offering of his nine heads as if they were themselves a row of lotuses placed at the feet of God. Though he cut out nine of his heads in his ecstasy of devotion, still he felt it troublesome to make a journey to Kailāsa daily to worship Śiva! So he thought he would uproot Kailāsa and transplant it in Laṅkā. He put forth all the force of his twenty arms, gained through the worship of his chosen deity to pluck out Kailāsa. The wicked naturally get infatuated by an access of inordinate power. But when Īśvara slightly moved the tip of His toe, the goblin fell and fell, and could not be stopped even when he reached the nether worlds. Rāvaṇa forgot the benefits he received from God. But Bāṇa was not arrogant in spite of his unparalleled prowess. What prosperity is not there for him who has bowed his head before the Lord? (*Ś.* 11-13) Śiva is ever favourable, but merits and demerits of the recipient alone are responsible for drawing His grace for the succour or distress of that supplicant.

Śiva the Almighty

Another allusion to a Purāṇic story presents to our imagination the supremacy of Maheśvara. Some people who originate or institute something new arrogantly claim to themselves prominence and weight for the act; others who repair and maintain it assert that, but for their services in preserving what was brought about, it would not have lasted a day. Like men, the gods Prajāpati and Viṣṇu were also once disputing which of them was of greater consequence. In order to humble their pride, Īśvara appeared in the form of a blazing *liṅga* which they set out to measure; the one flew upward assuming the form of a bird and the other went downward as an animal. But neither the one nor the other could measure the limits of Īśvara. Humbled thereby, they praised Him with all strength of faith and devotion; and to them He appeared revealing His true nature. *Śraddhā* and *bhakti*, attitude and expression of sincere worship, never goes futile. (*Ś.* 10)

God has no limits; though limitless, yet He reveals Himself to His loving devotee who yearns and thirsts for Him with deep humility and unbroken devotion. He being immeasurable, His power, too, is endless. Yet, in His cosmic play, He chooses tools at His sweet pleasure to secure His ends, large or small. An *asura* leader gave battle to gods from three fortresses, made of gold, silver, and iron respectively. So he was called Tripura. Gods, who were defeated by him, supplicated to Īśvara to come to their succour. He complied with their request. As the patron and ally of gods, Īśvara used the earth as His chariot, attaching to it the sun and moon as the chariot wheels. Indra, the leader of gods, who prayed for rescue, was made the charioteer, and Meru, the largest mountain

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was bent as the bow. Viṣṇu, the protector of all, was used as the arrow. What is the use of such mighty equipment for destroying Tripura who was as petty as a blade of grass before Him? When the Almighty plays with His creatures, nothing can put a limit to His imaginations.

God is God because of His absolute power and freedom. We experience daily that human beings often turn corrupt in the measure in which their power and freedom increases. If this principle is applied to God, an absolutely powerful and free God must be supremely cruel and entirely capricious. But this never is so. The reason is not far to seek. God is *īśa*, the ruler, and the creature is *anīśa*, the ruled. God is *amaravara* (Ś. 6[d]), the foremost among gods. What to speak of the place of man? Man is a beggar before every godlet. God is *svātmārāma* (Ś. 8[d]), while man is *kleśavaśya* (Ś. 31[a]). God is ceaselessly active for the protection of the universe, *jagadrakṣā* (Ś. 16[d], 19[d]); man is parochial and self-centred. God is the guaranty for the results of good deeds and sacrificial acts; man is too lazy to keep even small promises. But for God's sponsorship, none would perform *yajñas*, which are complete and done with as soon as the fuel piled in the rite is reduced to ashes (Ś. 20). Nay, God is anxious that every creature gets results according to the merit of his or her deeds (*kratuphala-vidhāna-vyasanin*—Ś. 21[c]). Thus, God being merciful and just, possession of infinite power and freedom is an ornament to Him and not a stain.

Śiva the Paragon of Renunciation and Self-control

The particular relevance of this canticle's being selected for chanting in many monasteries in the Gangetic plains and elsewhere lies in the fact that here Īśvara is presented as *bhikṣu* (Ś. 8, 24) and *yamaniyata* (Ś. 23[c]). The simplicity of *amaravara* (Ś. 6[d]), the God of gods, is portrayed thus: Among His chief possessions and ornaments are a great bull, a wooden staff, an axe, a tiger skin, some ashes, and a garland of skulls. His habitat is the burning ground and companions unclean spirits. This is a picture of complete renunciation of all that the world holds dear and an indication of the utmost denial of the pleasures of the senses. Yet, those who meditate on such a self-denying deity, apparently uncanny and inauspicious, become supremely auspicious, and the mirage of worldly things does not delude them. The Lord, who cares not for the wealth in which other celestials revel, bestows on them, by a turn of His eyes, all the boons they seek.

This is but one aspect of self-denial which the all-renouncing monks attempt to copy from Śiva. There is something higher indicated in another anecdote. Gods and demons churned the ocean of milk for taking out ambrosia from it. Contrary to their expectations, what emerged first was an enormous quantity of lethal poison, imperilling the existence of the world. Nīlakaṇṭha was at once moved by compassion for the creation and drank up the whole venom. Though He is the deity presiding over the final deluge of the universe, He did not like to see the untimely end of anyone. Umā did not permit Him to ingest the morsel, and Viṣṇu remonstrated, saying He should not spit it out. So, the poison remained as a blue stain on Śiva's throat as an ornament for Him; He became Nīlakaṇṭha, the blue-throated. The all-renouncing monk, too, courts mortifications and self-denying behaviour to remove the poison of ignorance and suffering which hinder mankind from knowing God.

Śiva the Ideal of Absolute Chastity

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the ideal of absolute chastity. This representation makes the *stotra*, more than everything else, dearer to religious exercitants of the highest intensity. Smara or Kāma in the Purāṇas more or less corresponds to Cupid in Greek mythology. His world-conquering arrows have never missed their mark whenever he made anyone a target- gods, demons, or men. Taking Śiva to be just one among the gods, Kāma, in his mighty adventure, met with his end. With the self-controlled, Kāma is not successful. Smarahara is not only a paragon of self-mastery, but also the sponsor and patron of it, as it is made clear in the following allegory (*Ś.* 22). Prajāpati was overcome by sudden desire for his daughter and hastened to possess her, changing himself into a stag; she got frightened and fled from him in the form of a hind. Īśvara, seeing this shame, bent His bow to punish the delinquent. When the stag was pierced by the arrow, it was transformed into stars, which are even today pointed out in the sky as the bow and arrow of the archer and the fixed stag. That this story is an allegory was pointed out in the *Tantravārtika* over thirteen hundred years ago. There it is stated that Prajāpati means the sun; towards the end of night, the sun touches the dawn; dawn is brought about by the sun, and so they have the daughter and father relation. The following of the sun after dawn is described as Prajāpati's running after the daughter. Further, it is written in works on *alaṅkāra* that the producer of a literary work is the father of that composition (*apāre kāvya-saṁsāre kavir ekaḥ prajāpatiḥ*). When an author is enamoured of his own poem or production, he seeks avenues of glory from it and seeks enjoyment from his own offspring, without applying his genius to the production of better works. This, too, is running after one's own daughter, which great poets have never done. Incest deserves strong disapproval and condign punishment as hinted in the stanza mentioned.

How can the androgynous representation of the deity be an ideal of absolute self-mastery? To this question, *Ś.* 23 gives the reply: At the command of Indra, Kāma designed to get Śiva united with Pārvatī for the birth of Kārtikeya, who was to destroy the demon Tāraka. Kāma foolishly thought he was tempting Śiva with Girijā's womanly beauty, and he experienced the outcome. In foolish adolescence, one may think that Śiva is uxorious, because He has a spouse, forgetting that He is perpetually *yamaniyata* (*Ś.* 23c), self-controlled, and that Pārvatīdevī is none other than Himself seen from the left side. Thus the affective atmosphere worked out by the mythical anecdotes point out to the greatness of the deity as almighty, all-merciful, and self-masterful.

MERIT ALONE IS WORTHY OF ONE'S PURSUIT

Hardly there is another hymn which presents the *jñeya, dhyeya,* and *ārādhya* aspects of God so concisely and charmingly. God is to be realized as one's own self, *jñeya,* by diving deep into one's own innermost being, as if into a reservoir of ambrosia (*Ś.* 25); He is to be meditated upon with strong faith and ardent devotion (*Ś.* 10); and He is to be worshipped with unswerving belief, for if the worshipper has not the correct attitude of mind (*Ś.* 21), a religious act of great promise brings down only destruction, as it happened in the case of Dakṣa, one unparalleled in his power of instituting a religious act. Merit alone is worthy of constantly striving after and worth while for anyone to pursue.

None would resist the temptation of gleaning the following gnomes when he or she has studied this hymn in several revisions:

1. *Smartṛṇāṁ varada paramaṁ ma-*

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ṅgalam asi: To them who meditate on Thee, Thy conduct is supremely auspicious. (Ś. 24[d])

2. *Mandāstvāṁ pratyamaravara saṁśerata ime*: The witless are in doubt regarding the existence of God. (Ś. 6[d])

3. *Nṛṇām eko gamyas tvam asi payasām arṇava iva*: Thou art the one and ultimate goal and destiny of mankind. (Ś. 7[d])

4. *Na vidmas-tat tattvaṁ vayam iha hi yat tvaṁ na bhavasi*: We do not understand that being which Thou art not. (Ś. 26[d])

5. *Na kasyā unnatyai bhavati śirasas tvayyavanatiḥ*: Who will not be elevated by bowing down to Thee? (Ś. 13[d])

6. *Tava kim anuvṛttir-na phalati?*: Will Thy devout service fail to bear fruit? (Ś. 10[d])

7. *Vikāro'pi ślāghyo bhuvana-bhaya-bhaṅga-vyasaninaḥ*: Even a malady that befalls one who is ever anxious to remove the fear of the living world is worthy of praise. (Ś. 14[d])

8. *Jagad-rakṣāyai tvaṁ naṭasi nanu vāmaiva vibhutā*: You dance violently for saving the world; has not God's almightiness an element of contradiction in it? (Ś. 16[d])

9. *Vidheyaiḥ krīḍantyo na khalu paratantrāḥ prabhudhiyaḥ*: Certainly, the opinions of a master amusing with his agents is not subjected to another's will. (Ś. 18[d])

10. *Na hi svātmārāmaṁ viṣaya-mṛga-tṛṣṇā bhramayati*: Not, indeed, one who delights in his own divine Self is led astray by tantalizing sense pleasures. (Ś. 8[d])

11. *Dhruvamupacito muhyati khalaḥ*: The wicked in prosperity take the shadow for the substance. (Ś. 12[d])

12. *Na hi vaśiṣu pathyaḥ paribhavaḥ*: It is not wholesome to be discourteous to those who have mastered their senses. (Ś. 15[d])

13. *Na khalu nanu dhṛṣṭā mukharatā?*: Is not talkativeness the outcome of insolence? (Ś. 9[d])

14. *Dhruvaṁ kartuḥ śraddhā-vidhuram abhicārāya hi makhāḥ*: Bereft of active faith and strict observance on the part of the performer, worship will produce only contrary results. (Ś. 21[d])

15. *Addhā bata varada mugdhā yuvatayaḥ*: Young women certainly are easily misled. (Ś. 23[d])

16. *Cetaḥ kleśavaśyaṁ kva cedaṁ kva ca tava guṇasīmollaṅghanī śaśvad ṛddhiḥ*: What a great disparity between a corrupt mind and the transcendent quality of God! (Ś. 31[ab])

THE CONCEPT OF REALITY IN THE ṚG-VEDA

VEDANTA VIDWAN DR. N. S. ANANTHA RANGACHAR

Is there any philosophy in the *Ṛg-Veda Saṁhitā*? The question is often asked and answered in the negative. It is commonly believed that the *Ṛg-Veda Saṁhitā*, just like all other Saṁhitās, is only needed for the performance of certain sacrifices and that the Upaniṣads alone enshrine the finest flower of philosophical thought, for which they are accredited as the authoritative texts of Indian philosophy.

This point of view is nothing new. Even the *Muṇḍaka Upaniṣad* (I.i.5) declares that the *Ṛg-Veda* and all other Vedas, along with the Vedāṅgas, form the lower knowledge or *aparā vidyā*. The Upaniṣad alone is acclaimed there as

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the *parā vidyā*, or the superior knowledge, since the Immutable is to be attained only through it. This kind of classification of *vidyās* probably ensued in accordance with the use to which the different Vedic texts were then put. The hymns of the *Ṛg-Veda* and other Vedas were originally used in various sacrifices to invoke the different deities, and naturally they gained only sacrificial importance. Nevertheless, these hymns contain a true knowledge of Reality; for the Vedic seers never lost sight of the cosmic Reality, though they were engaged in the performance of various sacrifices with the help of those soul-stirring hymns.

As time passed on, posterity could not very well follow the supreme sense of the hymns, though it used them on various occasions as before. So there was a need for clarification, verification, and consolidation. This was very ably done by the Upaniṣadic sages in their wonderful, lucid expositions of the Vedic truths to their students. These expositions are based on the solid bed-rock of the deep spiritual wisdom of the Saṁhitās. From the Upaniṣadic period onwards, the emphasis was noticeably shifted from the mere performance of various sacrifices to the attainment of the knowledge of the Reality. The knowledge of the supreme Brahman hidden in the hymns was marvellously expounded to hosts of deserving devotees who thirsted for it. Thus we find that the gold of the Upaniṣads is verily drawn from the rich mines of the Saṁhitās. When viewed from this angle, we realize that the *Ṛg-Veda Saṁhitā* is of supreme importance to all students of philosophy.

IMPORTANT FINDINGS OF THE ṚG-VEDA SAMHITA

The most important findings of the *Ṛg-Veda Saṁhitā* may be noted as follows:

1. The soul is an eternal principle different and distinct from the body. It has a life hereafter, and the life here is a prelude to it.

2. Life here is a gift from God, and it must be lived well with gratitude and unshakable faith in the saving grace of the Lord.

3. Evanescent earthly benefits as well as immortality can be obtained only from God, through undivided devotion towards Him.

4. The obstruction for our spiritual upliftment is our sin. This cannot be destroyed without divine grace. So we must pray to Him alone for saving us.

5. Attainment of immortality or *amṛtatva* is to be the highest goal of humanity, and for this, individual effort is necessary. A conscious effort must be made to cultivate the virtues of life and His grace is to be sought for becoming successful in this effort.

The thought process of the *Ṛg-Veda Saṁhitā* is thus deeply rooted in fervent God-consciousness. The helplessness and littleness of man, on the one hand, and the greatness of God, on the other, are stressed throughout. The relationship between man and God is also affirmed as that of an utterly dependent and an all-powerful but benevolent master. A study of the concept of Reality as expounded in the *Ṛg-Veda Saṁhitā* is interesting, as almost all the Upaniṣadic doctrines are adumbrated in it.

UNSHAKABLE FAITH IN GOD

It must be said at the very outset that unshakable faith in God is the most remarkable feature of the *Ṛg-Veda Saṁhitā*. Here and there comes a rare reference to those that had no faith in God, and it is immediately followed by a strong assertion of belief in the reality of His existence. So much so that such references are made to reaffirm in very strong terms the glory

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of the supreme Being. The following *mantras* reveal this truth.

'O people, the Terrible, about whom they ask where He is, and about whom some said, "He is not", is Indra.' (*R.V.*, II. xii. 5)

'O ye desirous of valour, If He truly exists, offer Him, that Indra, a great hymn. But here and there one speaks, "There is no Indra; who has seen Him? Whom should we pray?"' (ibid., VIII. lxxxix. 3)

'Place faith in Indra.' (ibid., I. ciii. 5)

'Does He not deprive the non-believers of their wealth?' (ibid., II. xii. 5)

'Behold all this wealth of Indra. Place faith in His valour. He is the obtainer of all cows, horses, trees, rivers, and oceans and vast forests.' (ibid., I. ciii. 5)

'Which person can ever overpower Him who has Thee alone as his wealth? The valiant can gain victory in the decisive battle only by placing faith in Thee.' (ibid., VII. xxxii. 14)

'The seven rivers carry the glory of this Lord. The earth and the heaven show their beautiful form on account of Him. The sun and the moon revolve seen by us in rotation on account of Him, so that we may profess our faith in Him.' (ibid., I. cii. 2)

'That Lord Himself, by His unsurpassable might, causes great wars between nations. Only then do people gain faith in the mighty Indra, who wields the deadly weapon, the thunderbolt.' (I. lv. 5)

'Without Him, people cannot gain victory. They invoke Him before they battle. He is the model of which this universe is a copy. He shakes the unshakable. He, O people, is Indra.' (ibid., II. xii. 9)

'He has smitten again and again with His deadly weapon the grievous sinners and the unbelievers. He does not give encouragement to the arrogant. He is verily the killer of the impious. He is Indra, O people.' (ibid., II. xii. 10)

'O seer, I am here. See me here. By My might am I overlording the entire universe. The order of *ṛta* strengthens Me. I, with a will to destroy, shall smite these worlds into pieces.' (ibid., VIII. lxxxix. 4)

The more one ponders over the wonders of this universe and the rule of the Lord, the more one understands the inscrutable power of the Lord.

ESSENTIAL CHARACTERISTICS OF GOD

The essential characteristics of the Godhead according to the *Ṛg-Veda* may be summarized as follows:

1. The supreme Reality is one without a second.
2. It is transcendent and at the same time immanent.
3. It is the most supreme and at the same time easily accessible to one and all.
4. It is the sole redeemer of humanity.

ONE WITHOUT A SECOND

The Ṛg-Vedic seers fully realized that the supreme Lord of the universe is only *one* and not many. They exhorted all to pray unto that one.

'O Agni, Thou art Varuṇa whilst Thou art born; Thou becomest Mitra when Thou flourishest. All gods are in Thee, O Son of strength, Thou art verily Indra to the worshipper.' (*R. V.*, V. iii. 1)

'The Lord is only one. Pray unto Him with all your heart. He is really the master of the universe.' (ibid., VI. xlv. 16)

'He is one though He appears to be many.' (ibid., VI. xxii. 1)

In the *Ṛg-Veda Saṁhitā*, there are hymns to various deities. There are also significant passages affirming the unity of Reality. It is on account of this that scholars have come to different conclusions as to the concept of the Godhead in the *Ṛg-Veda*. This appears like a paradox.

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But the *Ṛg-Veda* itself contains the master-key to solve this paradox. It is the firm conviction of the celebrated Yāska that Reality is one and indivisible. According to him, the one God is praised through all these hymns that characterize His innumerable auspicious attributes. The plurality of deities is only on account of the different functional aspects of the One without a second (*Eka eva Ātmā bahudhā stūyate; tasya aṅga-pratyaṅgāni itarāṇi bhavanti—Nirukta,* VII. iv. 8). Even Sāyaṇa affirms that the one Paramātman is praised through all these different deities (*Tasmāt sarvairapi Parameśvara eva hūyate—Sāyaṇa-bhāṣya*). The Saṁhitā itself declares this truth in the following *mantras*:

'*Ekaḥ viśvasya bhuvanasya rājā.*' (*R. V.*, VI. xxxvi. 4)

'*Abhūrekaḥ rayipate rayīṇām.*' (ibid., VI. xxxi. 1)

'*Ekaṁ sat; viprāḥ bahudhā vadanti.*' (ibid., I. clxiv. 46)

'*Ekaṁ santaṁ bahudhā kalpayanti.*' (ibid., X. cxiv. 5)

Thus the *Ṛg-Veda* affirms that it is the same one secondless Ātman that is praised through all the various names such as Indra, Agni, Varuṇa, Yama, Aśvins, Maruts, Viṣṇu, Rudra, and others. This master-key binds all plurality into a universal unity. The analogy of the conclusions of the first chapter of the *Brahma-Sūtra* may be followed here also. There all terms such as Ākāśa, Prāṇa, Sat, Ātman, Jyotis, etc. are taken to signify the supreme Brahman by virtue of their reference to the exclusive functions of Brahman. Likewise, all names of deities in the *Ṛg-Veda* are taken to imply the supreme Deity, who is the sole master of the universe. It is relevant to note in this context that the exposition of the great Yāska justifies the plurality, trinity, and unity of the deities, which, according to him, relate to the several stages in the capacities and perfections of the aspirants. Thus the *Ṛg-Veda* affirms the unity of the supreme Reality.

TRANSCENDENT AS WELL AS IMMANENT

The supreme Reality, according to the Ṛg-Vedic seers, is the Lord of both the realms of the mortals and the immortals. It transcends this universe, but at the same time is also immanent in it. This unique combination is Its essential characteristic, as the following *mantras* attest to:

'O lustrous One, Thou becomest the Lord of the people of heaven and likewise of the people on earth. O Indra, Thou destroyest all āsuric ignorance with Thy thunderbolt.' (*R. V.*, VI. xxii. 9)

'Thou hast become the monarch of the moving and the non-moving.' (ibid., VI. xxx. 5)

'He is the sole ruler of everything in this universe.' (ibid., VI. xlv. 20)

SOLE CAUSE OF THE UNIVERSE

This supreme Being is described as the sole cause of this universe, as for example, in the following *mantras*:

'From matter He produced energy. From "*jaḍa*" He became "*jīva*". All pray unto Him and attain immortality by His grace.' (*R. V.*, I. lxviii. 2)

'He spread the heavens above the tree-tops. He has verily put strength in horses, milk in cows, sense of duty in our hearts, fire in water, the sun in the heavens, and the *soma* on the mountains.' (ibid., VI. lxxxv. 2)

'All this universe engulfed in darkness came to light the moment Agni came into being. In the fellowship of that great Vaiśvānarāgni, the earth, the heaven, the waters, and the plants got delighted.' (ibid., X. lxxxviii. 2)

'He alone knows the warp and the woof of this world. He alone speaks out exactly what is to be taught. He is the Lord of

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salvation. He brightens the worlds with His light. He is above nescience and full of majestic qualities. He alone moves as the inner controller of all.' (ibid., VI. ix. 3)

CREATOR, SUSTAINER, AND DESTROYER OF THE UNIVERSE

The *Ṛg-Veda* declares that the secret of the creation of this universe is a mystery, and is known only to Him. This universe existed in Him in a subtle form even before it was made explicit, and who else can know that primordial state of it than Himself? The Upaniṣads also declare accordingly that He is the 'Light of lights' and that He brightens all this universe. The *Ṛg-Veda Saṁhitā* further declares that the supreme Lord is the creator, sustainer, and the destroyer of this universe:

'He is the cause of the subtle stage of this universe (*asat*) bereft of names and forms as well as the gross stage of it (*sat*) characterized by names and forms. Is not Agni first born before ourselves? Then was He both the *vṛṣabha* and the *dhenu* (the bull and the cow).' (*R. V.* X. v. 7)

THE GREATEST AND THE MIGHTIEST

This creator of the universe is the greatest and the mightiest as described in the following verses:

'He is like a high mountain vast on all sides.' (ibid., VIII. lxxxvii. 4)

'He stirs people to action. He is the ground of the earth and the heaven. He is everywhere beholding all people with unwinking eyes.' (ibid., III. lix. 1)

'None that is born or is being born hath reached the utmost limit of Thy grandeur. Thou hast supported the vast high vault of heaven. Thou hast fixed the eastern pinnacle of the earth.' (ibid., VII. ic. 2)

'The pinnacles of the celestial region were created by the energy of that great Vaiśvānara. All the hosts of entities line in Him. The seven rivers also sprung from Him as branches of trees.' (ibid., VI. vii. 6)

'He has set in motion the high and mighty sky and the double system of stars, and He has spread out the vast path.' (ibid., IV. xi. 3)

'Thou art the mightiest of the mightiest. Can anyone of limited knowledge and ability offer Thee a praise worthy of Thee? No-one can offer Thee a service which is worthy of Thy greatness.' (ibid., II. xxix. 3)

THE RULER AND THE INNER CONTROLLER

God is the sole ruler of this universe, the leader (*netā*) and the inner controller of the entire universe. His will is irresistible, and all the people act according to it. So say the following verses:

'Even as the wheels of the chariot roll according to the will of the charioteer, all people in this universe follow His will.' (ibid., IV. xxx. 2)

'None can transgress the commandment and inherent sway of the Lord.' (ibid., VIII. xciii. 11)

OMNISCIENT AND OMNIPOTENT

In another verse, it is said that the Lord is omniscient and omnipotent:

'The great Sūrya knows verily the three worlds and the three kinds of Gods, along with even their birth. He knows the straightforwardness and the crookedness in men. Seeing everything as an eyewitness, He brightens the world around. Being the sole master of all, He reveals to us the ends of life.' (ibid., VI. li. 52)

LORD IS WITHIN OUR OWN HEARTS

Though the supreme Reality is transcendent, yet It is immanent and nearer to us than ourselves, as pointed out earlier. The Lord is within our own hearts leading us on through the path of Truth; He need not come to our rescue from some far-off

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place. God, in this immanent aspect, is accessible to one and all.

'That eternal Light, swifter than the mind resides hidden in the hearts of men so that It may be realized by them. All the energetic *indriyas* (sense-organs) with the mind rush towards Him, the Creator, for attaining Him.' (ibid., VI. ix. 5)

This universe is the living temple of God. It is because of the divine presence within it that it gains in worth. The great Lord is designated as 'Viśvarūpa'. This entire universe is His form:

'I invoke Lord Agni who is the most supreme, who is well known as Tvaṣṭṛ, and who has the universe as His form.' (ibid., I. xiii. 10)

'His crest is in the hearts of men. His eyes are outside in the form of the sun and the moon. One should raise one's arms in honour of Him.' (ibid., X. lxxix. 2)

THE INCOMPARABLE

And none is equal or like unto Him either on earth or in heaven. He alone is comparable with Himself, as the following verses make out:

'None equal to Him was born or is born or will be born at any future time.' (ibid., VII. xxxii. 33)

'O Indra, the killer of Vṛtra, none is there superior to Thee; none greater than Thee. There is none like Thee.' (ibid., IV. xxx. 1)

FULL OF INFINITE AUSPICIOUS QUALITIES

This supreme Lord is full of infinite auspicious qualities. The immensity of His noble traits baffles our ability to know and speak about Him:

'The Lord is above all praises. He cannot be verily praised or worshipped as befits Him.' (ibid., VI. xlvii. 15)

'The ears, eyes, and the light hidden in the heart rush towards Him. My mind also runs towards Him. But what to say? what to know?' (ibid., VI. ix. 6)

FRIEND, BELOVED, RELATIVE, AND SAVIOUR

The supreme Being is a seer among seers. By His magic wisdom, He stirs us to knowledge. He is the most youthful. He is the master of time and the saviour of humanity:

'O Agni, great as Thou art, Thou art also the relative of all. Thou art a lover and a friend. Thou art the nearest friend of those that love Thee most.' (ibid., I. lxxv. 4)

It is this aspect of the Supreme that fills us with hope and courage. We are intimately related to Him as His lieges. Helpless as we are, we are blessed with His friendship and guidance. Our interests are safer in the hands of God:

'O Agni, Thou hast willed to protect us. Thou art our father; Thou nourishest our lives. We are Thy relatives.' (ibid., I. xxxi. 10)

'I consider Agni my father, brother, well-disposed friend and relative.' (ibid., X. vii. 3)

This mighty Lord is the sole guardian of the welfare of all. He alone is capable of rendering protection to all. He bestows upon His devotees whatever is prayed of Him by virtue of His being the sole Lord and possessor of all wealth in this universe:

'O Indra, this universe, with all its vast wealth, conducive to the good of all animals and human beings is only Thine. Thou art watching it through the lustrous eye of Sūrya. Thou alone art the master of all kine. So do we distribute among ourselves the wealth given to us by Thee.' (ibid., VII. iic. 6)

He being the owner of all wealth in this universe, everyone has to worship Him alone to be blessed with wealth. And God chooses him who chooses God with all his heart. The *Ṛg-Veda* gives three beautiful similes to emphasize this:

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'O Agni, Thou art like a *spring* in the midst of a desert.' (ibid., X. iv. 1)

'May we board on the well-oared, defectless, non-leaky *heavenly ship* for attaining safety.' (ibid., X. lxiii. 10)

'O Lord of strength, even as old people hold on to their *staves* we also take support in you.' (ibid., VIII. xlv. 20)

Just as the spring in a desert removes the thirst of only those who reach it; just as the well-oared, non-leaky boat carries to safety only those who board on it; just as the strong staff is a sure support to the old and the feeble only if they hold on to it, even so does the Lord become our saviour only if He is sought by us. The wisdom of man, therefore, lies in recognizing Him and choosing Him as his redeemer. For true prosperity of man lies in communion with Him, realizing that He is ours and we are His. (*R. V.*, VIII. xcii. 32) This is the quintessence of all knowledge. Attaining this, one will never miss eternal happiness.

SOME CONCEPTS UNDERLYING INSTRUCTION IN THE UPANIṢADS

Dr. G. K. Bhat

The Upaniṣads are a treasure-house of esoteric knowledge. On reading and studying them, one inevitably feels that there is not only a certain method in the presentation of this knowledge, but there are also certain concepts that govern the actual instruction (*upadeśa*) by the philosophers in the Upaniṣads. These concepts relate, I think, to the social psychology and to the moral values and educational principles accepted by the society of those times. The object of this paper is to examine these concepts and interpret them in the light of such values as they appear to reveal.

These concepts are best studied in the context of the anecdotes and stories which the Upaniṣads present and which are an integral part of their teaching.

LOVE OF TRUTH

The *Chāndogya Upaniṣad* (IV. 4-9) contains the story of Satyakāma Jābāla, who wanted to take instruction in higher knowledge and who, therefore, asked his mother about his parentage, so that he could approach a teacher and present himself as a pupil. The mother replied: 'My child, I do not know what family you belong to. Serving as a maid, I was moving about a good deal and I obtained you in my youth. However, it is a fact that I am Jabālā by name; your name is Satyakāma; so, you can truly say that you are Satyakāma Jābāla.' The boy announced himself accordingly. His teacher Hāridrumata Gautama said: 'One who is not a Brāhmaṇa will not be able to say this. Boy, fetch the sacred wood. I will instruct you. You did not depart from truth.'

Here is a test case of a boy born in dubious circumstances approaching the teacher in search of the highest knowledge, and the teacher blessing him with it. Satyakāma, it is plain from the narrative, was an illegitimate child of a young maid-of-all-work. And yet the teacher accepts him without hesitation. Why? Not because the teacher thought him to be a Brāhmaṇa by birth. Had the boy's father been a caste Brāhmaṇa, there is no reason

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why the mother could not remember this fact; she would be expected to mention it with pride. The detail must be explained, therefore, in a different way.

The general rule, of course, is that 'a pupil of known parentage and family is to be given instruction (*vijñāta-kula-gotraḥ śiṣyaḥ upanetavyaḥ*)'. But the Upaniṣadic society does not appear to have been ridden with caste taboos, as the later Hindu society has been. The Kṣatriyas especially, for example Janaka, have made an invaluable contribution to metaphysical investigation and philosophical knowledge in the Upaniṣadic period. The catholicity of the Upaniṣadic times becomes manifestly clear when one recalls the story of Karṇa recorded in the *Mahābhārata*, and the frustration and shame that he had to suffer on account of his supposed low birth. Karṇa had to disguise his origin and tell a falsehood that he was a Brāhmaṇa when he approached Paraśurāma to learn from him the science of missiles. And when Paraśurāma discovered later, through an accident, that Karṇa could not be a Brāhmaṇa, he cursed Karṇa that what he had learnt would come to naught when he would put it to use. This incident is typical of the prohibitions and taboos that later governed the instruction in sacred knowledge and sciences. Viewed against this background, the incident in the Upaniṣad appears to breathe a real atmosphere of intellectual freedom that governed the teacher-pupil relation.

I am inclined to think, therefore, that the word '*Brāhmaṇa*' used by the teacher Gautama has a *yaugika* sense, denoting 'one who belongs to the (knowledge of) metaphysical reality (*Brahmaṇaḥ ayaṁ Brāhmaṇaḥ*)', one who can be rightly admitted to the study of philosophy. And the truth (*satya*) that the teacher refers to is the unostentatious courage with which the boy announced, without shame or perversion, the simple fact of his origin. It certainly requires moral courage to state the truth, especially when it happens to be unflattering and demeaning to oneself. This courage of the boy impressed Gautama, as did his love of truth.

Truth, it must be remembered, is one of the highest moral virtues, and a philosophical principle too, that the Upaniṣads proclaim (cf. '*Satyameva jayate nānṛtam*' and '*Satyaṁ jñānam anantaṁ Brahma*'). Luckily, the social and the intellectual atmosphere of the Upaniṣadic period was so free as not to need the suppression of unpleasant or inconvenient truths. This, I think, is the value of the Satyakāma incident.

THE FREE SPIRIT OF ENQUIRY AND SINCERITY OF PURPOSE

Another story in the *Chāndogya* (IV. 1-3) refers to Jānaśruti Pautrāyaṇa, who had acquired considerable fame as a liberal donor and as one who fed many. When he learnt from the talk of two flying swans that one Raikva, 'with a cart', had divined the final philosophical principle, Jānaśruti made an extensive search for him and eventually discovered the philosopher seated under a cart, scratching the itch on his body. Jānaśruti offered Raikva gold and wealth and expressed his desire to know the Deity whom he worshipped. Raikva showed complete indifference to the offer, whereupon Jānaśruti offered him a pearl necklace, a chariot, and innumerable cows in exchange for the knowledge desired. Raikva defied him still and called him a 'Śūdra' for making such an offer. Finally, Jānaśruti offered his own daughter to the philosopher, along with the wealth and a piece of land. Raikva touched the face of the girl and said, 'You could have made me talk with this face alone'. Raikva then instructed Jāna-

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śruti in the lore which is known as *saṁvarga vidyā*.

Two things in this anecdote demand our attention and explanation. Why did Raikva address Jānaśruti as 'Śūdra'? And what did he mean when he said that the girl's face would have made him talk?

It is obvious that Jānaśruti was not a Śūdra. He appears to be a Kṣatriya, perhaps a king. The possession of a palatial residence with a lofty terrace, mentioned in the anecdote, is one indication. Another is the ability of Jānaśruti to make a gift of villages to Raikva, which he did.

It is well known that the period of the Vedic literature (from the Saṁhitās to the Upaniṣads) is generally characterized by a freedom of social relations and social positions. A person's caste or social position was not determined in this period by the accident of his birth. The social classes were, more or less, based on occupational differences and on variations of individual ability (cf. the words of the *Gītā*, IV. 13: *Cāturvarṇyaṁ mayā sṛṣṭaṁ guṇakarmavibhāgaśaḥ*). To this flexibility of social life, there was one exception only: the conquered non-Aryans were outside the pale of social life and were called 'Śūdra' as a group. To an Aryan, therefore, 'Śūdra' would be the most contemptuous term that anyone could apply, a term or an abuse which could easily provoke the blue blood of an Aryan. I am inclined to think that the philosopher, knowing as he did that Jānaśruti was a Kṣatriya, used the term deliberately; and the object of this calculated provocation was to test the depth of inquisitiveness and the sincerity of the inquirer. Had Jānaśruti approached Raikva out of pride of his wealth and power, or in a spirit of rivalry, resenting competition with his own established fame, or out of idle curiosity, Raikva's address would certainly have provoked him and he would have turned his back on the arrogant and unworldly philosopher. It is to put to a severe test the real psychological motive of the inquirer that the abusive vocative has been deliberately used.

This explanation links up nicely with the second question posed by the story. How was Raikva persuaded to reveal the mystic knowledge by the face of the girl? It is not possible to assume that the philosopher really coveted either a bride or wealth, though he apparently accepted both. To my mind, the offer of the girl is linked up with the sincerity of Jānaśruti. Jānaśruti was rich and could easily offer any amount of wealth or property. But who would offer one's own dear child as a bride to an apparently arrogant and a beggarly person, especially when he was not even healthy in body, the skin of which was covered with itch? That was the final test of Jānaśruti's sincerity and of his deepest desire to learn the mystic knowledge. It was this aspect, I think, that pleased Raikva, and so he affectionately touched the face of the girl and remarked that it would have made him talk easily. The governing note of this incident is, thus, the teacher's test of the pupil's sincerity and of the real depth of his inquisitiveness, without which a teacher refused to accept a pupil.

The other implications are easily deduced from this story. It is obvious that the initiation into true knowledge was not confined to Brāhmins only. In fact, any Aryan could be admitted to such a study provided he satisfied his teacher about his bona fides. It also appears that knowledge was really regarded as sacred, as mentioned in the *Gītā* (*na hi jñānena sadṛśaṁ pavitramiha vidyate*—IV. 38), so that even an apparently repulsive man of learning claimed the attention and respect of the wealthy and the powerful.

A similar spirit of uninhibited inquiry is seen in the story of the boy Naciketas, who

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provoked the anger of his father and refused to be tempted by the sympathetic worldly offers of Yama, the god of death. (*Kaṭha Upaniṣad*) It was the persistence and fearlessness of the boy that ultimately won for him the mystic knowledge from the god of death. This story is further characterized by a child-like innocence and fearlessness that accompany the irrepressible spirit of inquiry.

PROGRESSIVE INTEGRATION OF THE PERSONALITY OF THE STUDENT

If Yama tried to tempt his pupil away from the rigour incumbent on esoteric study, Prajāpati appears to have deliberately subjected his pupil Indra to the rigour of studentship. (*Chāndogya,* VIII. 7-12) And the object, again, appears to be to test the sincerity and the depth of inquisitiveness of the learner. Virocana, in this story, the representative of the *asuras,* was satisfied with the first phase of knowledge, which really touched the surface, and he did not bother to inquire into its veracity. But Indra, the representative of the gods, was worried by what he learnt from Prajāpati in the first instance, and was drawn more and more to the core of the knowledge that he imbibed. Yet, Prajāpati made him go through the vows of studentship for a total of one hundred and one years before he gave him the final instruction. This was certainly a test of the pupil's patience and perseverance. But there is also an educational principle in the story, namely, that of gradualness, which ensures that the individual phases of learning become graded and integrated. Besides, it deserves to be noted that Prajāpati did not volunteer any information, but led his pupil to it by graded inquiry forced from the pupil himself. This is perfectly in keeping with the Upaniṣadic precept about Ātmic learning: 'The Self should be realized—should be heard of, reflected on, and meditated upon (*ātmā vā are draṣṭavyaḥ—śrotavyo mantavyo nididhyāsitavyaḥ*).' (*Bṛhadāraṇyaka Upaniṣad,* IV. v. 6) Hearing the words of the *guru* is the initial step of admission into true knowledge. But the pupil must look inward. He must, of his own, question, inquire, and examine the piece of knowledge given to him. He must deeply ponder over it. He must be obsessed by it. It is only by such introspection and rigorous thinking that the knowledge becomes real and convincing to the pupil and influences his conduct and outlook on life. Mere mastery of the text is mechanical labour. The disciplinary training through which Indra goes reveals these aspects of the educative process, as I understand the anecdote.

THE HALLMARK OF TRUE EDUCATION

The story of Śvetaketu and his philosopher father Aruṇi (*Chāndogya,* VI. 1) reveals a different psychological approach. The boy was exhorted by his father to go to a *guru* and do his course of study, because 'in our family, my boy, one does not claim to be related to the Brāhmin until one has learnt the traditional knowledge.' Śvetaketu then went and lived with a *guru* for a term of twelve years. And when he returned after the completion of his course (like a present-day university graduate) he returned riding a high horse, considering himself to be learned, and stiff with the pride of his learning. The father asked him whether he had studied that course knowledge which was the key to knowledge of all kinds, which, in other words, was the fount and the universe of knowledge. The boy smugly replied: 'My teachers did not know this kind of knowledge. How else did they fail to teach it to me?'

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Śaṅkarācārya comments on this passage to say that the slur on the teachers, which is really beneath expression, the boy was prompted to cast for fear of being sent away for a further term of study. This may be so. But it is also true that the boy was eager to learn; and he urged his father to teach him this central knowledge which he absorbed with full attention. There is, therefore, something more than fear in the mind of the boy.

Considered as a reflection on how the mind works, the boy's remark is a true revelation of the psychology of a student. Acquisition of a degree (being a *snātaka*) is enough to make a student conceited beyond measure; and, at the same time, he is quite ready to put the blame for his own ignorance on the teachers. This is what Śvetaketu did. As a matter of fact, he had only lapped up the fare presented to him and failed to show any curiosity or interest. How could a teacher go deeper if the pupils did not ask searching questions? Aruṇi must have been amused. Of course, he was the father of the boy; but as an older, experienced man of the world, he could easily understand the psychology of the young who are only book-learned and inevitably extroverts. If some of the stories mentioned earlier reveal the psychology of the teacher, this one sheds interesting light on the unchanging psychology of young learners. Aruṇi must have been persuaded to take up the boy for instruction both out of personal affection and because of the eagerness to learn on the part of the boy.

If there is any unconscious slur in this story, it is, I think, on the traditional learning of the Vedas, probably by rote, which made a section of people proud, but which did not touch the core of knowledge and which, for this reason, could not be a mark of learning in the eyes of the Upaniṣadic teacher.

HIGHEST KNOWLEDGE NOT A MATTER OF INTELLECTUAL SPECULATION

The story of Yājñavalkya and Gārgī Vācaknavī (*Bṛhadāraṇyaka Upaniṣad*, III. 6) emphasizes a different point. Gārgī persisted in asking questions after questions. So the philosopher was obliged to stop her with a threat that, if she overstepped the limits of enquiry, her head would fall off.

Śaṅkarācārya explains that Gārgī's question related to (the concept of) the ultimate Deity, which question could be decided only on the testimony of scriptures and not by inferential reasoning. Hence, Yājñavalkya had to stop her.

Others explain that 'Gārgī is intellectually so forward that Yājñavalkya is obliged to check her intellectual impudence with what we might call philosophical rudeness'. (Ranade and Belwalkar: *Creative Period of the Philosophy of the Upaniṣads*, p. 197)

Both these explanations can be accepted. The authority of the scriptures and the inevitable limitation of inductive inference in an inquiry into the metaphysical Ultimate are well-known principles in the Upaniṣads and in their interpretation. Similarly, intellectual impudence, too, has to be checked, at least sometimes.

Yet, while the Upaniṣads foster and encourage a spirit of inquiry, this story appears to threaten the questioning inquirer into an awed silence. Why? It may be that Gārgī's name 'Vācaknavī' is a partial pointer to a probable answer. It means 'the daughter of Vacaknu'. And Vacaknu signifies a 'talkative person'. The point is: Can metaphysical truths be learnt by mere talk? Or, is it by less talk and more meditation that one can enter into the domain of inward light? Yājñavalkya's exhortation to the thinkers assembled for the symposium which Janaka had

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arranged to learn the truth about the highest Person by a negative process of exclusion (*neti, neti*) is a significant piece of advice in this connexion.

Besides, an inquiry has to rest on certain axioms. When you reach this axiomatic limit, you have either to stop or to give up the entire position. Axioms are self-evident truths. If they cannot be accepted, there is no further inquiry possible. Gārgī had reached this point. And if she were irrepressible, threat alone could have silenced her. Yājñavalkya's statement, therefore, is a revelation of the fundamental, axiomatic position, on the one hand, and, on the other, it displays an insight into the psychology of a nagg inquirer.

These, therefore, are the lights that Upaniṣadic stories reveal. After all, highest knowledge is to be imbibed going near a *guru* (*upa*) and sitting do (*ni ṣad*) at his feet, in a spirit of h inquiry but with unassumed humil Considered in this way, the passages amined so far would appear illuminating hope, to students of individual and so psychology, to those who are interested principles of education, and to those w esteem ethical and moral values govern the social, intellectual, and religious life man.

VIṢṆU: STORY IN STONE

SRI C. SIVARAMAMURTI

Viṣṇu is the Lord conceived as the protector. The trinity in Hindu thought is just the supreme Being in three aspects as the creator, the protector, and the destroyer. Viṣṇu protects.

The creator Brahmā issues from the navel lotus of Viṣṇu, the protector. Thus He is Padmanābha, the lotus-navelled one; and the seat of Kamalāsana, the lotus-throned Brahmā, is this magnificent flower. It thus makes Padmanābha also Prapitāmaha, the father of the grandfather of gods, Brahmā, the venerable Lord of Vedic learning who is conceived old and hoary in the sacred lore, bearded as the grandfather of the gods. But strange as it may appear, the father of this grandfather, called Purāṇapuruṣa or the primeval man, is conceived as the most youthful (*nava*).

He is Puruṣottama, the most splendid example of perfection and charm, the majestic, powerful, compassionate Lord Supreme.

Unborn and eternal, He takes seve forms; and there is a regular illusion several forms of His for establishing r and destroying evil. The Lord, free f desires, is ever ready to satisfy the de of those who tread the path of virtue; that is the only reason for His punishing and rewarding merit. Awake even in s he functions; and the punishment Madhu and Kaiṭabha as they approa with evil intention, even as He la slumber on His serpent couch in the m ocean, is an excellent example.

The seven musical modes compose sweet form, and He is of the very ess of the highest divine music. The s *sāmans* sing His glory as He slumbers o collected waters of the seven oceans. is the great refuge of the seven w from whose mouth issues the all-con ing and purifying seven-flamed fire.

He was the support of the great Ma

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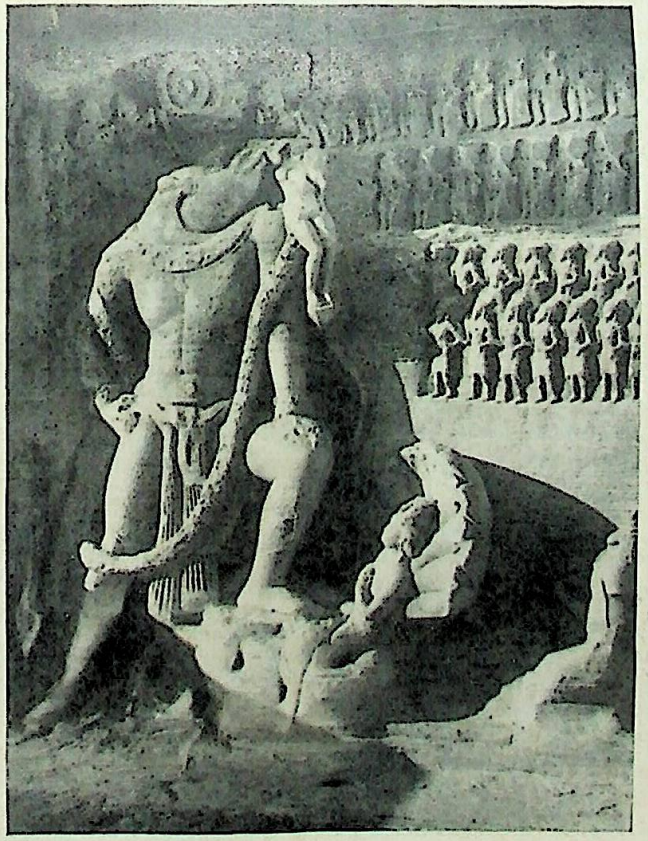
I. Viṣṇu on Nāgas (Viśvarūpa), Kanauj



II. Varāha, Udayagiri

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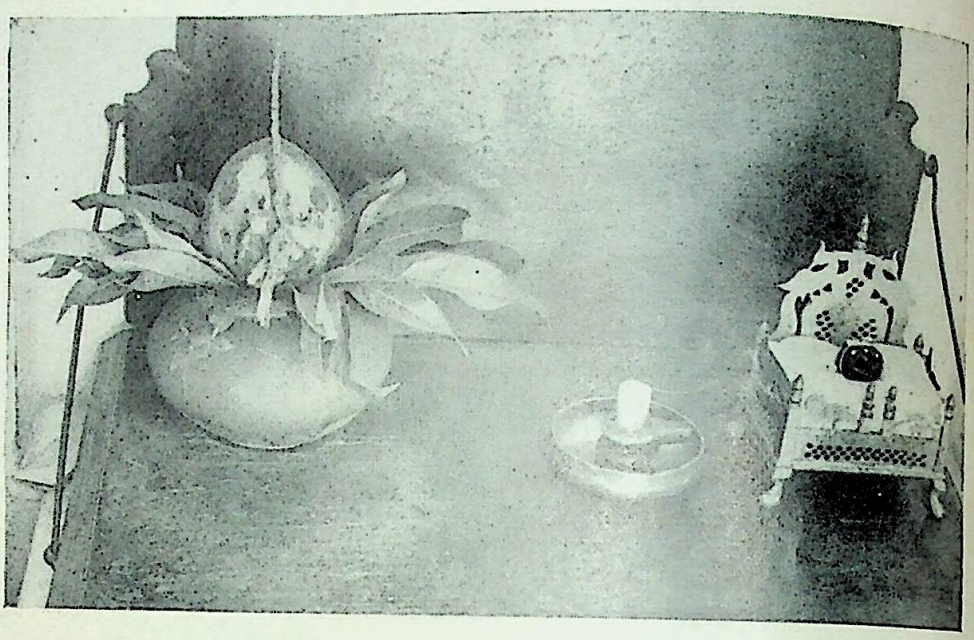
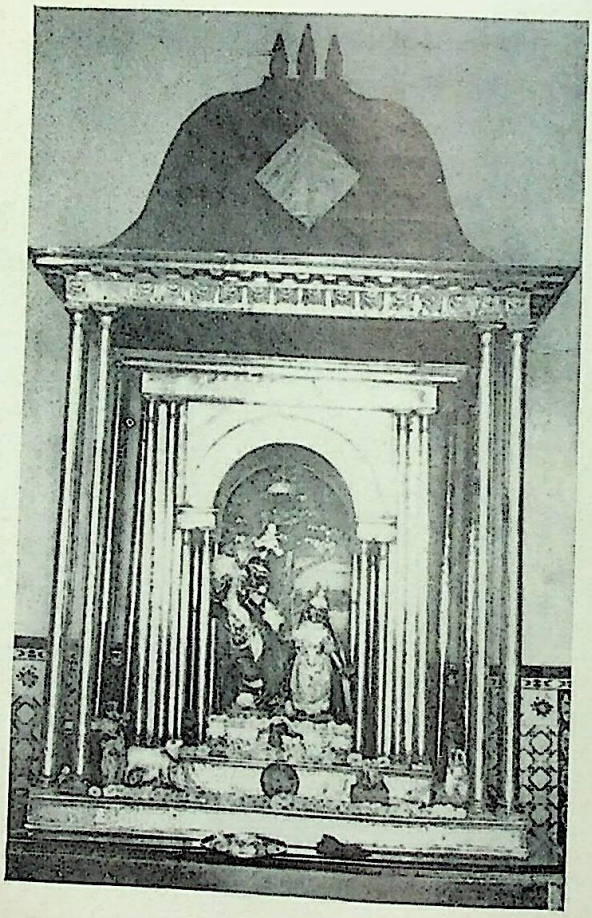


I. Family Deities of Khudiram

Courtesy : Vedanta Society of Southern California



II. Radhakanta Shrine, Dakshineswar

Courtesy : Vedanta Society of Southern California

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mountain as it served the purpose of churn-staff, when the milky ocean was churned by the *devas* and *asuras* for the immortal elixir.

The real connotation of Viṣṇu as the all-pervasive One is proved by Him in His magical growth as the titanic fish.

From under the waters, the Lord rescued the earth on the tusks of His Varāha form, a glorious feat which has made successive dynasties of kings emulate, in trying to do their best for ameliorating the misery in the world and establishing their own royal glory.

The form of Narasiṁha depicts the Lord as Puruṣasiṁha, the most majestic, the Lord who, with the dignity of the royal beast, put down defiant spirit even in the parent of His most beloved devotee.

Most astonishing is that aspect of the Lord, who, free from all desires and encompassing the entire universe, assumed the guise of a dwarf, to beg of the mighty king Bali a three-foot area, a very humble request to make from such a great donor, and in such a miserable diminutive form. But lo! the great king could not entirely provide what he promised except by supplicating himself to the all-encompassing feet of the Lord, who soared up mightier than the universe in height and grandeur.

The Lord as the sage with the axe, the prince with the bow, the cowherd boy with the flute, the compassionate Lord of Dharmacakra, and the form yet to present itself as the establisher of justice are other expressions of the glory of Viṣṇu.

If literature abounds in beautiful description in prose and verse of the sublime concept of Viṣṇu in these aspects, art has not lagged behind in the least.

Sculptures and paintings have glorious examples of visions of Viṣṇu.

There is no greater representation of Viṣṇu in art than that of Śeṣaśāyin, the Lord in slumber on the serpent couch with Brahmā issuing from the navel, at Deogarh near Jhansi, wrought by a great master of the Gupta period. (Frontispiece)

The Varāha at Udayagiri near Bhilsa is probably the most powerful representation in sculpture, and has inspired successive schools of art all over the country and specially at Badami, Mogulrajapuram, and Mahabalipuram. (Picture II, facing p. 112)

The destruction of Madhu and Kaiṭabha by Viṣṇu in slumber shown at Deogarh is presented at Ellora and Mahabalipuram.

The Lord amidst cowherds lifting Govardhana, a noble theme, has inspired successive bands of sculptors, and has glorious examples at Mandor, Banaras, Mogulrajapuram, Badami, Mahabalipuram, Ellora, and other places.

The Lord as Virāṭpuruṣa, who had opened wide His mouth to show Yaśodā that He was eating no mud, and had terrified even the Nara aspect of Nārāyaṇa, the great Arjuna himself on the battlefield of Kurukṣetra, has inspired both the Gupta and Medieval sculptors; and the theme of Virāṭpuruṣa has survived during the centuries, and even today lingers on in different folk drawings of the popular theme. (Picture I, facing p. 112)

Too numerous are the representations of the scenes from the *Rāmāyaṇa* and the *Bhāgavata* in our land, with a still more elaborate disquisition in stone from the *Rāmāyaṇa* and *Kṛṣṇāyana* in far-off Cambodia and Java. The panels at Prambanam at the last place are a marvel.

The abiding influence of the word Nārāyaṇa or Viṣṇu, whose utterance is believed to destroy all sins and to purify one without even the physical bath—even more than the utterance of the name of Gaṅgā herself, as even that stream flows from the

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foot of the Lord as Viṣṇupadī—is the theme of Śuka's contemplation of the Lord in the *Bhāgavata*, which sings the glory of Bhagavān; and so Kālidāsa has rightly put it that as by just remembering Him one gets purified, so the effect of the other senses when applied to Him is thereby amply suggested:

Kevalaṁ smaraṇenaiva punāsi puruṣaṁ yataḥ;
Anena vṛttayas śeṣā niveditaphalās tvayi.

ILLUSTRATING A NEW BIOGRAPHY OF RAMAKRISHNA

SWAMI VIDYATMANANDA

Since the death of Sri Ramakrishna nearly eighty years ago, two major biographies of him by westerners have been published. The first is *Ramakrishna: His Life and Sayings* by the famous Oxford orientalist, Max Müller. Written in English, this book was published in 1898. The second is *The Life of Ramakrishna* by the celebrated French author, Romain Rolland. This work was published in 1929 in French; the English translation came out a year later.

Now, after a long lapse of time, a new major biography of Sri Ramakrishna by a westerner has been completed. Authored by Christopher Isherwood, the well-known British-American writer and translator, it is entitled *Ramakrishna and His Disciples*. The book is scheduled to be published in the spring of 1965 in three editions: in the United States by Simon and Schuster; in England by Methuen & Co.; and in India by the Advaita Ashrama.

This new biography has certain features which neither the Müller nor the Rolland has, which add to its value.

In the first place, the complete texts of two basic source books on Ramakrishna were available to the author. The first, of course, is Swāmi Saradananda's *Śrī Śrī Rāmakṛṣṇa Līlāprasaṅga*. The second source is M.'s *Śrī Śrī Rāmakṛṣṇa Kathāmṛta*, generally referred to as Ramakrishna's Gospel. Neither of these was available to Müller; and only portions of the two were at the disposal of Rolland. A complete English text of the Saradananda biography was published in 1952, under the title *Ramakrishna, the Great Master*. The complete Gospel in English was issued in 1942.

Second, Isherwood had the advantage of being acquainted with the Ramakrishna story over a long period of time in a very intimate way. This was not true of Müller or Rolland. Isherwood has visited India twice. He has been a student of Vedānta for twenty-five years. He has translated a number of Hindu scriptures and edited several books for the Ramakrishna Order.

Third, the author of *Ramakrishna and His Disciples* had the advantage of having his work read and corrected as written, chapter by chapter, by two senior Swāmis of the Ramakrishna Order, Swāmis Madhavananda and Prabhavananda. While Müller and Rolland consulted members of the Order during the writing of their books, they did not enjoy the advantages of such detailed assistance.

Isherwood may be said to be very much like Müller and Rolland in one respect. Like them, he tried to approach Ramakrishna as a witness—that is, in the scien-

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tific spirit of an impartial investigator. Isherwood commences and ends his book by saying that he is telling the true story of a phenomenon. 'I am interested in recording facts, not in advancing theories or making claims' is the way he puts it.

In one regard the new Isherwood biography differs totally from all previous biographies of Ramakrishna, whether written by westerners or Indians. This is in its effort at illustration. From the very commencement of the project, several years ago, Isherwood said that he felt the book must be well illustrated. This was not only for the usual reason that a text is made more real and meaningful when supplemented visually. It is for another and more significant purpose. The Isherwood biography is to some extent meant for unconvinced western people who are not only not religious but who may not believe that spirituality is even possible. Such persons must be shown that Ramakrishna did exist and that what the author says about him is true. There is no better way to accomplish this aim than to make good use of that important device of the twentieth century, the camera. The Ramakrishna story is not legend. It is not pious fiction. Ramakrishna did live and he did do the things the author says he did. Photographs of him are available. Witnesses saw him, and we have photos of the witnesses. The places where the Master lived and taught are still in existence and can be shown in pictures. In other words, Isherwood wanted his biography to be well and realistically illustrated as a means of reinforcing the scientific spirit of his work.

These illustrations—what they consist of, the uses to which they are being put, and the adventures we had in obtaining them—form the subject of this paper.

What were the illustrations for *Ramakrishna and His Disciples* to consist of? There must be, of course, photos of Ramakrishna and the people with whom he was most closely associated. In addition, Isherwood wanted to show the settings of Ramakrishna's life: Gadadhar's village, Dakshineswar, Calcutta in the latter 1800's. Ramakrishna is timeless, a being of all seasons and all lands; yet, again, he is peculiarly an Indian, a Bengali, and a Bengali of the nineteenth century. To know him well one must also know something of his time and place. Also Ramakrishna's *sādhanā*—his spiritual struggles and realizations—must be indicated pictorially. Finally, it is Ramakrishna's message that interests us most. That message was the product of what Ramakrishna became, coloured by the environment in which he lived. We must somehow try to demonstrate pictorially the Master's message.

In contemplating what pictures we needed, Isherwood said we ought to have at least a hundred, but certainly no less than fifty. He made a list of what he called the minimum requirements. Some of the pictures existed. Some of them we suspected existed. Some could not exist and would have to be taken specially. Since I was coming to India, it seemed feasible that I should search out what illustrations were available and take new photographs as required. That job has now been completed. When finally assembled, the illustrations totalled fifty-six.

SIX PHOTOS OF RAMAKRISHNA

Concerning photos of Ramakrishna himself, one would think these could be obtained and identified with ease. But such proved to be surprisingly difficult. How many poses of Ramakrishna are there? The answer would seem to be three. There is the well-known photo of the Master at Keshab Sen's house; the studio portrait of of him standing with his hand on a column; and the most famous of all, the so-called 'worshipped' pose, in which Ramakrishna

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is seated in *samādhi* at Dakshineswar. But what were the circumstances of these photos? How could I prepare adequate captions without possessing complete facts about each pose? I was certain that full identifications did not exist anywhere in English.

In addition, it seemed apparent that the Master had been photographed after his death. This would make not three but four photos. A picture of a number of devotees standing in front of the Cossipore Garden House on 16 August 1886 had appeared in books about Ramakrishna. The people in the picture are shown looking down sorrowfully. But if the Master had been shown in the picture originally, he was shown no more. The illustration includes only the devotees. Had Ramakrishna's figure been there originally? And, if so, why had it been eliminated? Finally, had any other pictures of the Master been taken?

I consulted available references and talked with seniors of the Ramakrishna Order. I was able, as a result, to collect the principal facts concerning all the photographs of the Master. These facts are as follows. In all, not three but six photos of Ramakrishna were taken. In addition to what may be called 'Ramakrishna at Keshab's House', the 'Studio Portrait of Ramakrishna', and 'Ramakrishna at Dakshineswar', two exposures were made of the Master's body, together with some fifty devotees, at Cossipore, on the afternoon of of the Master's death. A comparison of the two exposures reveals some differences between them. Finally, Swami Nirvananda reports that he heard from Swami Akhandananda that Ram Chandra Datta took Ramakrishna's photograph; but Ramakrishna was displeased with the result, and Ram Chandra threw the negative and print into the Ganges. Devotees of today must applaud Ram Chandra's obedience to his *guru's* attitude, while at the same time wishing they could see what the photo looked like.

Descriptions of Ramakrishna's appearance at death, together with statements that a picture of his body was taken, appear in the English version of the Gospel, in the official *Life* published by the Advaita Ashrama, and in other books sponsored by the Ramakrishna Order. Isherwood included in his own book the same information. Yet he, like so many others, had never seen the complete photograph. At last, when Isherwood was in Calcutta for the Vivekananda Centenary Parliament of Religions in December 1963, we obtained a print through an old Calcutta resident. Yes, Ramakrishna's appearance in death is pathetic. Yet he looks only as anyone would naturally look at the end of a harrowing illness. Isherwood's view was that if we go on censoring out the most important part of the picture, people will come to think there must be something unmentionable about Ramakrishna's appearance in death. 'In the interest of historical honesty I am absolutely for showing the entire picture' is what Isherwood said. The authorities of the Ramakrishna Order agreed with Isherwood; and the complete photograph is to be published in *Ramakrishna and His Disciples*.*

Hence four portraits of Ramakrishna appear in the new biography, all of them now identified as to time, place, and other relevant circumstances.

One or two general remarks about the photos. In the three pictures taken when he was alive, Ramakrishna was in *samādhi*. The Master did not pose knowingly for any picture. In fact, in the state of normal physical consciousness, he opposed efforts

* The entire picture is being published only in the British and American editions of the book; and of the other pictures referred to in the article, it has been found possible to include in the book only a select thirty-three.—*Ed.*

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to take his photograph. Concerning the fact that Ramakrishna was photographed at all, there is a charming and characteristic remark by Sri Sarada Devi to the effect that people of the present day are very intelligent indeed. For thousands of years Incarnations have been visiting the earth; but only the people of this age have been clever enough to devise a means for accurately preserving their likenesses, through photography. The Holy Mother also said that there is no difference between the shadow and the body. Ramakrishna himself is in his photograph.

PHOTOGRAPHING THE HOLY MOTHER

Isherwood wanted, of course, to include in the book a portrait of the Holy Mother. It was decided that we should use the one of her which it might be said corresponded to the Dakshineswar pose of the Master, namely, the so-called 'worshipped' pose at forty-five. In attempting to identify this picture, I found out some interesting facts. This pose is one of three taken at the same time and place, in November of 1898, at Sister Nivedita's house in Calcutta. This was, twelve years after the passing away of the Master, the first time the Holy Mother's picture had been taken. Mrs. Ole Bull, wanting to have a likeness of the Mother to take back to America with her, made the arrangements. It is said that the photographer she engaged was an Englishman. A fur *āsana* was spread, and some potted plants were placed in the foreground. Sri Sarada Devi took her seat, Nivedita and Mrs. Bull helping to arrange her *sāri*. The Holy Mother was very shy in front of the photographer and would not face the camera. She looked down and went into a kind of *samādhi*. Though not satisfied with his subject's position, the cameraman made the first exposure, the so-called 'looking down' pose at forty-five. Then the Holy Mother glanced up, inquiring, 'Is it finished ?' The photographer took the second, the 'worshipped' pose, which is so familiar and which we are using in the Isherwood book.

I have some personal knowledge about the third photo taken on the same occasion. This is the picture showing Holy Mother and Nivedita seated facing each other. I have heard several times in India that this is a faked picture. Holy Mother and Nivedita, it is claimed, never actually were photographed together; someone simply pasted together separate likenesses of each, then re-photographed the composite. Such is not the case. Until twelve years ago, this third pose was unknown. In coming to India in 1952 I passed through England, staying while there at the home of the Earl of Sandwich, whose first wife was related to Swami Vivekananda's American friends, the Leggetts. In Lord Sandwich's house, the second Lady Sandwich found an old, original print of this Holy Mother-Nivedita picture. She gave it to me to take to India, saying she, at least, had not seen it before and perhaps it was not well known. It proved to be more than merely not well known. When I reached Belur Math, I handed the print to Swami Sankarananda. He was amazed and delighted. 'This has never been seen before', he exclaimed. 'We had no idea of the existence of any such photo.' All the prints now in existence are descendants of this original, brought directly from Lord Sandwich's house to Swami Sankarananda.

THE DISCIPLES

Isherwood wanted to present individual portraits of certain of the monastic disciples of the Master. Swami Brahmananda and Swami Vivekananda must be pictured, of course. Isherwood felt Swami Saradananda should be shown because, along with other reasons, the new biography was based to a considerable extent on his *Līlāprasaṅga*.

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Pictures should be included of Latu and Jogindra; also of Swamis Turiyananda, Premananda, Shivananda, Ramakrishnananda, and Trigunatitananda. The choice was a somewhat arbitrary one on Isherwood's part. These disciples especially interested him, and he thought that for one reason or another they would interest the readers of the book.

The decision as to what picture of Swami Brahmananda should be used was left to Swami Prabhavananda, Maharaj's disciple and biographer. He chose that beautiful picture of Maharaj standing, dressed in silk and wearing a garland, taken in Madras in 1921, just before he went to open the Students' Home. What Swami Prabhavananda likes particularly about this portrait is that Maharaj's hands are against his breast, showing, we may assume, that he is feeling God's presence in his heart.

As for Swami Vivekananda, Isherwood wanted to use two pictures, one contrasting the other. In one of them, as he described it to me, the Swami was to look young and 'square'; in the other, mature and 'fun'. What Isherwood wanted to illustrate was the intense young Hindu monk, Naren; and then, in comparison, the capable world-figure he became a few years later. 'Square' is an American colloquial term meaning extremely un-worldly-wise. For the first picture we chose the portrait of Naren in 1892 in Belgaum. He is sitting on a deer-skin, attired in monastic garb. A staff leans beside him. He wears a typical Swami's few days' growth of beard. He looks very young and extremely austere. The contrasting picture is the formal studio portrait made in San Francisco in 1900. In this he is sitting in a great carved armchair, wearing the kind of clothing Congressmen, orators, and Christian ministers in America wore in those days. He is every bit the man of distinction. But the amused expression on his face tells us he does not take his fine clothes or his position as a world figure in the least seriously.

One interesting problem concerning how to picture Ramakrishna's disciples was whether to try to show them young, as they had been during Ramakrishna's lifetime, or mature, as they were when doing the Master's work. Of course, twelve of the monastic disciples are shown in the death picture as very young men, although not particularly clearly. Our uncertainty was resolved by the actual facts of what portraits were available. In the cases of Swami Vivekananda and Maharaj, there were numerous photographs of all ages to choose from. In the case of Latu and Jogindra there was hardly any choice at all. Only one picture of Jogindra exists, later than the Cossipore picture. In this he is shown standing next to Latu in a group photo taken at the Baranagore Math in 1896 on the occasion of Swami Abhedananda's departure for the West. We were forced to use this picture. Only two pictures later than the Cossipore group photo seem to exist for Latu, the 1896 photo and another as an older man. We selected the 1896 pose.

In the case of Swami Saradananda, we used a portrait of him sitting on the floor in the small entrance room of the *Udbodhan* office where he wrote the *Līlāprasaṅga*. The tiny desk behind which he sat appears in the picture.

Isherwood wanted if possible to use pictures of the disciples which had not been seen over and over again. We were able to meet this request in the case of Swamis Turiyananda and Premananda. In the negative file of the Advaita Ashrama, we found a picture of the two of them sitting together on a bench, probably taken in 1910 or 1911.

For Swami Shivananda, there were many poses to choose from. We decided on one taken in Madras, probably in 1924, in

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which the face is particularly serene and and the expression indrawn.

For Swami Ramakrishnananda and Swami Trigunatitananda, there were hardly any choices. Very few pictures of either appear to exist. The best portrait available of Swami Ramakrishnananda seemed to be an old-fashioned studio pose taken in Madras. Swami Trigunatitananda seems to have been photographed only twice—once as a very young man and once in San Francisco. We settled on the latter pose. In this picture Trigunatitananda is shown wearing a turban and a robe of modified clerical cut such as some of the Swamis used to wear in America.

Of the Master's non-monastic associates, Isherwood wanted to picture four: Mathur Babu, Keshab Sen, Girish Ghosh, and M. It would seem that we should have an easy time finding pictures of these; but again the assignment proved to be a challenging one.

The only picture of Mathur we knew of was the familiar likeness taken from what appears to be an old oil painting. Mathur is shown as a rich zemindar, wearing a brimmed hat and a rich coat. He is sitting in a chair, holding a walking-stick. Since Isherwood wanted to avoid using conventional illustrations when possible, I spent a good deal of time trying to find a new portrait of Mathur. Inquiries were made at the Victoria Memorial, the Asiatic Society, and the Indian National Library. Descendants of Rani Rashmani's family who live in the Rani's old house in Janbazar were consulted. At the National Library, we discovered a Bengali book on the zemindar families of Bengal, published some years ago. In it is an actual photograph of Mathur; but, sad to say, the likeness is so extremely blurred as to make the picture unusable. We had no option but to reproduce the well-known painting. I was not able to discover anything as to its circumstances—who the artist was or when it had been painted.

It is interesting, incidentally, to realize that apparently the date of Mathur's birth is not known. Members of the Rani's family do not know it, nor does the Manager of the Dakshineswar temple. None of the books I consulted gave the date. A librarian at the National Library searched for Mathur's birth date among Bengali books, without result. We can establish an approximate birth date through the fact that Mathur was a classmate, at the Hindu College, of Devendra Nath Tagore. Tagore was born in 1817. This would have made Mathur most likely between thirty-five and forty when he first came in contact with Ramakrishna in 1855, and between fifty and fifty-five when he died in 1871.

Pictures of Keshab Sen are not particularly difficult to find. There is the well-known portrait of Keshab standing at a table, wearing clerical garb; and another with hands folded, in an attitude of prayer. Two paintings of Keshab hang in the Victoria Memorial. But Isherwood wanted to show Keshab, not as the mighty moralist he had been, but as the gentle devotee he became. In the Ramakrishna story, Keshab represents transformation of character quite as much as does Girish. Although it might be presumed that the Adi Brahmo Samaj and the Nava Vidhan Brahmo Samaj would possess picture collections dealing with Keshab, requests made to these organizations did not result in the discovery of any suitable picture. Eventually, at the National Library, we found in a biography of Keshab a photograph of the Brahmo leader surrounded by followers. Keshab is sitting on the floor, wearing his usual nose-glasses, and holding one of those one-stringed musical instruments with which the Brahmos used to accompany themselves when singing.

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Keshab looks, as Isherwood wanted him to look, altogether lovable. In the background is a banner on which Bengali characters spell out: New Dispensation.

As for Girish Ghosh, one would assume many pictures of him should be available. As a celebrated writer and famous actor, he must have been photographed frequently. In so far as I was able to determine, this was not the case. I consulted the director of the museum recently established in Girish's old house in Baghbazar and was told no picture collection was housed there. Personnel at the Star and Vishwarupa Theatres were not able to supply anything beyond a few pictures of Girish in later life in the costumes of certain roles he played. There are two well-known portraits available of Girish as a serene old man; but the Girish we wanted to show was the bohemian, not the saint. Finally we discovered a Bengali biography of Girish in which there is a picture of Girish in his prime, looking quite worldly. He is sitting in a chair, resting his chin on one fist. No identification could be found as to the time or place of the portrait; but we had this photo copied and are using it in the Isherwood book with the rather hedging caption: 'Probably as he looked at about the time he met Sri Ramakrishna.'

For a portrait of M. we did not make any search at all. The conventional pose of him as an elderly man, kneeling on the ground at the base of a tree, is so expressive and so beautiful, how could we hope to find anything better? Upon investigating the circumstances of this picture, we found that it had been taken in 1928, when M. was seventy-four years old. The tree is the *bel* tree at the north end of the Dakshineswar temple property. One remembers from the Gospel the touching scenes between Ramakrishna and M. which occurred there at the *bel* tree. One can imagine the emotion that flooded the heart of this man, who had spent his whole lifetime dealing with the Master's Gospel, when he was about to have his picture taken at this holy spot, and why he chose to have it taken kneeling.

AT KAMARPUKUR

Some twenty pictures, thus, were devoted to people; they were in existence and could be had through more or less diligent searching. The final thirty-old illustrations must convey views of actual scenes of Ramakrishna's life and give the reader, if possible, a concept of Ramakrishna's spiritual experiences and his message. It was apparent that very few pictures of this type could exist; most would have to be taken specially.

But how can photos be made today, in 1964, which will show places as they were a hundred years ago and evoke the atmosphere of that time? Here was a difficulty we had to solve. I shall tell you as we go along how we managed to meet this demand. Of course, the fact that India changes slowly was an aid to us.

That Ramakrishna came from a poor but pious village family is important. Swami Saradananda makes much of this. Hence we must, at the outset, have pictures of Kamarpukur. We should try to show life there as it was during Gadadhar's childhood. As we know, the Master's teachings overflow with references to life in the Bengal village.

I spent three weeks photographing in Kamarpukur. There is now a cinema on the Puri Road, and buses service the village daily. A Government *de luxe* bus, crowded to capacity, brings tourists from Calcutta every Sunday during the dry season. Yet even so, the atmosphere of Kamarpukur must be today something like it was in Ramakrishna's time. But still there are problems in obtaining good pictures of the holy spots there.

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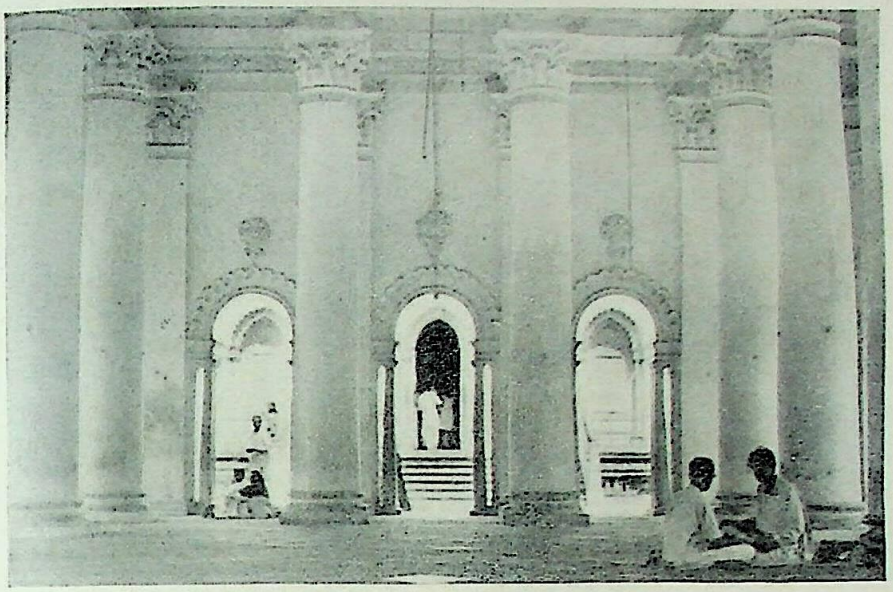
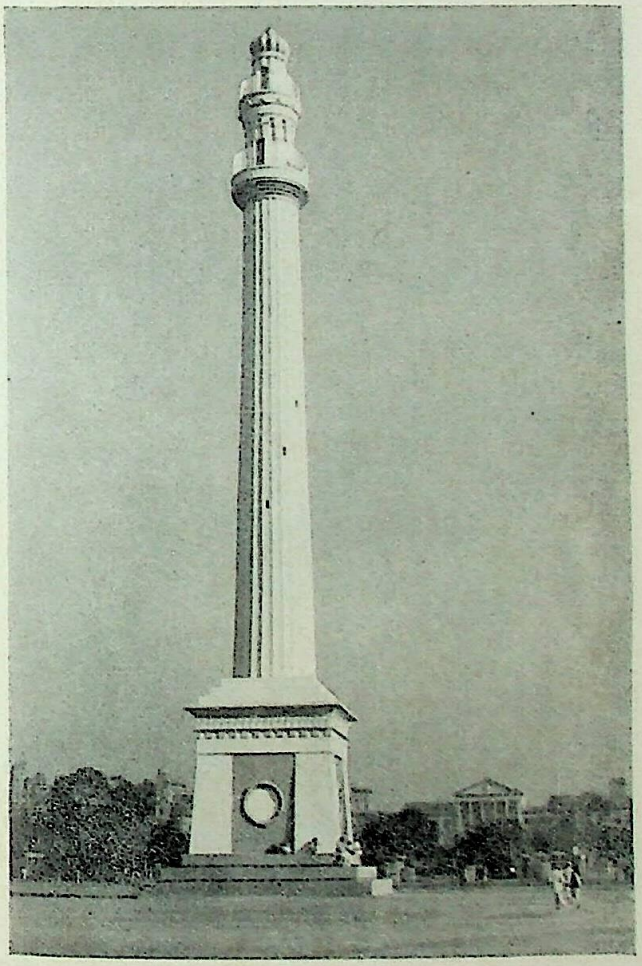


III. Interior of Nāṭmandir, Dakshineswar

Courtesy : Vedanta Society of Southern California



IV. Ochterloney Monument

Courtesy : Vedanta Society of Southern California

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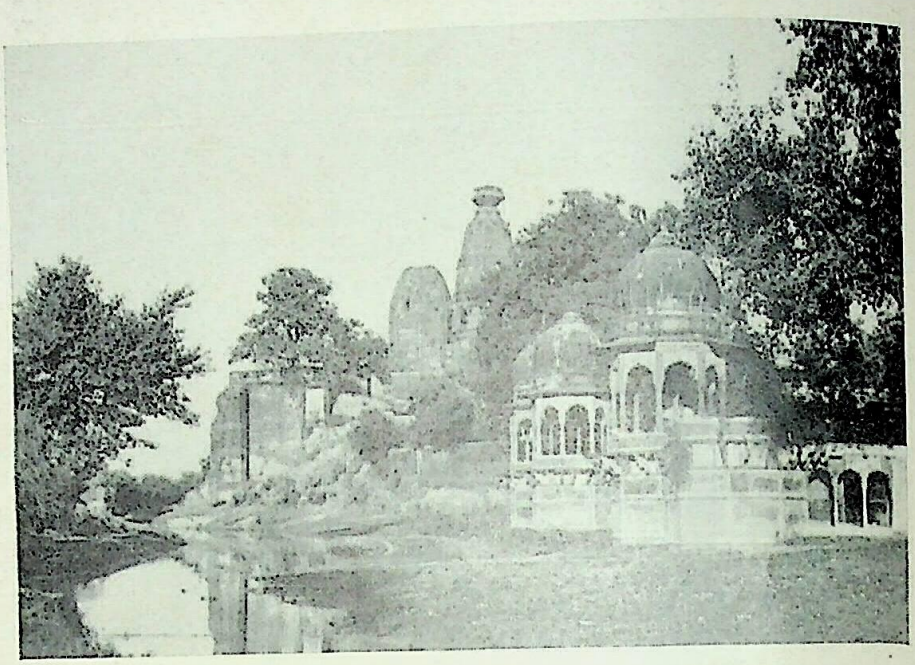
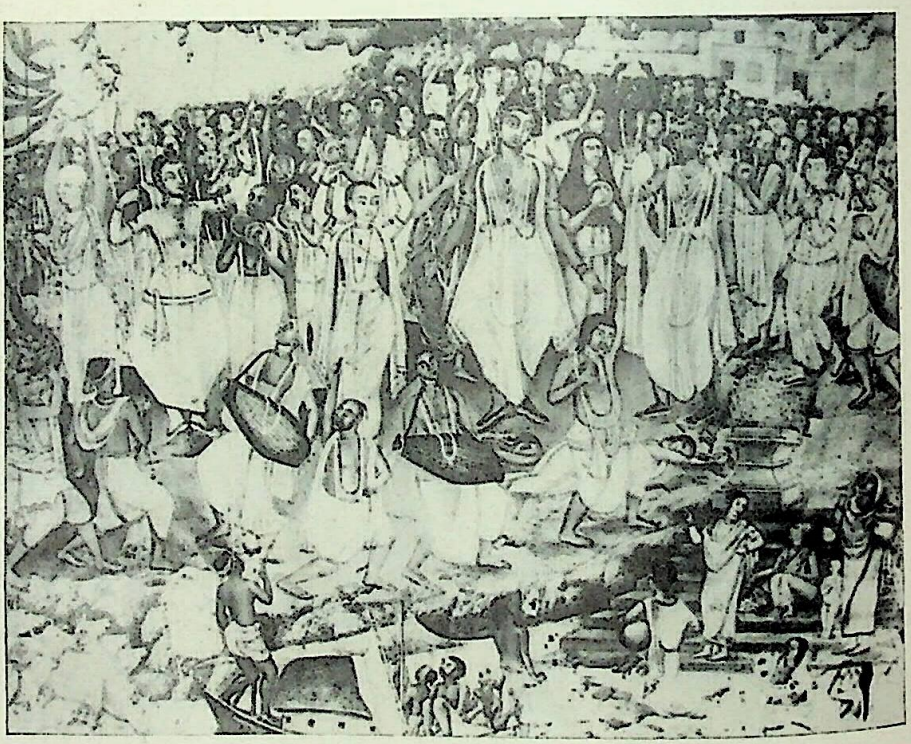


V. Kaliyadaman Ghat, Vrindaban

Courtesy : Vedanta Society of Southern California



VI. Kīrtan Party led by Śrī Caitanya

Courtesy : Vedanta Society of Southern California

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Khudiram's house and the Jugis' Śiva temple across the lane are intact. But the rough shed where the Master was born has been replaced by a modern stone temple. And the entire site has been enclosed on one side by a high brick wall, and on the other by the dormitories of the Ramakrishna Math. Nearby guest houses and spaces for parking automobiles lessen the rural atmosphere. Hence, to portray Ramakrishna's birthplace as it looked in Gadadhar's time, we had no choice but to go back to an old photo taken before the new constructions were commenced.

I was able to make a good close-up of the three deities which Khudiram and Gadadhar revered: namely, Raghuvīra, Rameśvara, and Śītalā. (Picture I, facing p. 113) They are still worshipped daily in a little temple in the courtyard of Khudiram's house, by Kanai Ghosal, a greatgrandson of Ramakrishna's brother, Rameswar.

Haldarpukur seems to be much as it was in Gadadhar's day, with its simple ghats, one for men and one for women. It was an easy matter to take an attractive picture of Haldarpukur.

Kamarpukur's streets appear to be not much modernized, although one must be careful when taking photographs to aim away from electric wires and bicycle rickshaws. We are using a street scene showing a cow, an ancient palanquin, and some old Laha buildings.

We had hoped somehow to recreate the boy Gadadhar as he must have looked playing in the lanes of Kamarpukur. Perhaps we could find some lad who resembled the boy Ramakrishna and pose him against old backgrounds. I observed the boys of the village, but none seemed fully suitable. Finally I took a number of photos of Kanai Ghosal's young half-brother, Swapan, wearing a *dhoti* and *chaddar*. But no-one could be like the magical Gadadhar, and we are not using any picture of this kind. We contented ourselves with a photo of a nice group of village children—some of them Pynes and Lahas, descended from Gadadhar's old playmates—standing in the village school which Gadadhar had attended.

It had been planned that we should include a picture of Viśālākṣī, the goddess who dwells in the fields at Anur, two or three miles from Kamarpukur. Gadadhar, as we know, had one of his first religious experiences as a youngster while he was on the way to visit this deity. I naturally expected to see and photograph a female figure, probably carved of stone, of the order of Pārvatī or Lakṣmī. Viśālākṣī proved, however, to be a simple mound of earth, perhaps two feet wide by four feet long, painted red at one end. I decided that the caption to explain this very unusual-looking goddess would run to such a length that any picture of the Anur deity had better be omitted.

As for the cremation grounds, Dhani's house, Manik Raja's mango orchard, and certain village temples connected with Ramakrishna's younger days, everything going back to Ramakrishna's time has nearly vanished or grown so dilapidated as to be unsightly.

DEPICTING BRITISH TIMES

Ramakrishna came to Calcutta when he was sixteen years old. From then on till the day he died, the presence of the English had a bearing on his life. Indeed, what they represented challenged the very bases of the old Hinduism Ramakrishna was to sustain and the new Hinduism he was to foster. The English represented materialism and self-expression; while what Ramakrishna taught was renunciation and the centring of one's life entirely upon God. Isherwood, therefore, wanted in *Ramakrishna and His Disciples* to recognize pictorially the presence of the British.

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One would think it would be easy to find pictures of Viceroys in procession, or of great balls at the Calcutta homes of English people, to illustrate the glamorous life of India's masters. This proved in 1964 to be unexpectedly difficult. Strong traces of the British remain in the classic houses and public buildings one still sees today in and around Calcutta. But what use is served by merely reproducing likenesses of nineteenth-century architecture? The cemeteries recall the story of foreign occupancy very clearly, with their epitaphs telling of many Britishers dying young, from war or shipwreck or tropical diseases. I took a few pictures of English tombs and graves; but how were we to demonstrate the western challenge to India's religion by showing relics of the western dead?

Research at the Victoria Memorial and the Indian National Library revealed a very surprising fact. Many British artists had travelled to India and recorded scenes of life there, but they had come mostly in the late 1700's and early 1800's. At that time India was deemed unknown and exotic. Numerous fascinating paintings of this period are to be seen, such as those by Thomas Daniel; and fine books of etchings about India were published in London. By the mid-1800's the novelty seems to have worn off. The British apparently no longer portrayed their daily life to any extent. And Indian artists had not yet begun to concern themselves much with recording actual scenes of the day.

To introduce visually in the Isherwood book the influence of the British, we finally had to resort to the use of two rather far-fetched pictures. The first shows the Ochterloney Monument. (Picture IV, facing p. 120) I was able to take a handsome photo of the Monument in late December of 1963, just after it had been painted; Greek-revival buildings on Esplanade are to be seen behind it. The picture suited our purpose fairly well. The architectural style is what one might call imperialistic. It is supposed to be a combination of Egyptian, Syrian, and Turkish themes. And the cause of its erection in 1828 is equally imperialistic—to commemorate the British conquest of Nepal.

The second picture concerning the British is a sketch showing the pomp and circumstance which attended a tour of India made by the Prince of Wales in 1875. This, it will be remembered, is the year Ramakrishna met Keshab Sen, who had already been to England and met Queen Victoria. The etching shows the future Edward VII, together with a big retinue, leaving the princely state of Jammu. We had the picture copied from a travel diary of the Prince's tour, published in London in 1877. It was written by the fashionable travel writer of that period, William Howard Russell. The text explaining the picture reads as follows, its tone revealing the self-confidence of the British at that time: 'Soon after 8 a.m. the Prince left Jummoo, in all the splendour of a state procession of elephants with magnificent trappings. There were bands of music with kettledrums six or seven feet long. The Maharaja took leave of the Prince, and expressed his deep sense of the obligation under which he was laid by the visit of the eldest son of the Queen. The return was pleasant, if dusty. The Prince opened a grand bridge over the Chenab, which he named "Alexandra" after the Princess of Wales.'

AT DAKSHINESWAR

Next, of course, we must have a good picture coverage of Dakshineswar. Dakshineswar, the northern section of Calcutta, and the Ganges bordering the two formed the stage on which Ramakrishna *līlā* was mainly enacted.

To find pictures of Dakshineswar as it

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was in Ramakrishna's time proved to be impossible; and to try to take new pictures of the Dakshineswar of today—so deteriorated, so modified—and imply it had that appearance when the Master lived there, was equally difficult. To do anything at all pictorially concerning Dakshineswar presented very serious problems.

The Dakshineswar designed and built under the sponsorship of Rani Rashmani was a handsomely conceived, very grand establishment. From the design of its entrance gate to the craftsmanship of the jewels worn by the deities—everything seems originally to have been executed in the best possible taste.

Isherwood felt we must picture the Kālī image, the Rādhākānta shrine, and a *liṅgam*. He also wanted to show Rāma, Sītā, and Hanumān. Although the latter deities are not housed at Dakshineswar, Ramakrishna, it will be remembered, deeply identified himself during one period with Hanumān; and he was for a time blessed with the gift of Sītā's smile.

I photographed Rādhākānta (Picture II, facing p. 113) and one of the twelve *liṅgams*. These seem to be much as they had been a hundred years ago. I did not attempt to photograph the Kālī figure. To do so is very difficult technically. Also some changes have been made in the Kālī shrine so that it is not quite the same now as it was in Ramakrishna's day. We contented ourselves with using an old photo from the files of the Advaita Ashrama. For Rāma, Sītā, and Hanumān, we used, after a long search for a tasteful picture, a drawing from a sandalwood carving, published as part of a calendar put out by Ashoka Marketing Ltd., several years ago.

As to other Dakshineswar scenes, by carefully controlling where the camera stood and what appeared before its lens, I managed to get some pictures which met Isherwood's requirements and which did not record too many alterations or evidences of decay.

To show where the Bhairavi landed, and also to portray a country boat such as Ramakrishna and his devotees travelled in so often, we took from the river a picture of the landing ghat and *cāndnī*. Here also Ramakrishna first met Totapuri. We managed to avoid showing the souvenir shops and big signboards which disfigure this spot today.

The *nāṭmandir* where the meetings took place at which Ramakrishna was declared an Incarnation has remained largely intact. A successful photo was made showing the dim interior of the *nāṭmandir* in contrast to the bright sunlight outside, and people crowding into the tiny entryway, seven feet square, of the main shrine to view the Kālī image. (Picture III, facing p. 120)

By going up on a roof-top and using a telephoto lens, I obtained a good picture of the situation of Ramakrishna's room, with the Ganges behind. Inside the Master's room I was able to photograph the two beds and also the door on to the semi-circular porch through which Narendra made his first entrance at Dakshineswar. It was not possible to avoid recording the hectic design of the modern tiling with which the Master's room has recently been paved.

As for the important Panchavati, as is well known, the condition now is very saddening. Within a few feet from where Ramakrishna was for three days in nondual *samādhi*, a machine for pressing out juice from sugarcane now operates. And almost under the historic banyan tree a Blue Boy ice-cream vendor now does a rushing business from his brightly-coloured wagon. M. spoke of the Panchavati as dark and mysterious; indeed, he said that when one was in the Panchavati nothing could be seen or heard to show that the temple buildings were near. How to convey that idea today? We had no alter-

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native but to use once again the conventional old photo of the Panchavati which has been seen so often.

One of the aspects of the Ramakrishna story which interests us very much is the unobtrusiveness of the Holy Mother. She lived in the *nahabat* almost unseen, in the tiny interior room having only one small door and no windows, and on the *nahabat's* narrow veranda. Here, in this extremely confined space, barely bigger than a closet, dwelt Śakti, the mammoth Power of the Universe. To emphasize the divine incongruity of this situation, Isherwood wanted to have a picture showing how the interior room looked in the Holy Mother's time, demonstrating its inconvenience and tinyness. To my dismay, I found that to show this is no longer possible. The entrance door, which was originally only two feet wide by four feet high—meaning that, whenever she entered the chamber, the occupant had at the same time to stoop over and step up—has now been enlarged to full height. Furthermore, a second door has now been opened through in the rear. We had to content ourselves with a general view of the *nahabat* taken from the roof of Ramakrishna's room.

Isherwood's list called for a picture of the sword of the Kālī temple, and a *kīrtan* such as Ramakrishna had often participated in. The sword with which the Master had started to end his life is today kept in a case, locked in the Manager's office. The Manager brought it out and I made a close-up. The knife's original use was for sacrificing animals. Is it not symbolic of the Master's tremendous intensity that he was willing to offer up his own life unless he could know the Truth? Obtaining a suitable picture of a *kīrtan* involved us in several experiences. A friend who is a native of Calcutta conducted me around the city on several evenings, hoping to find a *kīrtan* party in progress which we could photograph. We did come upon such parties, but the participants looked too modern to illustrate *kīrtans* of Ramakrishna's time. Our difficulty was resolved by the discovery of an old painting. In it waves of people, led by Śrī Caitanya, are pictured playing drums and cymbals and singing and dancing with hands raised. The *kīrtan* parties Ramakrishna inspired and participated in must have been very much like this. (Picture VI, facing p. 121)

Thus some of Ramakrishna's religious experiences at Dakshineswar were pictorially represented. The aspects of Hinduism he realized and unified within his own experience were illustrated by pictures representing Śāktism, Śaivism, and Vaiṣṇavism. The Panchavati could be said to stand for his practices of *tantra* and *advaita*. The sword symbolized intensity, and the *kīrtan* joy.

We must also represent Ramakrishna's universal aspect. Hence the familiar drawing of the Madonna and Child that the Master saw at Jadu Mallick's house is reproduced. As a result of seeing this, Ramakrishna, as we know, took up the practice of Christianity. And Surendranath Mitra's famous painting of the harmony of religions, portraying Hindus of different sects, together with Buddha, Mohammed, and other prophets, is also included. In this picture, Jesus is shown dancing with Caitanya.

RAMAKRISHNA ON PILGRIMAGE

Ramakrishna's five-month pilgrimage with Mathur in 1868 took the Master on his one and only trip away from Bengal. Most of the time was spent in Banaras and Vrindaban, with a short stop in Deoghar.

To illustrate the Master's Banaras stay, I made a picture of the Banaras water front taken from a boat. In the illustration the city is behind, with the boat and boatman prominent in the foreground. Rama-

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krishna first entered Banaras by boat and must have seen it for the first time gleaming, as in this picture, behind the figure of the boatman.

It was difficult to decide what else to picture in Banaras. I took several photos of the house near Kedarghat, where Mathur and Ramakrishna and their big party stayed during the Banaras visit. But the place has become too ramshackle to yield any idea of how comfortable and attractive it must have been in 1868. Photographs were obtained of the Manikarnika Ghat, the confluence of the Asi and the Ganges, and the Viśvanātha shrine and deity. Eventually we decided to use for the second picture representing Banaras a photo of the reception room of Trailanga Swami's *āśrama* where, it is believed, the well-known interview between Ramakrishna and Trailanga Swami took place. In this spot there now sits a life-size statue of Trailanga Swami which is life-like and interesting photographically and meets our objective of trying to show today approximately how something looked a hundred years ago.

To represent Vrindaban, we are using pictures of the Kaliyadaman Ghat, a Vaiṣṇava *sādhu*, and a performance of a *Kṛṣṇa-līlā*. The Kaliyadaman Ghat, of course, marks the place where the youthful Kṛṣṇa is supposed to have triumphed over the serpent Kāliya; but it is more significant to us because it was the place where Ramakrishna used to go for his baths. 'Hriday used to bathe me there like a small child', he said. And here, beside the Yamunā, Ramakrishna used to weep because although everything else was just like it had been in the days of yore—the ghats, the fields, the cows—Kṛṣṇa was absent. (Picture V, facing p. 121) The *sādhu* of our picture is one of several residing in a lonely place near Vrindaban. Ramakrishna saw and later spoke about the holy men who stayed near Vrindaban, with their backs to the road lest their eyes should fall on men, living lives of spiritual discipline. The *sādhu* we photographed is most picturesque. With matted locks and bare body, he is shown sitting on a tiger skin, with his *kamaṇḍalu* at his side. A *Kṛṣṇa-līlā* is performed daily in Vrindaban. It is held in an outdoor theatre and is open to the public without charge. Local boys take the parts of Kṛṣṇa and the *gopīs*. This illustration gives the reader of the Isherwood biography a picture of Kṛṣṇa in Vrindaban. It serves the added purpose of showing what a *yātrā* performance looks like, of the kind which Gadadhar and his friends produced in their childhood days in Kamarpukur.

There did not seem to be enough space to include any picture of Deoghar. I am sorry about this, because it was at a village near Deoghar that Ramakrishna may be said to have instituted the humanitarian work later to be taken up in his name by the Ramakrishna Mission, by his gift of clothing to the destitute occupants of an entire village. Incidentally, an interesting research question arises concerning the identity of this village. Its name and even approximate location are unknown today.

PRECISE PARABLES

I now come to the closing group of illustrations, pictures which attempted to portray the teachings of Ramakrishna. Obtaining these proved to be one of the most absorbing parts of our assignment.

All great religious leaders have taught spiritual truths in a simple way, relying on parables and examples from everyday life to clarify their points. Ramakrishna taught in the same manner. A thorny bush is just like the world; a man can walk over thorns if he covers his feet with shoes of spirituality. The divinity in man is like precious things kept in a glass case. A child

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holding a pole and whirling round without falling down shows us how a person may live in the world if his mind is settled in God. Don't make a survey of mango orchards; eat mangoes and get mango juice on your face. That is, don't talk empty theology; experience God. The Master's references are mostly taken from Kamarpukur and the Ganges area of north Calcutta. Many of the situations he referred to remain today unchanged.

My adoration for Ramakrishna increased as I tried to photograph what he had used as examples. Nearly everything he saw he connected up with God. He was the keenest of observers. And the precision of his illustrations is extraordinary.

The first teaching pictured in *Ramakrishna and His Disciples* shows a woman squatting beside a tank, scrubbing a big cooking vessel. The photograph was made at Kamarpukur. Ramakrishna used this example to illustrate the teaching that perseverence is essential; one must purify the mind with meditation and *japa* regularly. It was only after the pictures were all finished that I learned Ramakrishna had not meant this kind of vessel at all. The word he used was *ghaṭi*, meaning a brass water jar which, because it tarnishes in the air so easily, must be kept shiny by means of a daily polishing.

This illustrates something which I learned as I worked with these teachings. Ramakrishna was far more exact and pointed in his illustrations—and this gives them the greatest impact—than one at first sees. I saw I was at a disadvantage, of course, in not knowing Bengali. Much is lost in translation from the Bengali to English. Also, not everything can be translated literally because some of the allusions may refer to things the western reader has never seen. For example, in the English *Gospel* we read that the holy man is utterly surrendered to God's will, 'like a leaf blown by the wind'. I found that the word Ramakrishna used was *eṅṭo pātā*, 'leaf plate'. How much more significance this has than the mere word 'leaf', for it brings in the idea that people may use a holy man, may in a sense defile him, and may then, if they choose, even abandon him. They are benefited, while it is all the same to him. Yet to say 'leaf plate' in an English version might necessitate a long footnote.

The second of the teachings illustrated is about an English boy on the Calcutta *maidān*. This picture tells something about Ramakrishna himself, as well as illustrating something he taught, namely, the importance of constant recollection. The sight of an English boy leaning against a tree in the *tribhaṅga* (three bends) stance of Govinda threw the Master's mind into ecstasy. We had a very interesting time with this photo. Through an American friend associated with the Institute of Culture, we located an English boy about eight years old. But what about the clothing? He had to be wearing clothes characteristic of the Victorian period. Eventually a sailor suit was found, which is a rather timeless costume and thoroughly British. Dressed in the sailor suit and wearing white stockings and shoes, the boy went with us to the *maidān*, where he posed against a tree in, if not three, then in at least two Govinda-like bends. The result is charming. (Picture VIII, facing p. 128)

The third illustration of a teaching was taken in Kamarpukur. It displays Ramakrishna's stress upon earnestness. He alluded to the shopkeeper who does not go to bed until he has totalled the day's business and balanced his books. A spiritual aspirant should have the same sense of urgency. Shopkeepers working late can be observed to this day in Kamarpukur. Often in the evening when there I would see the owner of a business sitting on the earthen porch outside his shop, a kerosene

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lantern at his side, finishing his book-keeping. It was easy to make a suitable photo. Sometimes the children of the family are to be seen sitting beside the father, doing school work in the light from the same lamp.

The fourth illustration has to do with the familiar example of the *dheṅki*, the husking machine. The Master's point in using this example was that one may be busy with many things, yet a part of one's mind may be trained to be on something else continually. In the case of the woman feeding the husking machine, some of her attention is directed toward not getting her hand crushed by the falling hammer. In the same manner, a spiritual aspirant must live his life with a portion of his thoughts fixed on God. We found it very difficult to take a really good picture of a *dheṅki* in operation. Seventeen exposures in four different villages were made before we obtained an illustration which looked natural and truly illustrated Ramakrishna's point. How western devotees will thank us for showing what a husking machine looks like! From the descriptions it is unimaginable. Even South Indians, I am told, will appreciate the information. (Picture VII, facing p. 128)

The fifth illustration is of an old hackney carriage such as one still sees in Calcutta. Many old coaches still cruising the streets are ones Ramakrishna conceivably could have actually ridden in. We could have used a hackney carriage to illustrate Ramakrishna's teaching that one should look upon oneself as merely a machine, God being the operator. However, we are using the picture we took near Sealdah Station to illumine a different teaching. If one recalls all the times Ramakrishna went into Calcutta, to Balaram Bose's home and to other houses, to make himself conveniently available to devotees, one can see what an effort the Master put forth to make it easy for spiritual seekers to come in contact with him. I was told an Indian researcher has calculated that Ramakrishna went more than a hundred times to Balaram's house alone. On many of these occasions, he made the trip from Dakshineswar by horse-drawn coach. Hence we used the picture of the hackney carriage to illustrate Ramakrishna's reassuring and wonderful teaching: 'If a man takes one step towards God, God takes ten steps towards him.' This surely proved to be the fact in Ramakrishna's case.

PRESERVATION AND RESEARCH

I should like to conclude by addressing some very serious words to this audience.

Everything connected with Ramakrishna, his associates, his times, and the scenes of his life, is of the greatest significance to the inhabitants of India and the rest of the world. Spending all your days close to these matters, you may be less conscious of this than a visitor is. But what may seem commonplace to you may have the greatest value for people elsewhere. Let me illustrate. I sent to some American friends a few leaves I picked from the mango tree at Kamarpukur planted in his youth by Sri Ramakrishna. You cannot imagine the joy these devotees felt in receiving these leaves. Some placed them on their shrines; some had frames made for them. All gave them places of honour. As the years pass, such detailed interest in Ramakrishna will increase. Books will be written, films made, researches done, on every aspect of the Master's life and teachings. Floods of pilgrims from all over India and every foreign land will come to Bengal to gain the *darśana* of the holy places of this area. It is the duty and privilege of the people of Bengal to show their thankfulness for having been born Ramakrishna's neighbours, to find, preserve, and restore where necessary every

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trace and evidence connected with the Master.

The little work I have done here in India in the past eight months, in trying to illustrate a new biography of Ramakrishna, has revealed many gaps in our knowledge of the life and times of the Master. It is already late. Before any more years elapse, before any more of the past falls into dust, bold efforts must be made to gather and preserve whatever still remains concerning Ramakrishna.

In the first place, I believe research projects should be undertaken to find and record those many facts presently unknown, having to do with the Ramakrishna story. A hundred, a thousand, significant research questions could be listed, as to things we do not know but should know and can still find out. I have indicated a few such in this paper. To make my point clear I shall cite one more example. An old print of the portrait of Ramakrishna at Keshab's house in the possession of the Vedanta Society of Southern California is stamped on the back: 'The Bengal Photographers, Est. 1862, 19|8 Bow Bazar St., Calcutta'. I went to this address. No Bengal Photographers' studio is located there now. Is this firm still in existence? If so, or even if not, what has happened to its old photographic plates? It is possible that they may still be in existence somewhere, for glass plates do not readily deteriorate. It is conceivable that by locating the plates and searching through them one might uncover the original negative of the photo of Ramakrishna at Keshab's house, taken in 1879, as well as the negative of the studio portrait taken in 1881. It is even possible that, as happened in the case of the lost photograph of Holy Mother and Sister Nivedita, a totally unknown picture of Ramakrishna might be discovered. What a find that would be! Such things do happen. We now and again read of unknown Shakespearean manuscripts or letters from Napoleon coming to light in unexpected places. Certainly this sort of research is worth doing. There is a constant demand on the part of candidates for the M.A. and Ph.D. degrees for worthwhile research topics for theses. How useful it would be to encourage them to work on matters of this sort. Editors of magazines are always in need of articles dealing with significant themes. Numerous good articles could be developed, based on such research work. They would possess all the excitement of detective stories, with real present and future value.

The second effort that seems important to me is that more should be done to preserve, and, when necessary, expertly restore, buildings and sites connected with Ramakrishna. The Ramakrishna Mission has done and is doing a great deal of this, as for example, having at large expense acquired and restored the Cossipore Garden House. But many places still remain where alterations are going on unchecked. Conscientious people should oppose this; and an enthusiastic and generous public should support efforts to preserve historic relics and restore them to their original condition. You have heard, I think, of Williamsburg in the U.S.A. This village was the capital, some 250 years ago, of the colony of Virginia. After a time, the inhabitants mostly moved away and the town fell into ruin. But, through the aid of public-spirited citizens, Williamsburg in recent years has been rebuilt. It is now as it was in the colonial period. It is a place all Americans try to visit, because it is an inspiring, life-size museum of the American past. By visiting Williamsburg an American can see how his ancestors lived; he can learn about his own heritage. To preserve any site where Ramakrishna placed his feet is far more important than this.

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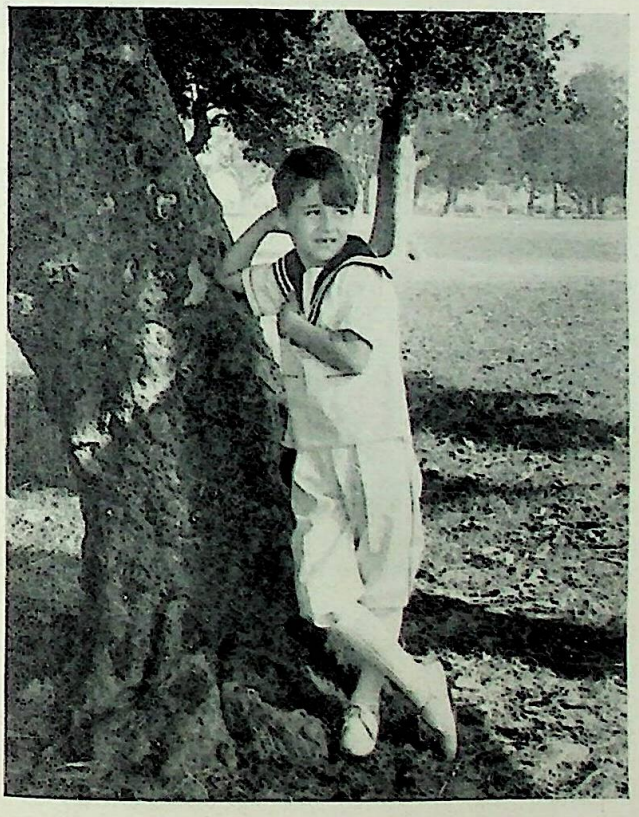
VII. Husking Machine in Operation

Courtesy : Vedanta Society of Southern California



VIII. English Boy in Calcutta Maidan

Courtesy : Vedanta Society of Southern California

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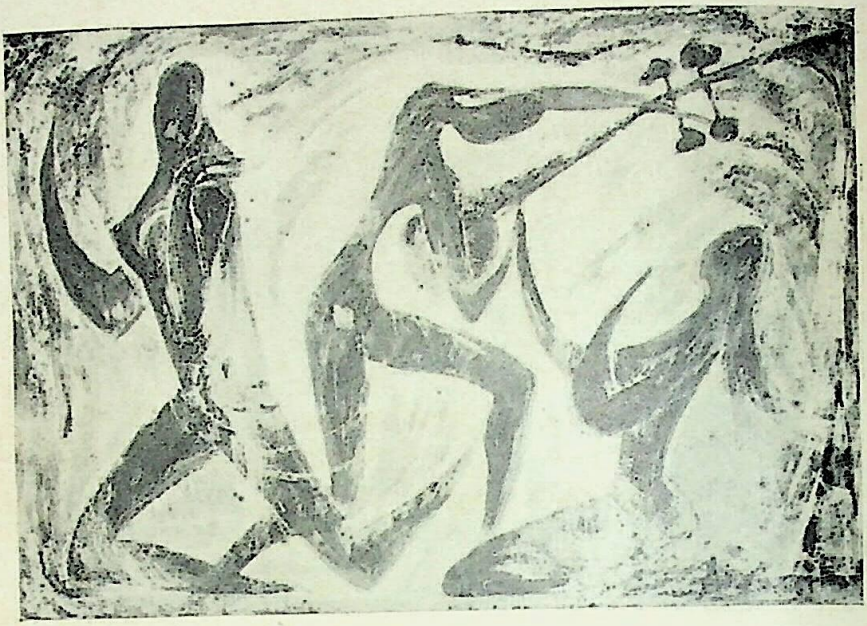

I. Rāga Dīpaka : Song of Flame

By Arundhati Roy Chowdhury

Courtesy : O. C. Gangoly

II. Violinist : Player on Violin

By Ajitkeshary Roy

Courtesy : O. C. Gangoly

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Third, I should like to suggest that what cannot be preserved should be carefully photographed. A small effort in this direction was made in 1937 when a souvenir volume of photographs was produced by the Ramakrishna Mission Institute of Culture to commemorate Ramakrishna's centenary. This kind of work should be done systematically and completely, by expert photographers who know Bengali. Many places cannot be preserved. But detailed photographic records of them could be made.

But not only places. Also photographic records should be made of those specifically Bengali objects, processes, and human types which figure in Ramakrishna's teachings and which are in danger of disappearing. I shall cite examples. Ramakrishna compared *avatāras* to Bāuls. What he said is that a group of Bāuls mysteriously appear, sing and dance, and then vanish. Few people see them and when they leave no-one knows where they go. Such is the case of the Incarnation and his associates. The Bāuls are wandering minstrels, no doubt; but they are also nomadic. They not only wander; they have no home. Besides, they are considered to be somewhat mad. Ramakrishna was always precise in his use of examples. Think, then, what this allusion tells us—from one who knew what he was talking about—about Incarnations of God! A whole study of the Bāuls should be made and their customs, habits, and appearance photographed, before they modernize or blend themselves in with other peoples of India. Special kinds of fish traps Ramakrishna mentioned should be recorded pictorially before they all disappear. Equally, old blacksmiths' forges, Ganges steamers, *yātrā* performances, *kīrtans* of the old-fashioned kind, and all the traditional processes having to do with rice. The list could be added to endlessly. Some objects can be set up in museums as well as photographed. When Bengal is all modern and these objects, processes, and peoples are gone, how will devotees be able to understand the subtlety, precision, and deep significance of Ramakrishna's teachings, if something of this sort is not done?

I quite admit that, from the highest standpoint, much I have talked about this evening can be considered superficial. Our essential concern should be to try to know the Incarnation, not as mediated through relics, photographs, or biographies, however adequate, but as he *is*. True. Yet we cannot meet the king in the inner chamber without going through the halls of the palace. Reaching the king is important, but going there is important, too. It is all part and parcel of the same absorbing, challenging process.

NIHILISM IN MODERN INDIAN PAINTING

PROFESSOR O. C. GANGOLY

The new school of Indian painting founded at the beginning of the present century by Acharyya Abanindranath Tagore (under the inspiration of the late Mr. E. B. Havell, the champion of the spiritual forms of Indian art, which he, by his seer's vision, discovered and placed before the whole world) has contributed richly to the culture of modern India, by creating a series of masterpieces of pictorial art, painted by the leader of the movement and his talented disciples—Nandalal Bose,

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Surendranath Ganguly, Samarendranath Gupta, Asitkumar Haldar, Kshitindranath Mazumdar, Deviprosad Roy Chowdhury—and a number of talented artists who were trained by the direct disciples. It is impossible to recount or refer to all the masterpieces that have illuminated the art-thoughts of these modern masters. Tagore's range of subject was surprisingly extensive: it ranged from Hindu and Buddhist mythology to Mogul history and the illustrations of the poems of the Persian mystic-poet, Omar Khayyam. Nandalal Bose specialized in depicting topics of the mystic mythology of Śaivism, and his great paintings on this subject have been praised by the best critics of the world. Surendranath Ganguly, who died very young, has left several shining pieces—notably, his presentation of Bhoja Rāja, Ṛṣi Nārada, and of the war-God Kārtikeya—which earned wide appreciation, being broadcast through Japanese process of colour reproduction. Kshitindranath Mazumdar, sometime professor in the Allahabad University, specialized in depicting the life of Caitanya, which is living in his pictures in a new glory and a new form of idealism. Another disciple, Asitkumar Haldar, sometime principal in Lucknow School of Art, specialized in imaginative themes borrowed from Kālidāsa's *Kumārasambhava*, and later specialized in the illustrations of the poems of Rabindranath. His 'Flame of Music' is a dazzling flame that burns in the hearts of all thoughtful picture-lovers. Samarendranath Gupta did not specialize in particular themes, but helped the movement by contribution on a variety of topics. Deviprosad Roy Chowdhury, now praised as the best living sculptor of India, is a talented painter, who, besides painting wonderful landscapes, has been one of our best portrait painters of modern India.

During the last few years, a group of modern Indian painters in Calcutta, Bombay, and New Delhi has been repudiating the national language of Indian painting, having a long historical tradition beginning from Mohenjo-daro paintings dating back to 3000 B.C. These painters are not only neglecting the national pictorial idiom developed by Acharyya Abanindranath Tagore and his disciples referred to above, but are also turning their faces against the rich stores of Indian legends and stories recorded in our Indian epics and in the romantic classical Sanskrit literature. Generally, their pictures have no manner of subjects, topics, or motifs—Indian or otherwise—and their pictorial techniques consist of a bravado in brush-work, 'full of sound and fury signifying nothing'. These techniques are borrowed *not* from the masterpieces of Indian tradition, illustrated in the Buddhist, Gujarat, and Rajput schools, but from the practices of the 'Ism'-painters of Europe.

They justify their productions by claiming that the appeal of our Indian sagas—the brilliant legends of the *Mahābhārata* and the *Rāmāyaṇa*—have lost their appeal to the people of the present age, faced with numerous social, industrial, and economic problems, and the workers and labourers of modern India can derive no manner of inspiration from the legends and myths of ancient India. Besides, the ancient legendary motifs have exhausted their pictorial possibilities, just as the Christian motifs and subjects—once popular during the renaissance schools in Europe—have now failed to inspire the modernistic painters of the present age, whose technique and mannerism our Indian painters are blindly imitating, on the allegation that they are making new 'progress' in artistic conception and expression in which the old Indian traditions have no place.

By repudiating all manner of subject-matters—mythical, religious, or romantic—they have pushed pictorial art to non-rep

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resentative forms, which deny the familiar forms of nature, and are resorting to meaningless distortions, abstractions, and negations of all aesthetic forms, which deny all manner of recognizable likenesses, thus developing an artistic *nihilism.*

Is it possible to justify this aesthetic nihilism—this creed of negation of forms, in the name of progress, which a section of our modern artists are practising to surprise and terrify the average person with normal visions who seeks in art beautiful and attractive forms? Some of our scriptures and cosmic theories preach that, when in an age evils predominate and familiar old conventions and social norms become distorted and useless for the good of society, our gods of destruction—Śiva as Naṭarāja, Kālī as the Angel of Destruction—step in with their dances of destruction and put an end to the old forms of life and stamp out the evils and old ideas which have encumbered our daily existence in *tāmasika* elements and which resist the functioning of *rājasika* and *sāttvika* elements. In such a state of tragedy, the only salvation lies in destroying the old order of things and to create new forms and new worlds. The gods then destroy in order to create a new system of values with proper *rājasika* and *sāttvika* potentialities. On this eternal cosmic principle, the modernists might claim that they are repudiating and destroying old and worn-out artistic conventions—forms, formulas, and techniques, subject-matters and motifs—in order to make way for a new order of aesthetic production. It has been well said: 'Death is the gateway to higher forms of life.' Our poet Tagore has said: 'I have dived into the sea of forms in order to achieve formlessness (*Rūp-sāgare ḍub diyechi arūp-ratan āśā kari*).'

The end certainly justifies the means. If the modernistic artists have an ambitious plan to create a new world of beauty, we could excuse their present mad activities to destroy old and respected artistic traditions, but as yet there is no indication—in this present career of destruction and terror—of a future creation of a new order of beauty.

Notes on the Illustrations

Rāga Dīpaka: *Song of Flame* (Picture I, facing p. 129): This illustration is a modern artist's attempt to visualize an ancient and well-known Indian melody of this name. The artist has not studied the examples of old Indian masterpieces interpreting the essence or *ethos* of this melody. He has not also studied the *sonal* values of the structural frame of the same. So that the picture does not succeed as an independent interpretation. It merely despises and repudiates the respectfully old and authoritative pattern of the picture. The great merit of this picture is that it is *not traditional,* that this is only a *negative* virtue, a mere negation!

Violinist: *Player on violin* (Picture II, facing p. 129): A man of normal vision will only recognize a violin, the instrument, but *not* the player on the instrument. The technique adopted is for the purpose of exemplifying the principle of 'simultaneity' (*yauga-patya*). The violin and the violinist are jumbled together, but not unified. It is merely a puzzle-picture to confuse an average lover of pictures. It is mere cleverness with *no* attempt to elevate the beholder to a high plane. This formula has been known in many modern French paintings, of which it is a mere imitation. James Joyce had applied the doctrine of 'simultaneity' in literary compositions, but it cannot be used in the composition of pictures with any notable aesthetic effect.

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THE CONCEPT OF DUTY IN UTILITARIANISM, KANT, AND THE GITĀ

Sri R. D. Misra

Duty means a debt required of a man by the moral law. It signifies whatever one is morally obliged to do, as opposed to what one may be pleased or inclined to do. Duty comes to us with a claim; it is a thing laid upon us to do whether we like it or not. Sometimes it also means the moral obligation itself and the law or principle in which it is expressed. Duty and moral obligation, therefore, commonly imply the possibility of temptations to go wrong. To do one's duty is to prefer the higher good to the lower, as determined by the ethical scale; it means action in accordance with what is best, in so far as this is possible and can be ascertained by the agent. In ethics, duty is commonly associated with conscience, reason, rightness, moral law, and virtue.

THE UTILITARIAN STANDARD OF ETHICAL CONDUCT

When a common man begins to reflect, the utilitarian standard of judging actions naturally appeals at first. Utilitarianism occupies, therefore, the first stage in the history of ethical speculation. It is the doctrine that the greatest happiness of the greatest number provides the ultimate ethical standard. It attempts to combine the theory that pleasure is the final good with the law of impartiality, according to which all persons have an equal right to a share of pleasure available. Accordingly, actions are good if they increase the happiness or diminish the pains of mankind. However, duty is regarded as applying, not to everything which is in accordance with ethical standard, but only to that portion of right conduct which is protected by an adequate sanction—political, social, religious, or conscientious. The presence of the sense of duty in the individual consciousness is explained as due to the pressure of these sanctions demanding obedience; so that with the moralization of human nature, the feeling of duty or obligation may be expected to disappear.

Jeremy Bentham was the first to give a definite shape to the principle of utility as an ethical system. For him, an action that ought to be done is one conforming to the principle of utility, and moral obligation has no other meaning. The moral problem for every individual consists in the way in which he seeks to obtain his own happiness. If he seeks it through means contrary to happiness of other persons, his actions are not good. It is by working for the happiness of people in general that he finds the greatest happiness for himself and thus achieves the only life that can be called good. The principle of utility is the tendency on the part of the individual to increase the amount of happiness which may be experienced by the members of the society as a whole. The two essential factors worth consideration are the number of persons who experience the pleasure and the effects which any given pleasure will have on the rest of life's activities.

Mill holds that actions are right in proportion to the happiness they tend to produce, wrong if they tend to produce the reverse of happiness. But to him the utilitarian standard of goodness is not the agent's own happiness, but that of all concerned. In choosing between his own pleasures and that of others, each individual must be as strictly impartial as 'a benevolent and disinterested spectator'. In order to overcome the conflict which frequently arises

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when someone's pleasures are not in harmony with the greatest amount of happiness for other people, Mill appeals to two principles: first, the external sanctions provided by the forces of law, public opinion, and religious belief; secondly, the internal sanctions from which arises the primal source of altruistic conduct, namely, the feeling of unity with our fellow creatures. Because man is a sympathetic creature, he cannot experience the full measure of happiness for himself until he has identified his own pleasure with the happiness of all his fellow men. Unlike Bentham, Mill accepts qualitative differences in pleasure.

Sidgwick tried to provide a more rationalistic basis to utilitarianism than was done by his predecessors. To him, just as there are certain axioms or self-evident truths in mathematics, so there are maxims that have to do with moral conduct; and while these serve as the foundation of a science of right and wrong, their application to specific problems must be worked out in the course of human experience. His three moral axioms are: the maxims of 'Justice', 'Prudence', and 'Benevolence'. By the first he means that whatever action anyone of us judges to be right for himself, he implicitly judges to be right for all similar persons in similar circumstances. By the second is meant that a smaller present good is not to be preferred to a greater future good, because each part of life has equal worth. And by the third he means that each one is morally bound to regard the good of every other individual as much as his own.

To all utilitarian moralists, therefore, all that is meant by saying we ought to do an action is that, if we do not do it, we shall suffer. A desire to obtain happiness and to avoid pain is the only possible motive to action. The reason, and the only reason, why we should perform virtuous action is that, on the whole, such a course will bring us the greatest amount of happiness. So if we ask them what constitutes virtuous and what vicious actions, we are told that the first are those which increase the happiness or diminish the pains of mankind; and the second are those which have the opposite effect. And if we ask what is the motive to virtue, we are told that it is an enlightened self-interest. In our Indian thought, an echo of such utilitarian principle is found in the *Raghuvaṁśa* (Canto II), where the lion asks the king not to offer himself to the former as the king's life will benefit many, while his death will only save the cow, one living being alone. Again, in *Udyogaparvan* of the *Mahābhārata,* we find such a view held as that smaller end should be given up in preference to the higher and higher interests.

THE INADEQUACY OF THE UTILITARIAN PRINCIPLE

But if carried to its logical conclusions, utilitarian principle of conduct would prove subversive of all morality, and specially unfavourable to self-denial and heroism. It is a complete though common mistake to suppose that the business of the moralist is merely to explain the genesis of certain feelings we possess. At the root of all morals lies an intellectual judgement which is clearly distinct from liking or disliking, pleasure or pain. A man who has injured his position by some perfectly foolish but innocent act may experience an emotion of self-reproach or of shame quite as acute as if he had committed a crime. But he is at the same time clearly conscious that this conduct is not the fit subject for moral reprobation, that the grounds on which it may be condemned are of a different and lower kind. The utilitarian standard of duty is therefore subject to the following points of criticism:

1. It is a self-evident truth that rewards

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and punishments, though necessary to enforce, are not yet necessary to constitute duty.

2. Even when the conflict between strong passions and a strong sense of duty does not exist, it is impossible to measure the degrees of virtue by the scale of enjoyment. The highest nature is rarely the happiest.

3. The sense of duty and the sense of utility remain perfectly distinct and separable in the apprehensions of mankind; to say that a certain course of conduct is pleasing is plainly different from what men mean when they say we ought to pursue it.

4. Human beings are after all rational beings, and by the virtue of his rationality, man is capable of far higher and greater pursuits than pleasure alone. Knowledge, beauty, truth, goodness, etc. are not merely means to something beyond but are ends in themselves, and must be aimed at for their own sake.

5. Obviously enough, we could never have known it our duty to seek the happiness of mankind when it diverged from our own, without natural moral concepts.

6. Lastly, the notion of pure disinterestedness is presupposed in our estimation of virtue. It is the root of all the motions with which we contemplate acts of heroism. We feel that man is capable of pursuing what he believes to be right although pain and disaster, mental suffering and an earthly death, be the consequence, and although no prospect of future reward lightens his tomb.

KANT'S CATEGORICAL IMPERATIVE

The utilitarian account of right conduct being found utterly inadequate, let us pass on to Kant, who, in an attempt to make absolutely clear its objectivity, presses the logic of duty to its final conclusions. He thinks that what is right is right whether we like it or not, and were it not that the right thus stands out as something objective and authoritative over and against our private inclinations, the notion of duty would have no meaning. Morality does not begin to exist until this contrast is felt and takes effect. For him an action has no moral worth unless it is done from a sense of duty. An action that expresses nothing but the present inclination of the agent tells us nothing about his character. What he does from inclination today, he may likewise from inclination refuse to do tomorrow. The commands of duty, therefore, do not wait upon our inclination and the imperative of duty is a 'Categorical Imperative'.

For him, the morality of an action lies in the principle with which the will consciously identifies itself, in other words, in the motive. The only good motive is a consciousness of duty. A man may act honestly in order to flourish in his profession by securing other's confidence. But if the consciousness of duty is not the ruling motive, such actions are merely prudent and have no moral worth. Even a lie told with the intention of preventing a murder is unconditionally wrong, because the effects of the lie have nothing to say to its morality. All the motives, except duty, are morally worthless since they are forms of inclination; they are desires for pleasures or private happiness. We have thus a sharp contrast between motive and effect, and within the sphere of motives, another sharp contrast between duty and inclination. The characteristic of the moral motive is that it has its worth in itself; whereas all other motives derive their worth from the effects that follow.

Kant holds that duty is the action to which a person is bound. The moral law is not dependent upon the special characteristics of the individual or even of the race. It is the law that ought to be obeyed

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by all rational beings, under all circumstances, and for its own sake. Its form is therefore universal, and this fact makes it binding on rational beings only, since they alone are capable of conceiving universal laws, and act accordingly. From these considerations, he deduces the formula of the Categorical Imperative: Act only on that maxim whereby thou canst at the same time will that it should become a universal law.

The notion of duty, thus, stands in immediate relation to a law, as is shown by the formal principle of duty, the Categorical Imperative. In ethics, however, it is conceived as the law of thy own will, not of will in general, which might be that of others; for, in the latter case, it would give rise to a juridical duty. All duties involve a notion of necessitation by the law, and ethical duties, unlike juridical ones, involve a necessitation for which only an internal legislation is possible. Hence, the main distinction between moral and pragmatic law is that while the former requires a disposition, only action is required in the latter. Governments ordain not dispositions but only actions. They do not have any power to control our dispositions. Therefore, none—not even God—can be the author of the law of morality, since they have no origin in our will. We ourselves are obliged to be moral, for morality implies a natural promise; otherwise, it could not impose any obligation upon us. We owe obedience only to those who can protect us, and for that, morality alone is capable.

Accordingly, an act is done from a sense of duty and has moral worth only: (1) when the direct inclination is temporarily suppressed, as the love of life is suppressed when our life is a very wretched one; or (2) when in a particular person, the inclination is entirely lacking, as natural sympathy is in some people; or (3) when natural inclination, though not absent, is weaker than some other inclination, as a gouty man's desire for his happiness in general may be weaker than his desire for the momentary pleasure of the table. Here Kant insists that there is no opposition between sense of duty and inclination, but that there is a complete difference between the two. It results, then, that an action done from a sense of duty derives its moral worth, not from its ensuing benefits, but from the maxim by which it is determined. Our respect for the moral law is only the subjective ground of duty; the objective ground is the law itself.

OBJECTIONS AGAINST KANT'S VIEW

Kant's historic success over the utilitarian view lies in his intuition that the worth of an action consists in what it is meant to produce rather than what it in fact, and perhaps by mere accident, produces. He is perfectly right in holding that the sense of duty is the highest motive, and his intuition will ever remain as one of the landmarks in the history of moral speculation. But when worked out in detail, following objections can be raised against his view:

1. Kant's maxim that man should always act so that the rule of his conduct might be adopted as a law by all rational beings may be very useful as a guide in life; but in order that it would acquire moral weight, it is necessary to presuppose the sense of moral obligation, the consciousness that duty, when discovered, has a legitimate claim to be the guiding principle of our lives. And it is this element which, in the eye of reason, the mere association of ideas can never furnish.

2. Kant thinks that when we act from a sense of duty, our will is determined by its formal principle alone. But a true account of moral act must include both elements—good action done with a sense of duty and good action done with a pur-

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pose. He himself admits that seeking of an end is one aspect of the nature of good action. In fact, rightness of an action springs from its specific nature, because the ground of rightness of all right acts is not the same.

3. Sometimes there is a conflict between two alike strong duties prompting us, and for this problem, Kant offers no solution. His view is that we have simply to grasp the general principle under which the case falls, and act accordingly; but the case may fall under more than one general principle, and we have still to consider which is to guide our choice.

4. Kant admits that respect is a feeling, but tells that it is a feeling raised in us directly by a rational concept, not received through external influence. But while the awareness of duty is sometimes accompanied only by respect, we never do our duty unless desire to *do* it is also present.

5. Lastly, with Mill, it may be objected that Kant neither attempts to make out a list of the *a priori* principles which are to serve as the premises of the science, nor makes any effort to reduce those various principles to one first principle or common ground of obligation.

THE CONSUMMATE IDEAL OF THE GITA

But in spite of all these shortcomings, Kant's notion has both theoretical and practical value, and comes very close to the one yet to be considered, namely, the view of the *Bhagavad-Gītā*. It may be remarked in passing, however, that one of the facts most obvious to the present-day moralists about duty, viz its social origin, does not figure with quite the same prominence in Kant's abstract analysis. What Kant is concerned to show is that the consciousness of duty is the consciousness of an objective law of conduct, which, of course, is a social law, because it is equally binding upon all men, and pays no regard to the private inclinations of the individual.

The *Gītā* deals with the natural queries that face a man at critical moments of life, when he does not realize which is the proper line of action to follow and feels confused with conflicting emotions and ideas. All through Śrī Kṛṣṇa urges Arjuna to perform his duty on the battlefield, since the latter was confused regarding the nature of duty. Must a man cling to his worldly duties even if they bring suffering and pain to himself and others? Is it not our duty to cast off duties and follow the line of least resistance, viz a life of non-activity? This was Arjuna's dilemma, and this is the dilemma we often face in our everyday life. Arjuna's confusion was due to his attachment and egoism. Lord Kṛṣṇa points out to him the imperative nature of duty and its usefulness as a spiritual discipline. However, it is not the stoic ideal of duty for duty's sake that Lord Kṛṣṇa preaches, rather it is the spiritual idea of duty for God's sake. Duty must be performed to please God alone; brooding over the results has nothing to do with the performance of duty. God is immanent in the universe. He is the indwelling soul of all beings. So every duty is an act of worship. Duty performed in this spirit confers joy upon the doer, irrespective of success and failure. Indeed, there is a joy in being made an instrument of God, there is a joy in being used by Him, and there is a joy in being set aside when the instrument is broken or has served its purpose.

Men suffer because they regard themselves as doers. When once they realize that Lord alone is the doer, then their duty, whatever its nature may be, will bring them joy and satisfaction. It will bring them spiritual success. As ordinary individuals, we have our respective duties to perform; we cannot neglect them. We have to be alive fully to the demands of our

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practical life, domestic as well as social. But as human mind is a complex one, one cannot be sure as to whether one's actual course of conduct is good or otherwise. Naturally, therefore, the question arises, what is good and what is bad? Now all the Indian systems of thought agree in that the Self is the highest reality and Self-realization the greatest good. Accordingly, the type of action and mental attitude that lead to Self-realization are good, and those which take us away from that are bad. But in order to keep one's heart pure, one has to cultivate certain virtues. But the problem is how to keep pure while placed in hard situations of life. The most important and profound teaching of the *Gītā* concerns with the solution of this problem, and the solution offered by the *Gītā* is the famous doctrine of *karma-yoga*, of doing one's duty clear of all consequences, without any hope of reward and fear of punishment.

On the one hand, therefore, one should desist from a desire for the results of one's actions and, on the other, from any desire to avoid the duties. With a detached spirit and pure heart, one should continue in one's daily life of responsibilities and activity. The true *yoga* which should inspire *karma* is the equanimity of mind in success and failure. When one gives up all desire for the results of one's actions, one is emancipated from the bondage of birth, and transcends the sphere of all spiritual duties. Such a man may be said to have gained true enlightenment and wisdom. So he who has his senses under proper control and is always attuned to God is always in a state of peace. The *Gītā*, thus, repeatedly emphasizes the necessity of performing duties remaining absolutely unattached to the consequences. But mere cessation of work is not renouncement. One may give up physical actions, but still be mentally attached to the sense-objects. It is therefore desirable that one should always continue one's proper duties and attain inactivity only by ceasing to desire the fruits of one's actions. Even the wise who have renounced all fruits of actions and have nothing to seek for themselves will continue their duties, if only to set an example to others. They should carry on their duties for the good of all. Therefore, the caste-duties and the duties of *āśrama* are obligatory.

Quite in harmony with our cultural tradition, the *Bhagavad-Gītā* thus propounds the principle of caste-duties. A man should regard his caste-duties as *dharma* and perform them without any idea of fulfilment of any of his desires. The *dharma* of a man is determined by his past experiences and tendencies. Education and environment only help a man to manifest what he has inherited from his own past. Heredity supplies him with the physical means of working out his *dharma*. So a man's *dharma* is the basis of mental actions, and he cannot get rid of it any more than a dreaming person can get rid of his dream. To try to act against one's *dharma* is to do violence to one's nature. The duty determined by a man's *dharma* is his natural duty. That is the only real thing for him; all other duties are alien to his nature, imposed from outside, and, therefore, sources of confusion. No sin can come to a man who performs his own caste-duties. Even if one's caste-duties are sinful and wrong, it would not be wrong for a man to perform them. So Lord Kṛṣṇa asks Arjuna to cling to his own *Kṣatriya-dharma*, and to fight his enemies in the battlefield of Kurukṣetra. If he did not engage himself in that fight, which was his duty, he would not only lose his reputation, but would also transgress his own *dharma*, since better is one's own *dharma* imperfectly performed than the *dharma* of another well performed.

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The *Gītā* undertakes a detailed description of the virtues of the four castes and their duties. The hierarchy in the caste-system is determined by the degree of voluntary renunciation, poverty, self-control, and spiritual attainments. A Brāhmin has to suppress many impulses for physical enjoyment. A Kṣatriya no doubt may enjoy power and pelf, but must be ready in times of need to lay down his life for protecting his country and humanity at large. The moral code of a Vaiśya is not so high as those of the other two castes. He amasses wealth for his own welfare as well as that of the society. It is only from a Śudra that not much of moral perfection is expected.

Apart from the above duties, there are some common duties that must be performed by all persons regardless of their caste differences, though these are in force only when they do not conflict with the former. The *Gītā* itself is an example of it. In spite of the fact that Arjuna was extremely unwilling to take the lives of his near and dear kinsmen in the battle, Lord Kṛṣṇa persuades him and points out that it was his clear duty as a Kṣatriya to fight. Above all the caste and common duties, the *Gītā* repeatedly speaks of sacrifices, *tapas,* and gifts as duties which cannot be ignored at any stage of our spiritual development. However, their performance, either for the attainment of selfish ends or for making a display of pomp and pride, is badly deplored. It is merely from a sense of duty and public good that the sacrifices are to be performed and gifts made.

This profound teaching of the *Gītā* implies, first, that the higher is one's position in the caste-system, the greater is one's obligation to members of the lower caste, and more stern is the renunciation of personal comforts. Its design of the caste system is meant to promote the harmonious working of society, the weak being assured of protection from the strong. Mahatma Gandhi has rightly remarked that the caste system has nothing to do with superiority or inferiority, but 'is a law of spiritual discipline'. When a person belonging to a lower caste becomes a saint, he is honoured even by the Brāhmins. The disciplines for spiritual development are not, indeed, withheld from anyone. Secondly, the *Gītā* encourages the performance of duties and exhorts men to perform them not from a sense of compulsion, as Kant did, but through love of God. It is quite practical, indeed; for, unless a man is inspired by love, he cannot cheerfully perform his duty at home, in the office, in the factory, or on the battle field. However, this love is not sentimentality, but springs from perception of God in all living beings. Work done under the impulsion of duty deepens a man's attachment to the world, but when performed through love, it brings him nearer to God. And lastly, it is the ideal of *svadharma,* determined by one's own inner nature and not imposed from outside, which, as the philosophical basis of Indian caste-system, is mainly responsible for the cohesion and integrity of the Hindu society during the past several thousand years.

It is generally thought that there is an obvious point of agreement between the views of Kant and the *Gītā,* as both enunciate that duty must be done with a sheer sense of duty, regardless of consequences. But as this paper has tried to make it evident, this consequence does not hold the same place in both these systems, because the premises from which they start are quite different. However, an account of the vast differences between the two systems is not being undertaken here. It may justifiably be remarked in conclusion that, whereas the utilitarian notion of right conduct seems too narrow and superfluous

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as happiness alone is not the sole and actual end of human life, Kant's view is too rigorous and least practicable for the modern materialistic world. It is only the *Gītā* view that presents a most compromising and practicable prospect before human beings, since the path of duty prescribed in it, if properly followed, can enable one to get rid of this miserable life and achieve the highest hidden therein.

FAITH: AN APPROACH TO REALITY

Dr. Debabrata Sinha

The widely used term 'faith' may be understood in a *philosophical* context, as distinguished from the religious and the practical. Defined philosophically, faith seems to have a unique bearing, essentially in respect of *knowledge,* upon the approach to ultimate Reality, essentially marking a fulfilment in the knowledge of the ultimate ground of existence. In this light, the typical orientation of philosophical faith in Advaita Vedānta will be reviewed in this essay.

PHILOSOPHIC FAITH AND EXISTENTIALISM

Faith in the philosophical sense has to be distinguished from at least two other uses of the concept: (1) religious or theological and (2) common sense. What is meant in religious faith is a special organ of accepting certain spiritual (allegedly supersensuous) truths, in a way quite different from the process of intellectual knowing. Such supposedly *non-intellectual* mode of belief usually implies the authority of relevant scriptures in communicating spiritual truths. In common use, however, faith does not refer to any supersensuous truth, but to *empirical* facts. Here also there is a belief in authority, but rather a *working* belief as to certain empirical truths.

If philosophic faith should bear any special meaning, it is to be marked by its *theoretic* motive. It is a faith that is grounded in itself, a faith which is theoretically justified. Moreover, such faith should not necessarily involve authority of any kind as organic to philosophic consciousness. Even if such authority be at all implied, it may be understood *philosophically,* and not as arbitrarily religious.

Primarily, philosophic faith should imply mere assurance or certitude as to a truth that is yet unperceived, though supposed. Besides, it may also mean substantiating the object (*ideal* as it may be), to which faith is directed. And there seems to be hardly any necessary incompatibility between these two steps—ideationally grasping the real as *possible* and *concretely* realizing the same. Faith may find its ideal fulfilment in combining both the aspects, the latter standing for the fruition of the former. This is indeed conveyed by the more concrete expression 'to realize'.

To be more exact, philosophical faith indicates, at the first instance, *ontological possibility,* i.e., the possible self-subsistence of ontic entites or idealities, not as mere abstractions but as metaphysically real. However, in order to comprehend the full meaning of possibility as concrete reality, the *cognitive* context of possibility has to be taken into consideration. The ontological possibility does imply, in philosophical faith, the ultimate realizability, too, of the ontic idealities as *real.*

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Such *cognitive* possibility should come out in sharp contrast to the volitional or moral aspect of faith, particularly in the religious context. It concerns affirmation of truth, and not a volitional surrender to the truth affirmed; it is belief, not trust. Consequently, any sense of moral valuation is also excluded from such belief in the ontological ground as capable of being ultimately realized. Such realizability may be regarded as being grounded in the essential nature of Being, rather than in the *moral* urge of human nature. To borrow the expression of Nicolai Hartmann, the German philosopher, it is a case of 'ought-to-be' rather than one of 'ought-to-do'. (cf. Hartmann: *Ethics*, Vol. I, Ch. IV) The 'ought' here does not imply moral obligation; it rather implies the *ideal* modality, characterizing idealities as subsisting independent of the order of actuality.

In most of the western philosophies, we find the philosophic search after Being, or the ultimate condition of existents, as proceeding primarily in *conceptual* terms, in terms of general essences. But there have been philosophies too, which do not seem to rest with the mere ideational comprehension of Reality, but seem further to be interested in the fuller comprehension of Reality *in concrete*. In this connexion, one may as well mention existentialism, at least so far as the issue of *actuality* over possibility, of reality over ideality, is concerned. Existentialism, a relatively recent movement in European thought and culture, has certainly brought into forefront the issue of *existence* as concrete and actual.

For the existentialist, *existence* presents no problem, to be comprehended *intellectually*. Reality is not considered to be a concept, which is definable and analysable. Existence is neither conceived as the character of the objectively accomplished real, nor is it grounded in 'essence'; rather, it is fundamentally *prior* to essence. Indeed, existence is taken to be ever in the process of subjectively oriented becoming and not as an accomplished fact. And the different existentialist thinkers are chiefly concerned with the subjective mode of encountering existence, rather than with the general nature (or essence) of existence as such. For the existentialist, subjectivity is the home of concrete being, to which we have access in a way other than the intellectual. Hence, his characteristic emphasis on the *non-intellectual*, though not necessarily supra-intellectual, approach through volitional-emotive phases of individual consciousness.

METAPHYSICAL FAITH IN THE CONTEXT OF ADVAITA VEDĀNTA

Coming now to the role of metaphysical faith in the context of Advaita Vedānta, we have first to take into account the general standpoint of the Advaita metaphysics, formulated in its doctrine of Being (Sat) as of the nature of pure consciousness (*cit*). On the one hand, *cit* may be understood as the ultimate essence of subjectivity, and as such may be referred to as *pure* consciousness. But such *cit*, so far as it is viewed in the light of *essence* (which comes out in reflection as autonomous), stands, after all, as *possible* rather than as actual. So the question remains: How to obtain the possibly self-subsisting underlying essence of consciousness as ontologically *real*, and not merely as *possible* for the reflective mind? It is a question in the long run about the actualization of the possible.

It can hardly be denied that the Advaita would, indeed, be the last philosophy to confine itself within the bounds of mere ideal possibility, rather than gaining the ontological standpoint of Being as absolute reality. And such ontological principle is

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not simply knowable—conceptually or logically—but is also essentially realizable. Thus, Śaṅkarācārya, in his commentary on *Brahma-Sūtra* (I. i. 1), refers to the highest knowledge of Self or Being as but culminating in the fullest and concrete comprehension—*avagatiparyantam jñānam.* Such complete comprehension or realization is enabled through the enlightened faith alone—a point to be discussed in this essay.

What is spoken of in the context of the Vedāntic thought and culture is faith in the knowability of the highest essence (i.e. *cit*) as reality *par excellence.* As pertaining to knowing (of a fuller type), such faith should not indicate a surrender of the reflective process to the demand of moral consciousness—what Kant would call 'practical reason', as distinguished from 'pure reason'. Moreover, the said enlightened faith should not be taken for any premature emotive-volitional attitude, as may well be found in the case of existentialism, to which I have already referred. Rather, it signifies a fulfilment of the *cognitive* demand in the pathway of a reflective critique of experience itself.

Now, in the context of the Vedāntic analysis of experience, such faith-approach may bear twofold implications: (1) There is reference to the authority of the revealed scriptures (Śruti) as the repository of the highest spiritual truths and insights, and the consequent acceptance of verbal testimony—(*Śruti-prāmāṇya*); (2) On ultimate analysis, faith would mean the very realization of Being.

SCRIPTURAL AUTHORITY

The tradition of the scriptural source of spiritual truths has a significant bearing upon the Vedāntic search for Reality. The statements from the scriptures carry a special claim for the aspirant after the highest enlightenment, primarily by virtue of their traditional sanctity. A scriptural statement (*āptavākya*) is recognized to be uniquely distinct from an ordinary statement in matters of ultimate truth.

In this connexion, it may occur to the modern philosophic mind that to anchor a philosophy on such traditional authority would be the very antithesis of the truly philosophic spirit. The Vedāntic appeal to verbal testimony (*śabda*), however, should be viewed in the proper perspective. It is, after all, a truism that even the philosopher has to participate in the concrete life-blood of an underlying cultural tradition. As such, an *alogical* acceptance of the reality of such tradition may as well precede a reflective and rational appreciation of the same, thus implying what may be in a sense characterized as an *existentialistic* attitude at the root.

This metaphysical assurance, derived from scriptural testimony rather existentialistically, may also correspond to our common experience with regard to objective facts and events. While any spoken word as such conveys nothing more than a bare tentative possibility as regards the reality of that which is meant, such *prima facie* belief varies at the same time according to the hearer's faith in the speaker concerned. When, for instance, a fact is narrated by one in whom I may have faith (in the ordinary sense of reliability), I tend to believe the fact to be actual, even though it happens to be beyond the scope of my present experience. The case would, however, be different, if I have scarcely any faith in the narrator.

Scriptural faith would differ from the ordinary faith through words in two important ways. Firstly, unlike ordinary verbal faith, scriptural faith does not offer any possibility of *empirical* verification, as the truth-content here is non-empirical in character. Secondly, what is conveyed by ordinary speech is, after all, *bare* possibil-

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ity, which in any case would fall short of *valid* possibility. But the verbal testimony of the scriptures—usually represented by the preceptor (*guru*), in whom the aspirant hearer has necessary faith (*śraddhā*) —should yield valid possibility. Thus, what such scriptural testimony guarantees is the absolute reality of the supreme essence, on the one hand, and the ultimate realizability of Reality in concrete, on the other.

However, it has to be noted that even the verbal testimony of the scriptures could yield only mediate (*parokṣa*) knowledge, and not immediate. A distant, though valid, possibility that the Real exists and that it can ultimately be known in concrete immediacy, is obtained through *śabda-prāmāṇya*. However mediate such knowledge, born of *śabda*, may be, it has nevertheless a validity of its own, by virtue of being revealed knowledge. That the import of mediate knowledge is capable of being realized in its immediacy is assured through scriptural authority itself. Within the field of empirical knowledge, inference can indeed give us some sort of possibility on the basis of the data available, and such possibility rests on its being verifiable (in the empirical sense). But in the case of *śruti-prāmāṇya*, the transcendent non-empirical reality is meant, and there is hardly any scope for empirical verification. What it misses in the shape of verification seems to be more than gained, thanks to scriptural testimony.

VEDĀNTIC SEARCH FOR REALITY

The Vedāntic search after Reality would not stop with the mere assurance of *realizability* born of verbal testimony. It proposes to pass on to the final phase of *realization* itself—to the complete actualization of the *possible* ultimate essence, that is Cit. The search after the supreme Essence by way of knowledge, issued from scriptural words, is ultimately to mature into the concrete immediacy of Being itself—Being that is of the nature of pure consciousness. The admission of immediate knowledge born of scriptural texts (*śabdajanyajñāna*) marks the typical Advaitic approach to the issue of Self-knowledge, or the knowledge of Reality.

Such cardinal scriptural texts as 'Thou art That' (*Tat tvam asi*) have a direct bearing upon the Vedāntic discipline, not as merely theoretical statements, but as the point of departure for the enlightenment, through integral comprehension, of Reality. The latter alone marks the final aim of Vedānta. The primary knowledge of Reality, with the certainty as may be derived from scriptural texts, does not by itself imply the fullest comprehension. Scriptural texts, however, are not, for the matter of that, without any efficacy for bringing about final enlightenment. In common experience, we do find words serving as useful agents for bringing home direct to the wandering mind the truth it had been searching without success. The analogy of 'the tenth man' (*daśamas-tvam-asi*), a homely example in Advaita literature, strikes on this very point.

Cognition through verbal testimony has to be analysed further in the light of Vedāntic realization. Firstly, there should arise from scriptural texts *indirect* knowledge concerning the *existence* of the supreme Being. There are texts declaring the latter as real (*sat*), as existing (*asti*). All that such existential statements yield is the assured, but still indirect, knowledge of Reality. In its lack of directness, verbal knowledge is *prima facie* no less mediate (*parokṣa*) than inferential cognition, as already pointed out.

In order that the instructions in scriptural texts may yield its intended result, viz the fullest comprehension of Self, the import of the texts referring to the essen-

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tial Self has to be understood. Intermediate stages of gradual apprehension of the ultimate essence, finally meant by the scriptures, are thus necessitated. Through repeated guidance from relevant scriptural texts, the gradual apprehension of *the* Essence, that is Consciousness pure, is effected in progressive approximation. As, on the one hand, the inessential associations (*upādhi*) of Cit are dissociated, so the essence-content as such gets more and more purified. For the ultimate essence that stands behind all intermediate contents remains involved within the manifold associations of body, sense-organs, mental factors, and so on.

So far as the steps of reflection are prompted by scriptural instructions, the immediacy of knowledge, resulting from scriptural statements, if admitted, should hardly be taken without qualification. Indeed, the Bhāmatī school of Advaita stresses on the *mediacy* of knowledge as effected through verbal testimony (*śabdaparokṣavāda*) rather than its *immediacy* (*śabdāparokṣa*) as the Vivaraṇa school would prefer to hold. However, apart from the external difference between the two schools, often more exaggerated than not, the essential agreement bearing upon the fundamental *knowing* approach should not be overlooked. While the Vivaraṇa school advocates the immediate character of scriptural knowledge, it maintains at the same time subsequent reflection and meditation to be necessary in order to yield immediate revelation of Reality. The purification of the mind is thus insisted upon. As Śaṅkara remarks, the realization of Self may be attained by the mind, purified through proper discipline and aided by scriptural instructions from the teacher (who should enjoy the fullest reliance of the student).

Thus, with the final integral mode of consciousness (*akhaṇḍa-dhī*), which takes the self-accomplished Being as its object, the concrete real being of the ultimate essence of consciousness, comes to be realized. The ontological ground, the existential context of which alone was so far cognized in the form of 'That' behind the ultimate essence of consciousness, would stand comprehended in its concreteness, thanks to the verbal testimony of Śruti. So, the apparently *dogmatic* step of accepting metaphysical possibility on the ground of faith in the scriptural testimony should obtain its fulfilment in, and in the path of, perfect *knowledge*.

THE DIFFERENT LEVELS OF CONSCIOUSNESS

SWAMI SHRADDHANANDA

In Vedāntic literature, the goal of man's spiritual search, Brahman, has been described in different terms under different contexts. Thus, we have '*satyam*' (truth), '*sat*' (being), '*ānandam*' or '*rasa*' (bliss), and '*amṛtam*' (immortality). The word 'Īśvara', supreme Ruler, is common from the viewpoint of theism. The non-dualistic standpoint, on the other hand, equates Brahman with Ātman, the Self.

However, the most interesting and meaningful epithets to indicate the highest reality are *jñānam*, *cit*, *saṁvit*, and *prajñānam*, all of which can be translated as consciousness. To designate the foremost spiritual objective as consciousness is to put our metaphysical inquiry on a very simple basis, because consciousness is a matter of familiar experience. Everybody is aware of his own consciousness, which is

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needed continually for thinking and action. Now, if we are told that this well-known component of our thoughts and activities is in some way the ultimate reality, we may be perplexed; but surely we are bound to feel a kind of closeness to the Highest and a resulting assurance. Brahman may not then be the mystery of mysteries, for is not our own consciousness as clear as daylight?

THE TWO APPROACHES TO STUDY OF CONSCIOUSNESS

Western philosophers, psychologists, and physiologists have tried to examine and formulate the nature of consciousness from different viewpoints, and as a result of this, we have a wide variety of opinions about the origin and functioning of consciousness. Many of these theories oppose one another, and a conclusion about consciousness acceptable to all seems to be a very remote possibility. However, on the following points, these theories appear to have no disagreement:

(1) Consciousness is a mental phenomenon intimately related to our brain and nervous system;

(2) It has no independent existence. Its birth, growth, and waking depend upon several factors, namely, our sense organs, external stimuli, and many physiological functions of our body;

(3) Consciousness is a sort of guiding light for the biological organism. It is essential for purposive behaviour.

Modern thinkers seem to have been more interested in how consciousness originates and functions than in what consciousness is. Again, it is difficult for them to look upon consciousness as an entity independent of the object one is conscious of. We are always conscious of *something*—a wall, a flying bird, a sound, a touch, some odour, a thought or emotion within our mind, and so on. Objectless consciousness, according to western thought, is an absurdity. However, we should not miss noticing one important point in this connexion. In the objective study of consciousness outside ourselves, we actually do not perceive consciousness as such, but phenomena associated with consciousness. A man shows his fist in anger, a woman smiles in happiness, an insect crawls in search of food—these are purposive phenomena. From these phenomena, we infer that the man, the woman, and the insect are conscious beings. We never come into direct contact with their consciousness. Direct perception is possible only with regard to our own consciousness. For ourselves, consciousness is self-revealed. Is it not proper, then, that in the study of consciousness we give an important place to self-introspection?

Objective study of purposive behaviour can never give us any clue to the nature of consciousness. Probably, it is not necessary for science to dive into the nature of consciousness by self-introspection. It can well afford to remain satisfied with observing the phenomena of consciousness objectively outside. But western psychological science should not be dogmatic in asserting that the domain of consciousness extends thus far and no farther.

In fact, the sphere of consciousness is infinitely vast. We can study it on different levels. On each of these levels, our approach can be objective as well as subjective. The objective approach gives us what consciousness on a particular level *does*. The subjective approach is necessary to determine what consciousness on that level *is*.

THE INTUITIVE METHOD

If we take recourse to self-introspection and try to think about our own consciousness, it may not be difficult to observe that our consciousness is like a territory where

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all our experiences take place. Just as all objects have to be in space and all events have to occur in time, so all experiences have to be associated with awareness. When we perceive our body or anything outside the body, we are 'aware' of it. When we watch a thought or an emotion within ourselves, the process has to be accompanied by consciousness. When we are reading a book, listening to music, making an experiment in the laboratory or when we are walking or playing, consciousness must be present in the background of our mind. Even to perceive time and space, we need consciousness first. Thought is no thought unless we are conscious of it. We cannot speak of life if we dissociate it from our consciousness. Our very existence is a conscious existence. Consciousness surrounds us at every phase of our life. We cannot approach a single point of the universe without our awareness. So long as we are awake, we cannot run away from our consciousness. Is it then unreasonable to view consciousness as a fundamental reality like time and space?

This all-embracing characteristic of consciousness can be understood only when we approach it through our own intuition. Viewed objectively in another subject like a dog or a worm or even a man, consciousness is merely inferred as some unique quality of the biological organism, strictly limited within the organism, functioning under certain circumstances, and subsiding when its function is over. It has no more intrinsic value than our hunger or thirst. In this objective view, there is no continuity of consciousness. It is strictly a psycho-biological phenomenon within the organism. It comes and goes with the impulse producing it. However, when we approach consciousness through our own intuition, it no longer remains a matter of inference. We are right in the midst of the glow of our own awareness. There is no break in that glow. Objects, internal (thoughts, emotions, feelings, etc.) and external (houses, gardens, men, animals, etc.), pass before that glow in continuous succession and are instantly 'known' to us. These objects are the forms, the ideas, characterized by mobility and change. But that which links these objects with knowledge is the immutable consciousness in us, vast, immeasurable, self-existent. It is the core of our personality. It is also the core of the universe of our experience. All existence rests in that consciousness.

Though the true nature of our consciousness has to be grasped by our own intuition, it does not mean that any and every person could have that knowledge without paying any price. The intuition that reveals Brahman as Consciousness is, in fact, a rare acquisition. It has to be developed by years of patient inquiry and discipline. The *Kaṭha Upaniṣad* (I. ii. 24) makes it plain that what prevents the ever-existent Self from being comprehended is our own foolishness: 'He who has not first turned away from wickedness, who is not tranquil and subdued, and whose mind is not at peace cannot attain the Ātman.'

CONSCIOUSNESS: BOUND AND FREE

As a convenient approach to the understanding of the true nature of consciousness, we can classify consciousness under two broad heads, free and bound. In its true nature, consciousness is always free. It has no birth or death. It undergoes no change under any circumstance. It is not bound by time or space or by causal laws. It is the highest immortal reality, Brahman. We, as conscious human beings, are always sharing that reality.

Consciousness becomes 'bound' when it enters into subject-object relationship. Thus, all the thinking and knowing of our empirical life are manifestations of consciousness in bondage. Vedānta would

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say that this bondage is only apparent. The true nature of consciousness as Brahman can never undergo any modification or blemish. The apparent transitoriness of consciousness has to be ascribed to the mind with which consciousness is associated. Mental modifications (*vṛttis*) come and go, but not the consciousness which illumines them. But, in our practical life, this immobility of consciousness is not detectable. As a rule, we mix it up with the *vṛttis* of the mind, and so, for us, consciousness is transient, fragmentary, and variable. No wonder that some western scientists would equate consciousness with vibrations in the brain.

Consciousness in bondage characterized by subject-object relationship shows itself on many levels besides our familiar waking experience. Dream is one such. In the dream state, we have a perfectly valid world with its manifold objects and happenings in its own time-space-causality frame. Only when the dream breaks do we realize the absurdities and falsities of its events. In deep sleep again, we find another level of consciousness quite different from that in waking or dream. Here the object is not manifold, but a unified mass of cognition. Sense experiences like sight, sound, smell, etc. and mental modifications like thoughts, emotions, feelings, etc.—all have conglomerated, as it were, into a formless whole, without any specific content. This experience is bound to give us great peace, since the movement of our mind and senses has stopped. The peace in deep sleep should not be interpreted as a negative perception. Sleep is not unconsciousness from the point of view of the total personality of man. It is unconsciousness, of course, in relation to the waking man. In religious and mystical experiences, consciousness functions on yet another level. Here the mind, by prolonged practice of self-control, contemplation, faith, and devotion, becomes so subtle and pure that, when consciousness is reflected in that mind, the experience may assume the form of diverse supersensuous perceptions, depending upon one's spiritual notions. Thus, a devotee of Kṛṣṇa may have a vision of Kṛṣṇa or hear His divine flute. A devotee of Christ may see the beatific form of Jesus or that of Mary, Mother of God. A mystic who does not believe in forms may have an experience of peace and blessedness springing from a vivid revelation of an impersonal spiritual idea. An ardent devotee, while listening to religious music, can some day experience an ecstasy where the mind is lifted to a level of unusual calmness and joy.

Since these experiences imply subject-object relationship (subject—the devotee, and object—the forms and ideas of the Deity), the experiencing consciousness still belongs to the category of the 'bound'. Spiritual visions do have the power of bringing remarkable transformation in our senses and mind. Great calmness, purity, peace and a feeling of freedom, security and joy, invariably accompany those experiences. And yet Vedānta would not admit consciousness to have reached its highest level there. These experiences are rather significant stages to the Highest.

THE HIGHEST LEVEL OF CONSCIOUSNESS

The highest level of consciousness is reached when it is realized as the eternal infinite support of all experience and yet never attached to any objective content. That is the Ātman, our true Self. And the Ātman is Brahman, the ultimate goal of our spiritual search. Vedānta hesitates to use the word 'reach' with respect to the Ātman. The Ātman, in fact, is always with us, since it is our true nature. Never for a moment have we been separated from it. We are always that. The tragedy is that we have somehow forgotten this

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eternal heritage of ours. This forgetfulness is called Māyā in Vedānta. All spiritual practices are for the purpose of removing this Māyā, the basic ignorance of life, so that the ever-existent Truth of the Self can be revealed to us more and more.

Truly speaking, there cannot be any 'levels' in consciousness. Its shining nature is retained under all conditions. What gives the idea of levels in consciousness is the *upādhi*, the adjunct with which consciousness is apparently linked. Thus, we distinguish waking from dream, dream from sleep, mystical consciousness from empirical consciousness, and even in waking, we classify our experiences under various categories. However, from the standpoint of Truth, our Self, the essence of Consciousness, remains unchanged in all these situations. It neither increases nor decreases, is neither glorified nor debased. It is always pure, free, immortal.

Supreme wisdom is to know that our conscious life is at every moment illumined by the Light of all lights, the Truth of all truths, the Value of all values—our own Self. Rightly does the *Kena Upaniṣad* declare (II. 4): 'Brahman is known when It is realized in every state of mind; for by such knowledge one attains immortality.' And the *Kaṭha Upaniṣad* (II. i. 3) says: 'It is through the Ātman that one knows form, taste, smell, sounds, touches, and carnal pleasures. Is there anything that remains unknown to the Ātman?'

The consciousness which surrounds us at all times inside and outside like time and space and is available to us without any effort on our part is indeed the highest reality, when we can understand its nature by freeing it from objective ideas which give it an appearance of transience. Consciousness is our own Self. All the epithets describing Brahman, like Being, Bliss, Immortality, and so on really belong to the same reality. The simplest way to approach this reality is through our own consciousness.

RĀMĀNUJA AND VIVEKANANDA ON KARMA-YOGA

SWAMI BHAKTANANDA

Karma-yoga, the *yoga* of work, is one of the paths advocated by Hinduism for the manifestation of one's own potential divinity and the attainment of freedom. According to this *yoga* or method, work done in a proper spirit, without any selfish motive and with detachment, leads to spiritual illumination. Hindu scriptures mention many instances of persons who attained spiritual illumination through the proper performance of work. The *Chāndogya Upaniṣad* (IV. iv. 6), for example, relates how Satyakāma Jābāla got Self-realization by tending the cows of his *guru*, and the *Padma Purāṇa* (*Sṛṣṭi Khaṇḍa*, Ch. 47) speaks of how a woman, an untouchable, and a merchant reached the goal of spiritual perfection by the sheer performance of the duties pertaining to their station in life in an unselfish spirit. The *Mahābhārata* (*Ādiparvan*, 3) and the *Bhagavad-Gītā* (III. 20) cite the examples of Janaka and many others as having become perfect by following this *yoga*.

Rāmānuja, the well-known philosopher of medieval India, whose name is associated with the Viśiṣṭādvaita school of Vedānta, gives an important place to *karma-yoga* as

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a means of spiritual unfoldment. Though he agrees with his teacher Yāmunācārya that both *karma-yoga* and *jñāna-yoga* are means to supreme devotion (*parama bhakti*),[1] yet he regards *karma-yoga* as an independent means for attaining the Self.[2] *Karma-yoga*, according to him, removes all the miseries of the world and bestows the highest spiritual freedom.[3] In his writings, especially in his commentary on the *Bhagavad-Gītā*, he very often upholds the path of work as a means for attaining spiritual illumination. In this connexion, he specifies three conditions: (1) Work should be done as worship of the Lord (*paramapuruṣārādhanarūpam*); (2) it should be done in a detached spirit (*asaṅga-pūrvakam*); and (3) there should be no seeking after the fruits of the work (*anabhisaṁhitaphalam*). That is, actions done with an eye to fruits thereof bind a man, while those done as worship of the Lord, without attachment to the results, lead one to spiritual freedom.[4]

These three specifications in regard to *karma-yoga* follow directly as a corollary from Rāmānuja's philosophy of devotion and his conception of God. The ultimate Reality, according to him, is an integral whole comprising of *cit* (sentient beings) and *acit* (insentient matter); and both together constitute the body of the supreme Lord and depend on Him for their existence.[5] He is the inner ruler, the *antaryāmin*, and He pervades everything. He is the Self of all, rules over all, and has all beings, animate and inanimate, as His body.[6]

The Lord being thus all-pervasive, every type of duty is His worship, and should be performed in that spirit. Worshipping Him in this spirit, man attains perfection. (*Gītā-bhāṣya*, XVIII. 45, 46) To a warrior, fighting his enemies is his duty; and if this is done as a worship of the Lord, without seeking the results, it becomes a means to the achievement of the highest human goal. Rāmānuja says in his *Śrībhāṣya* (IV. iv. 22): 'The supreme Lord, when pleased by the faithful worship of His devotees—which worship consists in daily repeated meditation on Him, assisted by the performance of all the practices prescribed for each caste and *āśrama*—frees them from the influence of nescience ... (and) allows them to attain to that supreme bliss which consists in the direct intuition of His own true nature.'[8] Thus, Rāmānuja's view of *karma-yoga*, viz work as worship of the Lord (*Iśvarārādhana*), or as an offering to the Lord (*Gītā*, IX. 27), has an intimate bearing on his conception of God as all-pervading.

Now all these actions that devolve upon one by the antecedents of birth and station in life should be performed in a detached way, with the feeling that it is the Lord

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[1] (a) *Taduktaṁ parama-gurubhiḥ bhagavad-yāmunācāryapādaiḥ ubhayaparikarmita-svāntasya aikāntikātyantika bhakti-yoga-labhyam iti. Jñānayoga-karmayoga-saṁskṛtāntaḥkaraṇasya ityarthaḥ.* (*Vedārtha Saṅgraha*)

(b) *Jñānakarmānugrahitaṁ bhaktiyogam avatārayāmāsa.* (*Gītā-bhāṣya*, Introduction)

[2] *Jñānayoga-karmayogayor-ātmaprāptisādhanabhāve'nyonya nairapekṣyam.* (*Gītā-bhāṣya*, V. 4)

[3] *Uktabuddhiyogayuktaṁ karma nikhilasāṁsārika-duḥkhaṁ vinivartya paramapuruṣārthalakṣaṇaṁ ca mokṣaṁ prāpayati.* (ibid., II. 49)

[4] *Saphalasya bandharūpatvāt phalarahitasya kevalasya madārādhanarūpasya mokṣahetutvāt ca.* (ibid., II. 47)

[5] *Samasta-cidacidvastu śarīrāyākhilātmane.* (*Vedāntasāra*, Invocation)

[6] *Parasyaiva Brahmaṇaḥ sarvātmatvaṁ sarvaśarīratvaṁ sarvasya niyantṛtvaṁ ca pratipādyate.* (*Śrībhāṣya*, II. ii. 19)

[7] (a) *Dehairbandhanivṛttaye śāstrīyaṁ svavarṇocitaṁ yuddhādikam anabhisaṁhitaphalaṁ karma.* (*Gītā-bhāṣya*, II. 13)

(b) *Anabhisaṁhitaphalasya yuddhākhyasya dharmasya parama-niḥśreyasopāyatatvāt.* (ibid., II. 5[illegible])

[8] *Aharaharanuṣṭhīyamāna - varṇāśrama-dharmānugrahīta tadupāsanarūpa-tatsamārādhana prītaḥ e[illegible]* (*Śrībhāṣya*, IV. iv. 22)

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and not oneself, is the doer.[9] This is possible because the Lord is the inner ruler of all (*antaryāmin*). The scriptures declare that the body, the organs, the vital force, and the individual soul are only instruments of the Supreme, and He is the only doer.[10] So all action should be performed without any attachment (*saṅgarahitam*), dedicating its fruits to the Lord.

This dedication of the fruits to the Supreme is the logical consequence of the absence of the feeling of doership. For work without attachment automatically implies non-attachment to the results of action, since the performer of action in a spirit of detachment is free from the sense of agentship and, consequently, from the feeling of I-ness with regard to the work or its results.[11] Therefore, he does not seek for the results, but offers them all to the Lord, who is the real agent. The point to be noted here is that it is not the giving up of actions themselves that constitutes real renunciation, but the giving up of attachment to the fruits of actions and the idea of agentship. So declare the scriptures also.[12]

Karma or action binds when done with attachment to results, and brings on endless misery in its train. But the same action done without attachment to results and as worship of the all-pervading Lord becomes a means of liberation and spiritual illumination. It is like using one thorn to remove another that has got stuck to the foot. And this performance of action without attachment to results becomes easier when we regard the supreme Lord, the inner ruler within (*antaryāmin*) controlling everything, as the doer of all actions, as in fact He is.[13] It is the Lord Himself who gets everything done by the individual soul, through the instruments of the body and the vital force, for the purposes of His own *līlā* or sport.[14] This, in substance, is the concept of *karma-yoga* according to Rāmānuja.

This view of *karma-yoga* finds its parallel in our times in the exposition of the same by Swami Vivekananda, who makes a masterly analysis of it in his book *Karma Yoga*, examining it from every point of view. Like Rāmānuja, Swami Vivekananda also bases his views on the *Bhagavad-Gītā*.

Swami Vivekananda gives a very wide definition of the word '*karma*' so as to include the whole range of human activity, not merely those prescribed by the scriptural injunctions or determined by the accident of our birth and station in life. Everything we do, according to him, whether physical or mental, is *karma*. All of us, whether we will it or not, are always engaged in some activity or other, and so are performing *karma* every moment of our life. Except those very few who are perfect, who are satisfied with the Self, whose desires do not go beyond the Self, and to whom the Self is all in all, everyone else has to work. As Sri Ramakrishna says: 'It is not possible for you to give up work altogether. Your very nature will lead you to it whether you like it or not.' (*The Gospel of Sri Ramakrishna*, p. 378, 1st edition) But much of our energy is wasted

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[9] *Paramapuruṣa-kartṛtvānusandhānena.* (*Gītā-bhāṣya*, XVIII. 17).

[10] *Vaidikī hi buddhiḥ śarīrendriya-prāṇa- jīvātmopakaraṇaṁ paramātmānameva kartāramavadhārayati.* (*Gītā-bhāṣya*, XVIII. 13; *Brahma-Sūtra*, II. iii. 41; *Taittirīya Āraṇyaka*, III. xi. 3; *Bṛhadāraṇyaka Upaniṣad*, III. vii. 22)

[11] *Asmin karmaṇi mama kartṛtvābhāvāt etat phalaṁ na mayā sambadhyate, na ca madīyaṁ karma.* (*Gītā-bhāṣya*, XVIII. 17)

[12] *Ataḥ karmaṇi kartṛtva-saṅga-phalānāṁ tyāgaḥ śāstrīya-tyāgaḥ, na karma svarūpa tyāgaḥ.* (ibid., XVIII. 10, 12)

[13] *Tata eva phala-karmayorapi mamatā parityāgo bhavati.* (ibid., XVIII. 13)

[14] *Paramapuruṣo hi svakīyena jīvātmanā svakīyaiśca karaṇa-kalevaraprāṇaiḥ svalīlāprayojanāya karmāṇyārabhate.* (ibid., XVIII. 13)

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as we do not know how to work; consequently, we fail to reap the best results from the performance of the work. *Karma-yoga* teaches us the secret of work, by which we can work to the maximum advantage so as to bring out the best that is in us.

Now this secret of work, as stressed by Rāmānuja and reiterated by Swami Vivekananda, is non-attachment to action and its results. No action is in itself either entirely good or bad. It is the way in which we do it, as also the motive that prompts us to do it, that makes it either good or bad. If it is the result of our selfishness and, in its effect, rivets one more chain on us, then it is bad; if it is the result of unselfishness and helps us to break our bondage, it is good. So *karma-yoga* calls upon us to be unselfish and non-attached to actions; for it is selfishness and attachment that bind us. Now how to attain this non-attachment?

There are two ways of doing it. One is the way of the *jñāna-yogins*, those who do not believe in a personal God but depend on their own wills to reach this supreme state of non-attachment. By the exercise of their will and with the power of their mind and determination, they dismiss all notion of 'I and mine' and snap their bondages. But such men of strong determination are few and far-between. For the rest, there is a simpler and easier way. Those who believe in a personal God have not to tear themselves away forcibly from action. They give up the fruits of their actions to God; they consider all action as the worship of the Lord. They perform all the duties in the world that fall to their lot by virtue of their birth and position in life without caring for the results, just as a duty, always offering the fruits that accrue in the performance of such duty, whether good or bad, at the feet of the Lord. In other words, they work for work's sake, and do not worry about the nature of the duty that has come their way. Duties are bound to vary from man to man, because all men are not endowed with the same ability and capacity—physically, mentally, and intellectually, and these duties are largely determined by our deserts. But, for the real *karma-yogin*, every duty is holy, and is an instrument to break his bondage. So he performs it as the highest form of worship. For it is not the actual work that matters, but the manner and spirit in which it is performed that is important. When we thus perform our duties with detachment, in an unselfish spirit, and as worship of the Lord who resides in everybody, in course of time, we reach the same stage of perfection reached by the *jñāna-yogin* through the path of knowledge, by the *bhakti-yogin* through the path of love, and by the *rāja-yogin* through the path of psychic control. As Sister Nivedita beautifully puts it, in that stage, it is not all modes of worship alone, but equally all modes of *work*, all modes of struggle, all modes of creation, which are paths of realization; for the many and the One are the same Reality. 'No distinction, henceforth, between sacred and secular. To labour is to pray. To conquer is to renounce. Life is itself religion. To have and to hold is as stern a trust as to quit and to avoid. This is the realization which makes Vivekananda the great preacher of *karma*, not as divorced from, but as expressing *jñāna* and *bhakti*. To him, the workshop, the study, the farmyard, and the field are as true and fit scenes for the meeting of God with man as the cell of the monk or the door of the temple. To him there is no difference between service of man and worship of God, between manliness and faith, between true righteousness and spirituality.' (*The Complete Works of Swami Vivekananda*, Introduction)

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Thus, in the view of Swami Vivekananda, the service of the family, the country, and the world can all be conveniently turned to be fit instruments for raising ourselves to the highest stage of spiritual perfection, provided we do it as worship of the Lord Himself. Nay, that is real worship—the service of our fellow beings seeing in them the very manifestation of God, as he proclaimed fervently: 'May I be born again and again, and suffer thousands of miseries, so that I may worship the only God that exists, the only God I believe in, the sum total of all souls, and above all, my God the wicked, my God the miserable, my God the poor of all races, is the special object of my worship.' (ibid., Vol. V, p. 136, 7th edition)

GIUSEPPE VERDI: A MIRACLE OF OLD AGE

Mr. Ernest Briggs

It is sometimes asked: At what age is a distinctive creative artist, such as a great poet or an eminent composer, at his best? A just assessment is dependent upon many factors, not the least of which is the man himself. Some composers, such as Mascagni, who lived for decades after his peak success of 'Cavalleria Rusticana', which he wrote at the age of 20, never matched their initial success of youth; some, like Jan Sibelius, who attained revered old age, added nothing to their creative achievement after the age of 30; others, marvellously gifted, have died young, to haunt the imagination and the hearts of men, as old sad legends told on fireside eves.

It is conventional to mourn the early death of such distinctive creative artists as the young English poets Thomas Chatterton, John Keats, and Rupert Brooke, and others, such as the young Austrian poet Otto Braun, and composers, sculptors, and painters who went as quickly from the world of time, leaving a few but noble works as a testament of worth. It is idle to speculate as to what they might have produced had their span been extended to the sixth or seventh decade, or even beyond. But even the seventh decade need not necessarily mark the close of mental and spiritual productivity, where the spontaneity of genius is unabated; for had some of the greatest men of genius passed from the world at 70, their best work would never have been accomplished.

The names of such would make an impressive list, but a few will suffice to illustrate the point. In art, one thinks of Michelangelo, that indomitable old man who, with death dragging at his mantle, still sent the sound of a mallet on a chisel echoing through the stillness of long winter nights with quenchless courage and undiminished skill, as he worked on and on in a relentless race against time, sculpturing the perfect contours of his last masterpiece, the 'Pieta Rondanini', laying down the mallet and chisel for ever only six days before he died in his ninetieth year.

In literature, one thinks of Goethe, that marvellously gifted German boy who entered the University of Leipzig at the age of 16, and who, after becoming Germany's greatest poet, crowned his span of 83 years with the completion of the dramatic epic *Faust*, into which he poured the full grandeur of his mellowed wisdom. One thinks of Thomas Hardy, in his own time

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the living head of English letters, who as an elderly novelist forsook fiction at the age of 60 to win a new reputation as a poet that rivalled that as a novelist, and who, even in his eighty-eighth year added to the distinction of his life's achievement. More recently, there was the noted Irish poet William Butler Yeats, whose talent became even richer after 70; and still more recently, the American poet Robert Frost published at 88 a new and important collection *In the Clearing*, regarded as so outstanding that the first edition ran to 50,000 copies. In the field of science, one recalls Sir Oliver Lodge actively lecturing and experimenting at 80; and the assiduity of Thomas Alva Edison, who, among many other achievements such as electric light, the typewriter, and the phonograph, was still working intensively at 83, when he patented a process for extracting synthetic rubber from golden-rod.

Among the distinctive attainments of aged personal friends, I cherish the memory of Dr. Oliver St. John Gogarty, who capped a long list of witty and genial volumes with his inimitable *It Isn't This Time of Year at All!* when he was nearing 80; our beloved Australian feminist and social reformer Margaret Ann Ogg, who in her eighty-eighth year brought me as a new year's gift her latest poem 'What Place Is There for Children Where There Are No Trees?', a vigorous protest against the danger of 'superior slums' creating 'slum mentalities'; also Dr. Elizabeth Hazelton Haight, Emeritus Professor of Latin at Vassar College, who, when she was an octogenarian, caused a sensation in scholastic circles by her superb translation of *The Life of Alexander of Macedon*, by Pseudo-Callisthenes, the first full, faithful translation. I think, too, of dear old Dr. Edgar Bainton, walking steadfastly to the podium at the age of 80 to direct the Queensland Symphony Orchestra, in a memorable performance of a Beethoven symphony. Often I consider the unparalleled achievement of the veteran English baritone Sir Charles Santley, a renowned pupil of Garcia, in making, at the age of 88, gramophone records for posterity with all the gusto of his earlier years: 'Father O'Flynn', 'To Anthea', 'Simon, the Cellarer', 'Irish Pipes', and then, in tenderly reflective mood, 'The Rosary'. Other aged giants of music also come to mind such as the consummate Lieder-singer Sir George Henschel, singing to his own flawless pianoforte accompaniment, in recordings made in his eightieth year; Clara Schumann's pupils Madame Fanny Davies and Madame Adeline de Lara, both recording when approaching 80; and, in a later time, the redoubtable Madame Elly Ney, a pupil of Liszt's pupil Emil von Sauer, making unsurpassed recordings of Beethoven sonatas; not to forget Vladimir de Pachmann, 'The Poet of the Pianoforte', who was still active on the concert platform at 82.

In the field of composition, one recalls the unique attainments of Giuseppe Verdi, who at 73, with the production of 'Otello', which is for many the greatest opera ever written, was generally regarded as 'finished', a composer who had 'written himself out' in twenty-five operas, which from 'Oberto' and 'Nabucco' to 'Aida' and 'Otello' had all been in the dramatic vein. Years went by, and Verdi composed no new opera. But the soul has seasons that far surpass the turning seasons of the year; the dews and silences of the spirit are but the presaging of new resurgence, for presently the old tree was to blossom with unprecedented luxuriance, and in 'Falstaff' the aged maestro was to astound the world by a miraculous burgeoning of mind and spirit that was as zestful as though he had been in the prime of youth—'Falstaff', that magnificently ebullient comic opera,

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which in its sparkling humour, its infinite variety, its serene originality, and its subtlety of rich musical resource is as young as springtime and unsurpassed by any comic opera ever written. Pondering this astounding fruition of age, one shudders to think that the amazing talent of Verdi might lamentably have been lost to the world in his infancy. In 1814, the horror of war swept upon the little village of Le Roncole where Carlo Verdi kept an inn at the cross-roads. Among the folk who sought sanctuary in the village church was his wife with a year-old baby in her arms—the infant Verdi, a musical genius to be, out of stolid peasant stock and nurtured in the lowland of the river Po. Raging through the village, the drunken soldiery soon battered down the door of the church, putting all whom they encountered to the sword. But the mother and her baby were saved, because the woman remembered a secret stairway to the belfry, where she crouched in terror until night had fallen and the soldiery had gone.

Giuseppe Verdi was born on 10th October 1813. There was nothing in his immediate ancestry or his environment to indicate the fabulous musical talent inherent in the child, but when he was still a child a vagabond fiddler, a beggar named Bagasset, told Carlo Verdi that his child would become a great musician. Verdi never forgot the beggar, and years afterward, when the composer had become world-famous and wealthy—the owner of a thousand-acre estate at Santa Agata, near his birthplace—he would often seek out the old beggar and give him food and money. In gratitude, the old man would cry, 'Ah, maestro, I saw the music all around you then!'

Verdi's father was sufficiently affluent to buy the boy a second-hand spinet, and the lad was soon practising intensively with the idea of becoming a professional pianist. His pianistic talent was not so notable as his flair for composition. In fact, there was so much discrepancy between Verdi's two musical expressions that Rossini, who dearly loved to joke, would in later years tease Verdi, opening one of his letters with the amusing phrase, 'Maestro Verdi, pianist of the fifth class!' Verdi's old spinet may still be seen, for it is now in the Museum of the Scala Theatre, in Milan, still in playable condition. It has been so well cared for that it is evident that at least one of his countrymen had a better appreciation of Verdi as a pianist than had others, for an inscription on the spinet reads:

'By me, Stefano Cavaletti, were made anew and re-leathered, the jacks of this instrument, to which I have adapted a pedal. I made these jacks for nothing because of the talent which young Giuseppe Verdi shows in learning to play the instrument, which is quite sufficient to satisfy me—Anno Domini 1821.'

Verdi was soon playing the organ in the local church, but his first real chance came when a wine-merchant, named Barezzi, secured a good teacher for him, and later helped him to go to Milan for further study. Verdi applied for entrance to the famous Conservatoire of Milan, but was refused on the ground that he did not have sufficient musical talent. Not long afterward, Verdi justified himself when Bazily, who had refused to admit him, complained to Verdi's teacher Lavigna, that not one of his twenty-eight pupils at the Conservatoire could construct a satisfactory fugue on a subject that he had given them. Lavigna asked him to write out the subject; then, calling Verdi from another room, he said, 'Work this out as a fugue!' When Verdi had finished, Bazily said in amazement, 'This boy had written not only a fugue, but a double-canon on my subject'.

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Verdi had doubled the difficulty of the task.

The stupendous intensity of mind and spirit that was revealed in Verdi's 'Otello' and 'Falstaff' was another double achievement so awe-inspiring that one might wonder how a composer could come to so rich an ultimate flowering. The answer is that Verdi, through a lifetime of discipline and dedication, had learned to concentrate all his powers upon the development of his art; he had learned that it is as necessary for a great creative artist to constantly and richly nourish his mind and spirit as well as his body, in order that the three factors of his being should work in notable unanimity. Verdi appreciated that it is not so much the labour of creative work that stultifies and kills, but inertia, vacillation, and the fret of minor things. Most people do not wear out, they rust out; and it has been truly observed that the epitaph of the majority of men should be: 'Dead at 30; buried at 60.' But to creative artists such as Verdi, true life consists of a freely flowing, yet strictly disciplined spontaneity of mind and spirit that, reflected by the physical, keeps all the powers alert and flexible. Every great talent that has been markedly productive into what is provisionally called 'old age' has progressed through clear and cumulative cycles—first, the virile expression of the exuberance of youth, mellowing to maturity, and then, an exalted, more perceptive, and more richly productive fruition of balanced wisdom and genius; for renewed elevation of mind and spirit will always bring a corresponding resurgence of both expression and bodily vigour. The key to increasingly exalted achievement is ever and always increasing amplitude and elevation of vision. It is transcendental apprehension conserved and directed by ever mellowing wisdom that is the real revivifying force. Sir William Mulloch, Chief Justice of Ontario, said nearly thirty years ago, in his eighty-sixth year:

'My face is still to the future. The shadows of evening lengthen about me, but morning is in my heart. ... The testimony that I bear is this: that the Castle of Enchantment is not yet behind me, it is before me still, and daily I catch glimpses of its battlements and towers. ... The best of life is always farther on, for its real lure is far beyond the Hills of Time.'

Looking upon a man or woman of extreme old age, one might be impelled to repeat lines of that tireless hymn-smith Isaac Watts:

Strange that a harp of thousand strings
Should keep in tune so long!

but where there is great spirituality, it is not strange; for great spirituality confers abundant life on man. Many considerable talents fail, not because the talent is not good enough, but simply because the person is not good enough; so many people think in terms of limitation and old age, rather than in terms of limitless spirituality and ever widening and ever ascendant activity. Although baptized a Christian, to me it has always seemed paradoxical that the Christian tradition regards the termination of the physical span as the beginning of perpetual rest, rather than as a natural and fortunate entrance to richer opportunity. The envisaging of a static and uniformly complacent heaven is not for me to whom indolence, even celestial indolence, would be anathema. Living to have any meaning at all must be ever onward, ever upward. Old sages who have pondered life have seen it as a pilgrimage in time; a pilgrimage in which way leads ever to wider way, and ascent leads ever to a new ascent. As James G. Clark has it:

I saw the mountains stand,
Silent, wonderful, and grand,

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Looking out across the land
When the golden light was falling
On distant dome and spire;
And I heard a low voice calling:
'Come up higher! ... Come up higher!'

Rabindranath Tagore, the great Indian poet, would readily have understood the resurgent power of Verdi's creativeness in his later years:

'The pain was great when the strings were being tuned, my Master. Begin Your music, and let me feel in Beauty what You had in Your mind in those pitiless days! ... Pour Your Heart into my life-strings, my Master, in tunes that descend from the stars!'

Inversely, these lines by Tagore would have readily been appreciated by Verdi, for the greatest spiritual experiences of man are one. The pain was great when the strings of Italy's greatest composer of opera were being tuned for his greatest and ultimate singing. When Verdi was only 26, tragedy all but overwhelmed him. His little daughter Virginia died, and in the year of his removal to Milan, his baby son Icilio died also. Then, when he was on the threshold of success, he was again bereaved by the death of his wife. But with Verdi, everything, even the desolation of personal tragedy, but served to exalt and purify; everything that caused him to suffer but intensified his dedication to his art. The English poet Robert Browning, was spiritual kin to Verdi, as is attested by his lines in 'Rabbi Ben Ezra':

Grow old along with me!
The best is yet to be!
The last of life for which the first was
made;
Our times are in His hand
Who saith, 'A whole I planned;
Youth shows but half, trust God; see all,
nor be afraid!' ...

And again in his lines from 'Abt Vogler':

God has a few of us to whom
He whispers in the ear—
The rest may reason and welcome;
'Tis we musicians *know*!

The gifted man becomes a greater power among his contemporaries, paradoxically, by growing ever more lonely among his kind, and again, paradoxically, the more lonely he grows among his fellows, the more surely is he friended by the World Invisible. Verdi, who knew human solitude to its profundity of desolation, ironically, during the War for Italian Independence, found that his very name 'Verdi' had received an intense and popular political and national significance upon the lips and in the hearts of all his fellow patriots, for 'Viva V.E.R.D.I.' scribbled in capitals on walls throughout the countryside, in cities and in towns and villages, conveyed to all patriots not only his own name, but the phrase 'Viva Vittorio Emanuele, Re D'Italia' (Long live Vittorio Emanuele, King of Italy).

But ever, as his name was taken up by popular shouting, the soul of Verdi aspired to greater transcendence, an exaltation in perfect accordance with the aspiration evidenced by lines of Oliver Wendell Holmes:

Build thee more stately mansions,
O my soul,
As the swift seasons roll!
Leave thy low vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome
more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's
unresting sea!

And so it was, magnificently so. He who had been known at the outset of his career as 'Il Giovane Verdi'—The Young Verdi—was moved by Time's miracle of age to be 'The Aged Verdi', pre-eminent and un-

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challengeable in his own specific field. If I may be permitted to make a pun, and you will bear with me, I would say: The word 'Verdi' in Italian means 'green', and with regard to the work and the life of this composer I would say not merely 'Verdi', but rather *'sempre Verdi', Evergreen*!

NOTES AND COMMENTS

IN THIS NUMBER

In his article on 'Thou Art That', Swami Prabhavananda, Head of the Vedanta Society of Southern California, Hollywood, U.S.A., explains the meaning and significance of the great Vedāntic saying (*mahāvākya*) *'Tat tvam asi'* from the practical point of view of the spiritual aspirant. All rights to reprint this article rest with the Vedanta Society of Southern California.

An internal examination of the spiritual content of the well-known Sanskrit hymn, *Śivamahimnaḥ Stotram*, by Puṣpadanta, forms the subject-matter of the paper 'God Is Great', by Swami Vimalananda, of the Ramakrishna Order.

Vedanta Vidwan Dr. N. S. Anantha Rangachar, of the Mysore Educational Service, gives a pen-picture of 'The Concept of Reality in the Ṛg-Veda', in his article on the subject, with suitable quotations from that ancient text in support of his view.

In his article on 'Some Concepts Underlying Instruction in the Upaniṣads', Dr. G. K. Bhat, M.A., Ph.D., of Elphinstone College, Bombay, examines some of the stories of the Upaniṣads and draws our attention to certain educational principles implicit therein, which are as useful today as in the days of the Upaniṣads.

In his short illustrated article on 'Viṣṇu: Story in Stone', Sri C. Sivaramamurti, Assistant Director, National Museum, New Delhi, briefly deals with the sculptural representations of Lord Viṣṇu, the protector God of the Hindu trinity, at Deogarh (Jhansi), Udayagiri, Ellora, Mahabalipuram, and other places in and outside India.

'Swami Vidyatmananda became associated with the Ramakrishna movement in 1950, when he joined the Mission's Hollywood branch, the Vedanta Society of Southern California. Since that time, he has served as one of the editors of the Society's magazine *Vedanta and the West*. After a trip to India in 1952-53, he wrote a book describing India's holy places and the work of the Ramakrishna Maths, entitled *A Yankee and the Swamis*. Later he edited *What Vedanta Means to Me* and *What Religion Is: In the Words of Swami Vivekananda*. These books are published under the Swami's pre-monastic name, John Yale. In the autumn of 1963, he came to India on a second tour, partly for the purpose of assembling a collection of illustrations for a new biography of Sri Ramakrishna by Christopher Isherwood. Swami Vidyatmananda's experiences in gathering these illustrations are related in his paper' on 'Illustrating a New Biography of Ramakrishna', published in this number. The paper was originally read at the Ramakrishna Mission Institute of Cul-

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ture, Calcutta, on 20 May 1964, and is reproduced here from the *Bulletin* of the Institute, August 1964 number.

Professor O. C. Gangoly, the reputed authority on Indian art, needs no introduction to students of art. We are deeply grateful to him for contributing the brief illustrated article on 'Nihilism in Modern Indian Painting' to this special number, in spite of his advanced age (he is now 83) and failing health.

Sri R. D. Misra, M.A., U.G.C. Research Fellow, Department of Philosophy, Lucknow University, makes a lucid exposition of 'The Concept of Duty in Utilitarianism, Kant, and the Gītā' in his article on the subject, and points out how philosophically the *Gītā* view is the most satisfying from both the theoretical and the practical points of view.

In his article on 'Faith: An Approach to Reality', Dr. Debabrata Sinha, M.A., D.Phil., Assistant Professor of Philosophy, Presidency College, Calcutta, reviews the 'typical orientation of philosophical faith in Advaita Vedānta'.

Swami Shraddhananda, of the Vedanta Society of Northern California, San Francisco, U.S.A., presents in his article the Vedāntic view of 'The Different Levels of Consciousness'.

In his article on 'Rāmānuja and Vivekananda on Karma-yoga', Swami Bhaktananda, of Ramakrishna Order, makes a brief survey of the views of these two great spiritual personalities on the subject of *karma-yoga*.

'At what age is a distinctive creative artist, such as a great poet or an eminent composer, at his best?', asks Mr. Ernest Briggs, poet and music critic, Sydney, Australia, in his article on 'Giuseppe Verdi', and answers the question through an interesting portrayal of the life of that great Italian composer.

REVIEWS AND NOTICES

DR. S. RADHAKRISHNAN SOUVENIR VOLUME. The Darshana International, Moradabad. 1964. Pages 600. Price Rs. 30.

Brought out on the 77th birthday of the President, this volume contains seventy-six articles on the different facets of philosophy, psychology, political and social science, by eminent writers from all over the world.

David Baumgardt is very informative on the authentic views of the little-known German mystic, Hildegard Von Bingen (1098-1178), on the nature of mystical experience. To her, this experience is not confined only to relations with the Divine, but with all possible phenomena of life and nature. 'Fix your regard on the eagle who scars up to the clouds on both his wings', she writes, drawing attention to the necessity of comprehending both the good and the evil in the world.

The paper on Dr. Bucke and his story of sudden widening into the cosmic Consciousness, by Bladwen Davies, is particularly interesting. There are discussions on art, E.S.P., painted women and women in paintings, interpretations of Biblical passages in the light of modern thought, etc. Most of them are in line with the progressive thought of the day. But it is not possible to commend the views embodied in the *Paramartha Darsana* of Sri Ramavatara Sarma (as presented by Sri H. M. Jha). To Sri Sarma, there is no soul and, consequently, 'all talk about Karma and Moksha becomes unmitigated nonsense'.

One of the most weighty articles in the collection

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is by Dr. K. C. Varadachariar, who, writing on the philosophical studies in India during the period of crisis, dwells on the nature of the contributions during the last fifty years, and underlines the role of Radhakrishnan in the popularization of humanistic idealism and in the promotion of studies in comparative philosophy.

A substantial addition to current literature on philosophy.

M. P. PANDIT

THE PHILOSOPHY OF VIVEKANANDA AND THE FUTURE OF MAN. BY DR. G. C. DEV. Ramakrishna Mission, Dacca. 1963. Pages 106. Price Rs. 2.50.

The book under review presents a survey of the philosophy of the stormy Hindu monk, whose centenary celebrations have just been held all over the world. The author has attempted to bring out in the most lucid way Swami Vivekananda's universalism and humanism and his all-pervasive love for the entire world as the expression of Śiva. The Swami, in his insistence on the necessity of recognizing human values, gave Vedānta a practical twist. His philosophy provided a meeting-point for materialism and spiritualism, as they are commonly understood.

The Swami stood for a middle-course method, and it has been rightly said that he was an 'inveterate advocate' of this Aristotelian theory of 'golden means'. The welding principle was synthesis, and his practical Vedānta exhorted the young men of his time to play football in preference to the reading of the *Gītā*. This speaks of his profound love for his countrymen and spells one of the fundamental tenets of his philosophy, which comprehended matter and spirit, this world and the world beyond.

The Swami's epistemology was a meeting-ground for intellect and intuition. They are two moments in Vivekananda's approach to the study of microcosm and macrocosm. His intuition of oneness was rational, if not supra-rational. The philosophical aspect of the question has been discussed in detail by the author with appropriate references to such outstanding metaphysicians as Kant, Hegel, Spinoza, and Bradley. Intuition in Vivekananda's philosophy, according to the author, came very close to that in Śāṅkara Vedānta, and I wholly agree with the author's observation in point. This synthesis of intuition and intellect in Vivekananda gave him a wonderful synthesis of unity and plurality, each respecting the claim of the other to exist. He gave a new orientation to the concept of Māyā when he described it as a 'statement of fact' and not merely an act of theorizing. We may not agree with him on all counts, but it must be said that his polemics bore evidence of a rare courage of conviction, and the book is a rationale of this conviction laboriously built up through a long and arduous study of the life and works of the Swami.

Dr. Dev tells us that, according to Vivekananda, the greatest possible incentive for collective emancipation could be derived from the Vedāntic concept of the spiritual identity of the universe as a veritable mine of strength. He emphatically asserts that if we pin our faith on this concept of universal self, omnipotent and ever perfect in character, the difference between 'I, the bubble' and 'you, the sea' will be no cause of despair, for behind both lies the universal storehouse of energy from which we can draw as much strength and succour as we need. That is why Vivekananda finds the future of suffering humanity in a practical application of this concept of faith in the potentialities of the spirit in man. For the same reason, he is so much enamoured of the Upaniṣads that great storehouse of spiritual truths, whose unwearied zeal in giving out the glory of the spirit is almost unparalleled. The mistake of the past has been, according to him, to utilize this almost omnipotent faith in a purely spiritual sphere, for the attainment of individual liberation or *nirvāṇa*. But the scheme of the future ought to be to apply it on the widest possible scale, in all the walks of life, so that the weak and the down-trodden all the world over may be animated by a new courage and a new faith in their own self, nay, stand erect on their own feet, being knit together with the bond of universal love. Faith in self and strength are for him synonymous terms, of which universal love is the highest expression. And this, according to the author of the book under review, sums up Vivekananda's philosophy for the common man. The author needs to be congratulated for writing this monograph divided into five chapters, with an introductory chapter preceding. I recommend the book specially to the serious students of philosophy seeking a correct appraisal of the Swami's position against a wide background of Indian and western metaphysics and epistemology.

DR. S. K. N...

RELIGION FOR TOMORROW. BY THEODOR D... WILSON. Philosophical Library, Inc., 15 East 40... Street, New York 16, N. Y. 1963. Pages 1... Price $ 4.75.

The book is a clear and lucid exposition of the orthodox Christian Faith. In the course of the exposition, the author deals with the topics of 'Faith and Doubt', 'The Light of the World', 'Heaven and Hell', 'The Kingdom of Heaven', and 'Christian...

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and Communism', and pleads for balanced thinking and a religion that 'discloses' truth rather than 'obscures' it. The value of the book is enhanced by the inclusion of copious quotations from the scriptures and famous scholars. Some of the statements, written from a purely orthodox Christian angle, may not be acceptable to the non-Christian readers.

DR. P. N. MUKHERJEE

HINDI

HINDI KE JANPAD SANT. EDITED BY KAKASAHEB KALELKAR AND OTHERS. Motilal Banarsidass, Bungalow Road, Jawaharnagar, Delhi 6. 1963. Pages 436. Price Rs. 20.

In his preface to this volume, Kaka Kalelkar recalls an incident in the life of Buddha. When the Master started propagating the Teaching in the popular language of the period, one of his main disciples, a learned *vaidika* Brāhmin, approached him and said: 'The teaching of the Tathāgata is indeed beneficial, but it has not been able to get a standing as it is given in a common language. May I render it in Sanskrit for its acceptance?' Bhagavan Buddha was not very much pleased. He replied: 'Those who believe only in what is in Sanskrit will not receive the Teaching. I am for the large masses. Do not therefore translate my words in Sanskrit. But I ask you to render my speech in other popular languages so that my words reach the common people.'

That may be said to be the beginning of the movement of the turn from Sanskrit to popular languages by the saints of this land. Saints from various parts of the country—Punjab, Bihar, Assam, Maharashtra, Gujarat, Rajputana, etc.—have poured out the message in the simple Hindi tongue of the times. The present volume is a collection of some selected outpourings of these men of God—Kabīr, Nānak, Dādu, Rāidās, Nāmdev etc.—forty-eight of them. The selections are preceded by a brief account of the lives of saints in the different traditions of the world by Sri Bhagwat Saran Upadhyaya, and a very helpful Introduction by Srimati Sachirani Gurtu on the life and work of all the saints whose writings figure in this collection. She makes it possible for the modern Hindi reader to follow what is expressed in the older forms of the language in differing styles.

An uplifting book bringing to life a whole panorama of the spiritual history of India.

M. P. PANDIT

BENGALI

VIVEKANANDER SAMĀJADARŚANA. BY PROFESSOR SANTWANA DAS GUPTA. General Printers & Publishers Private Ltd., 119 Dharamtolla Street, Calcutta 13. 1963. Pages 220. Price Rs. 5.

To deal with the social philosophy of Swami Vivekananda is not an easy task, because the Swami's ideas and concepts need to be gathered from his scattered writings on various subjects. But it is good to see that the author has made a scholarly treatment of the subject. She has worked hard to analyse and critically examine all the social concepts and ideas of Swami Vivekananda. And the result has been that she has made a thorough and systematic attempt to prove that the social philosophy of the Swami is intimately linked with the Advaitic thought. She quotes passages from the writings of eminent western thinkers to prove that the Advaitic thought agrees with the findings of modern science.

Swami Vivekananda was a staunch believer in Advaita Vedānta. And from out of that deep belief, he gives a new shape and orientation to the philosophy of communism. According to him, all must enjoy the same fundamental right to have full scope for awakening all the human and spiritual excellences, and the society should be moulded so as to enable a person to manifest his highest human and divine perfection. From the highest Advaitic point of view, all are manifestations of the same one divine fundamental principle. That is why the Swami was against the idea of special privilege in any form, which was, in his opinion, 'the bane of human life'.

The author has also shown that social end and justice and the reforms suggested by the great Swami are the outcome of his view that the Advaita Vedānta as a religion must be intensely practical. We must be able to carry it out in every part of our life, including our social life. The ideals of Advaita Vedānta must cover the whole field of human activity.

The book is a valuable addition to Vivekananda literature.

DR. ANIMA SEN GUPTA

ENGLISH-SANSKRIT

ĀTMABODHAPRAKARAṆA OF ŚANKARĀCĀRYA, WITH A COMMENTARY ASCRIBED TO MADHUSUDANA SARASVATI. EDITED BY DINESHCHANDRA BHATTACHARYA. Sanskrit College, Calcutta 12. 1961. Pages 20. Price Rs. 5.

Ātmabodha is one of the numerous minor works of Śrī Śaṅkara, the author of the great commentary on the *Vedānta-Sūtra*. It has the unmistakable style of the master, and has been commented upon by great Advaitins. In a short span of sixty-eight verses, Śaṅkara offers in a nutshell the basic tenets of Advaita. The emphasis is on Self-realization, and hence a lucid account is given of the means of this realization.

The new commentary published here is attributed to Madhusūdana Sarasvatī. But, as the editor rightly says, the ascription is not acceptable.

DR. P. S. SASTRI

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NEWS AND REPORTS

THE RAMAKRISHNA MISSION SINGAPORE

Report for 1962

The activities of this branch of the Ramakrishna Mission during the year under review were as follows:

Cultural: Weekly religious classes were conducted by the Swamis, and several lectures were delivered by them in Singapore and Malaya. Interviews were given to spiritual aspirants. At the invitation of some friends, Swami Siddhatmananda, the President of the Mission, visited Thailand, Hongkong, Japan, Philippines, and North Borneo, and delivered 42 lectures on religion and philosophy under the auspices of various institutions. During this visit, he organized the birth centenary of Swami Vivekananda at many places. A religious class for children was conducted every Sunday at the Mission premises. The birthday celebrations of Sri Ramakrishna, Sri Sarada Devi, and Swami Vivekananda, *Śrī Kṛṣṇa Janmāṣṭamī*, *Buddha Jayantī*, *Navarātrī*, Christmas Eve, and other sacred occasions were observed with due solemnity. Regular daily prayers, *pūjā*, and meditation were conducted at the shrine, and *Rāmanāma Saṅkīrtana* on Ekādaśīs.

Educational: The Mission conducts two schools at 38 Norris Road: The Vivekananda Tamil School in the morning and the Saradadevi Tamil School in the afternoon. The total strength at the former school: 94 boys and 42 girls; at the latter: 160 girls.

Night Class for Adults: There were three classes, one English and the other two Tamil, with a total strength of 62 pupils. Majority of them prepare for the examinations conducted by the Adult Education Board and the Ministry of Education.

Boys' Home: The home is situated at 179 Bartley Road in exquisitely beautiful natural surroundings. During the year under review, there were 52 boys in the home, of the age-group 6 to 17 years. The boys study in primary or secondary schools. Two of them sat for the school certificate examination, and one for the higher school certificate examination. The boys are brought up in a spiritual atmosphere. They take part in the morning and evening prayers at the temple and in all the religious and cultural functions. They are taught devotional songs, and a monastic member imparts moral and religious instructions. A children's library, a tailoring section in which the boys sew their own clothes, football, hockey, badminton, table tennis, and other sports are among the facilities provided to the boys for recreation and development of their personality. The boys are occasionally taken on excursions.

Library and Reading Room: These are situated at 9 Norris Road. Total number of books in the library: 4,268; new books added: 865; number of books issued: 895; number of persons who made use of the library and reading room: 825. Periodicals received in the reading room: journals: 62; daily newspapers: 6.

SRI RAMAKRISHNA MATH MYLAPORE, MADRAS 4

CHARITABLE DISPENSARY

Report for 1963-64

Total Number of cases treated in its allopathic and homoeopathic departments: 1,47,957.

Eye Department: Number of cases treated: 14,030 (old: 9,908; new: 4,122); number of extra-ocular operations done: 134; number of refractions done: 208.

E.N.T. Department: Number of patients treated: 11,894 (old: 7,214; new: 4,680).

X-ray Department: Number of patients X-rayed: 536; screened: 28.

Dental Section: extractions: 2,859; caries: 2,026; pyorrhoea: 2,260.

Laboratory: Total number of specimens examined: 1,189.

Children's Special Treatment: Number of children given fundamental treatment by way of medicated milk distribution: 4,688. Milk was also regularly distributed to 3,758 under-nourished children.

SRI RAMAKRISHNA'S BIRTHDAY

The 130th birthday of Sri Ramakrishna falls on Friday, the 5th March 1965.

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PRABUDDHA BHARATA

Vol. LXX APRIL 1965 No. 4

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

Arise ! Awake ! And stop not till the Goal is reached.

——:o:——

LETTERS OF SWAMI SHIVANANDA

(62)

Ramakrishna Advaita Ashrama
Luxa, Banaras City
12 November 1915

Dear Hari Maharaj,

I have received both your letters in due course. ... Chandra has written to you all the details about the Mother's worship here; that is why I am not writing to you separately. Nepal was the worshipper; but that night, at about 1 or 1.30 a.m., he became very weak and could not sit. He had vomiting two or three times because of biles; consequently he had to take rest. I was observing the fast; so myself and Prakash completed successfully the concluding portions, namely, *homa* etc. The worship was over by about 6 in the morning. ...

The route to Shyayi Devi is a steep climb. It is inadvisable for you to go there; but you may go in a dandy. It will be very tiresome for you.

Durgacharanbabu was here last evening. He was recounting with a heavy heart: 'Hari Maharaj did not come; it would have been very nice if he had come.' ... Accept my heartfelt love, *praṇāmas*, etc. If you feel difficulty in winter, and your diabetic complaint worsens, you come here.

Servant—Tarak

(63)

Ramakrishna Advaita Ashrama
Luxa, Varanasi
29 November 1915

Dear —,

I am duly in receipt of your letter; but I was in a hurry to come here. I came here during the time of the *Śyāmā-pūjā*, and since coming here, am

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not keeping good health. Because of all these reasons, I could not reply to your letter.

You have, by the mercy of the Master, taken refuge in him. Think of him in any way you like; call on him with whatever attitude you want; pray to him like a child. Devotion, faith, love, purity—everything you will get by praying to him. The Lord's assuming the human form is just to bestow devotion, faith, and knowledge on mortal beings. He (the Master) is the incarnation of the age—trusting in this, if you pray to him for faith and devotion, peace and hope will reign in your heart. Listen to these words of mine. I am his slave that has taken refuge at his feet; I am tendering this advice to you by his wish—believe me. Meditating on and thinking of the Lord and loving Him—these are all matters of the heart; in this, nobody can put obstacles in the way and deprive you of the presence of the Lord. If you take refuge in Sri Ramakrishna, you have not to worry about his saving grace—know for certain. Be reverent and devoted to elders as you should. My heartfelt blessings to you.

Your well-wisher,
Shivananda

PS. The dissension among devotees is not a sign of devotion. Pray so that this may not happen.

(64)

Varanasi
27 December 1915

Dear Hari Maharaj,

It is a long time since I wrote to you. Of course, I get news of you now and then from Prakash's letter. How is your health? Was there snowfall at Chilkapeta? No doubt, it has become very cold; if there is frost, it gets extremely cold. The cow has not stopped yielding milk, I hope? Is there scarcity of milk? How far has the construction of the cottage progressed? ...

Probably, I shall go to Math at the beginning of January. Maharaj had written an express letter. I have also replied that I shall go there in due course. He had told that he would try to collect some money for the construction of the cottage at Almora after returning to the Math; I have reminded him about it also. The thirty rupees contributed by Gopal Babu is here; Suren Sen has collected something, will collect something more; when he sends that amount, I have thought of sending all the amounts together, whatever it be.

About the news of this place: Tomorrow is the birthday of the Holy Mother; so some preparations are afoot today. Kedar suffered for a few days from fever and cold; Sukul Maharaj is undergoing homoeopathic treatment. ...

The anniversary of Dharmamahamandala is briskly going on; there is much bustle and noise—everything is mere outward show. Accept my love, *praṇāmas*, etc. My blessings and love to the boys. Hope Tara is keeping well.

Servant—Tarak

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(65)

Ramakrishna Advaita Ashrama
Luxa, Banaras City
14 January 1916

Dear Hari Maharaj,

I have duly received your letter of the 8th instant and noted the contents. ... Maharaj, Baburam Maharaj, and a few others will go to Dacca. They had wired asking me to accompany them. But, by the will of the Lord, I had an attack of terrible cold that day, and I am not yet free from it; so I have wired to them accordingly. Later I heard that they will first visit Kamakhya, and then go to Dacca. I didn't go because continuous train journey in the night with this severe cold is by no means proper; but I shall go soon—I have wired to that effect.

Sukul Maharaj has gone to Calcutta. He went away hurriedly on hearing that Maharaj would be going to Dacca soon.

In the meanwhile, Hariprasanna Maharaj was here for three or four days in connexion with the work of the Sevashrama.

I am very happy about the news from America. I feel that Swamiji's work will survive, through Lord's will. Victory to the Lord! Great is Thy glory! Swamiji sacrificed his life for the sake of all this work; you have also spent much of your life's energy there and come; so, does the Lord's work of this kind ever go in vain? Poor Sarada also lost his life while doing that work, and how many devotees of that place, Gurudas and others, have worked hard for it! However, the Lord has graciously saved the work, and Prakashananda also is a competent person; it has been wise to entrust the work to him. ...

Dr. J. C. Bose went to Lucknow to address the Science Congress; Boshi is with him. They were to stay for two or three days at the residence of Kiran Babu here; even all the arrangements had been made, but they did not get down as they were in a hurry. ...

Accept my heartfelt love and *praṇāmas*, and convey my love and blessings to Kanai, S—, Ram, K—, and all the rest.

Servant—Tarak

(66)

Math
Belur
7 March 1916

Dear Hari Maharaj,

I reached here yesterday morning. I came here with Bhusan after spending half a day at his place in Mihijam. Neither B— nor N— could go there.

The birthday *pūjā* (of Sri Ramakrishna) started in the morning itself. Sarat Maharaj was present. Atul (Lakshman) was the worshipper, and Nirmal the assistant. More than 1,000 people received the consecrated food. Maharaj,

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Baburam, and all the others have returned after their enjoyable trip to East Bengal. Maharaj is having stomach trouble here. I am noticing that the water of Mother Gaṅgā also has started getting saltish; I don't know how long I will be able to stay here, by the will of the Lord. Gangadhar Maharaj has arrived here yesterday; his health is very bad. At Calcutta, he was under the treatment of Dr. Bipin, and had improved a good deal.

Have the materials for the cottage reached? Are you getting any money? How is your health? The cold must have certainly lessened. Here the spring is bright and gay.

Maharaj expressed great satisfaction on hearing that Ram is keeping all right. Accept my love, *praṇāmas*, etc. Convey my blessings and love to S—, Ram, and K—.

Servant—Tarak

(67)

Ramakrishna Math
P.O. Belur
Howrah
20 April 1916

Dear Hari Maharaj,

I have duly received your letter of the 15th instant and noted all the contents. I am very happy to learn that your health is slightly better now. I am very much pained to hear of the condition in the hills; you have written that there has been no rains at all so far, nor are there any signs of the rains in the near future; that appears to be the irony of fate. I am praying from the bottom of my heart: May it rain soon! ...

Atul can now easily stay at Chilkapeta. If you find the heat too much to bear, you may just go to Mayavati for a few days and come; they are ready to make all the arrangements. I have sent today rupees twenty to Narayan towards the construction of the cottage at Almora. I think I can gradually pay off the loan from Paul Friends from here itself.

I have told Baburam Maharaj about his going to Almora. He said: 'I shall not be able to stand the journey in this awful heat, specially in that Oudh Railway. Whenever I have gone, I have got fever.' Prasanna Babu and others are pressing us both very much to go to Shillong. Nothing is decided as yet about it; therefore I cannot tell now definitely when I shall be able to go to Almora. Some money also is to be collected. I shall write to you—as the Lord wishes.

Is there no water in the spring below the cottage? Of course, it is first necessary to make a pathway to the spring. Really, unless some *homa* etc. are done, it is not proper for anybody to stay in that house. ...

I am intensely praying to the Lord for the good of the hills. Surely I shall go, but there might be slight delay. ...

Servant—Tarak

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I, THE GOD OF GODS

[EDITORIAL]

The highest exhortation of the Hindu scriptures is: Know the Self alone and give up all other vain talk (*Tamevaikam jānatha Ātmānam; anyā vāco vimuñcatha*). God and gods we may deny, the objective content of religious experience as described by various seekers of God we may explain away as ideations of the human brain, and the search itself we may characterize as futile; but we cannot deny the seeker himself, nor the fact of his seeking and the miraculous transformation that is effected in the personality of the individual by the search. Beliefs we may question; not the facts. And the one fact of human experience that none can doubt about is one's own self. Knowledge of one's own self is the only true and direct knowledge we have; all else is based on inference. All thinking, all action proceed from this firm faith in the existence of ourselves. The sense of 'I' precedes every movement of ours. That is why it is allegorically said to be faster than even mind, the fastest moving thing we know of. It is implicit in all awareness, in all our experiences. The experiences may change, but the consciousness of the self remains constant and unchanging. Our bodies undergo change, our thoughts appear and disappear, our whole being—internal and external—is in a state of constant flux, but the notion of 'I' persists throughout. When we grow up, we are no longer the same personality, physically and mentally speaking—the cells in the body have grown and developed, our mental horizon has widened, our intellectual outlook has become mature; yet we continue to regard ourselves as the same individuals we were when we were babies. There is an unbroken continuity in the perception of our individuality through all these changes. Or take, for instance, the three states of our consciousness—the waking, the dream, and the sleep. These three states cover the totality of our experience in this world. Yet, our experiences in each of these states are different; at times, they even contradict and negate each other. In the one, the experience of the body and mind is tangible and gross; in the other, the dream state, it is based on mere memory-impressions; and in the third, it is totally absent. Still we know for certain that our personality has not changed at all when we passed through these different experiences. We assert when we wake up that it was we alone who slept and dreamt.

Hinduism takes its stand in its inquiry into the religious phenomenon on this incontestable fact of human experience, the self of man. The primary question of religion as presented by Hinduism is: What is this unchanging essence in the human personality that is unaffected by the changes outside? Know the real nature of that self with which you are so intimately associated all the while in your everyday activity, and you have known all that is to be known about religion, God, and spirituality—so declare the Hindu sages unequivocally. Spiritual realization is not the attainment of something outside of oneself—a status like that of gods, or a power, or a place in heaven, nor is it something newly acquired by our efforts which is not already there. It is the recognition of our own inherent true nature, the truth behind ourselves and the phenomena outside of us, which is ever self-existent and self-effulgent, but the vision of

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which is obstructed by ignorance and egoism. This is not to negate or decry the validity of the different spiritual experiences of various men of realization and to pronounce their unreality, but a call to right understanding. When the truth of the self is known, everything else will find its proper place in the realm of spirituality. Nothing is denied, nothing rejected. As Śaṅkara puts it in his *Vivekacūḍāmaṇi* (484): 'In the ocean of Brahman filled with the nectar of absolute Bliss, what is to be shunned and what rejected ?' But those who are sceptical in the beginning of the quest need not starve spiritually because of their scepticism. Herein is the uniqueness of Vedānta, the highest expression of the religion of the Hindus. It tenderly assures us: 'Fear not, O learned one, there is no death for thee; there *is* a means of crossing this sea of relative existence; that very way by which the sages have gone beyond it, I shall indicate to thee.' It does not matter to what country or denomination one belongs, to what dogmas one subscribes, to what church one owes allegiance, what opinion one holds, not even whether one believes in any particular view of God or not, or for that matter even in God Himself. Nor need one accept or reject any of these without proper inquiry; all that will come in its time and place and adjust itself suitably as one pushes along the main inquiry into the real nature of one's own self, about which there is no uncertainty. We need not begin our spiritual life with any belief in any doctrine; all that we need is the thirst for truth—truth behind this being we call Man, and the truth behind the universe around him. The prayer of the ancient Vedic seer is: 'Lead me from the unreal to the real, from darkness to light, from death to immortality.' This is the real quest of religion.

The first step in this pilgrimage to the discovery of the self, the true core of man's being, the life of our life and the breath of our breath, which is nearest and closest to us and which informs all life processes and yet is not clearly visible to us, is an intellectual grasp of its true nature and a logical conviction about it. This, of course, is to be followed up by an emotional identification with the truth arrived at by logical analysis, and by a volitional effort to live up to that conviction. For intellect takes us only to the outer precincts of the court of reality; it is emotion and will that will usher us into its very presence. However, an intellectual conviction is an important desideratum; it is the *sine qua non* of right action, though that alone will not ensure that a person will act rightly.

The starting point of the inquiry is the questioning of the obvious, the reality that presents itself to our senses and mind. The scientist does it; so does the philosopher. If the scientist had been satisfied with the immediate present, there would have been no necessity for him to proceed with his researches. Something in us tells us that the universe of immediate perception is not all. So we are goaded on to discard the incomplete pictures one by one until at last we find the completest one. Even the urge for artistic creation lies in this: the artist distrusts the obvious, which fails to come up to his expectations; so he attempts to create, with the help of his imagination, an ideal world out of the discordant one that is available to him. Even as in the scientific field so in the philosophic, we start with inadequate conceptions answering to portions of our experience and limited parts of the entire range of facts and reality, and proceed to more and more adequate ones until at last we reach that which is the fulfilment of all the rest and is the most satisfying. That theory which explains most of the facts of the relative world in the simplest manner

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is accepted. As for example, the relativity theory of Einstein and the Riemann geometry do not negate or reject the theory of gravitation of Newton and the Euclidean geometry, but are an extension of the latter to explain facts not envisaged by them earlier. The attempt in scientific advancement is towards greater and greater integration, and so it is in religion and philosophy. The aim is to find an explanation which covers all known facts of experience and resolves the contradictions in it.

The method adopted in the investigation of the true nature of reality or the self by the Upaniṣads, our main source of authority on the subject, is the same. The question raised is: 'Which is that thing knowing which all this becomes known?' In other words, the attempt is to arrive at a self-satisfactory universal concept which will give coherence, unity, and completeness to all other concepts; a concept in which everything stands explained and which itself holds true and good in its own right. That alone can represent the ultimate truth which is whole and beyond the limitations of cause and effect and beyond all modifications, and in which all discrete phenomena become co-ordinated and synthesized into an ordered whole. The attempt of science in this direction is regressive, or at least it was so till recently, inasmuch as it sought to explain the whole by the part, which alone was its object of investigation, namely, the physical and the biological. The Upaniṣads, on the other hand, make a scientific analysis of the totality of our experience, and not of the fragmentary bits, both in its individual and universal aspects, viz the microcosm and the macrocosm. Of course, there is in fact no essential difference, from the point of view of investigation into the reality of our self, between the two—man, the microcosm, and universe, the macrocosm—in any of the levels, physical, biological, mental, or spiritual. The distinction is an arbitrary one useful for the day-to-day affairs of the world; whatever difference there is is only one of degree and not of kind. The analysis of the one carried to its logical conclusion bears out that the truth behind both is the same. In the Upaniṣads, we often find the inquiry starting with the quest of truth behind the one and merging into the inquiry into the quest of truth behind the other. In the Bhṛgu-Vāruṇi story of the *Taittirīya Upaniṣad* (III), for instance, we have the progressive revelation of the true nature of reality behind this universe; and in the Indra-Virocana story of the *Chāndogya Upaniṣad* (VIII. 7-12), we have the progressive revelation of the true nature of reality behind the individual. The ultimate conclusion reached, however, is that the reality behind both is the same. To bear fruit, any inquiry into the nature of reality has perforce to end with man, the inquirer himself. The proper study of mankind, as Sir James Gray pointed out in his presidential address to the British Association for the Advancement of Science a few years back (on September 2, 1959), is Man. (*Science and Culture*, November 1959)

What is the real nature of man, or as we put it earlier, of the self of man? The Upaniṣads begin the investigation with a general picture of the man that ought-to-be as distinguished from the man that is, and closely examine what in the nature of man completely answers to that picture. They set forth the general features of the reality that is being sought, give to the student a formula embodying those features, and ask him to discover the content of it by reflection. In the *Taittirīya Upaniṣad* story referred to above, the ultimate reality behind the universe is described thus: 'That from which all these beings are born, that by which they that are born live, that into

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which they enter at their death, that is Brahman (the ultimate reality behind the macrocosm). Try to know that.' And in the *Chāndogya* story, the reality behind the individual is spelt out thus: 'The Ātman, which is free from evil, free from old age, free from death, free from sorrow, free from hunger and thirst, whose desires come true, and whose resolutions become true, He should be sought, Him one should desire to understand. He who has known this Self and understood It obtains all the worlds and all desires.' And further: 'The person that is seen in the eye—that is the Self. This is immortal, fearless. This is Brahman. The same is perceived in the water and in the mirror.' The search consists in discovering the reality that wholly corresponds to this description. The students identify the Self with one thing after another that is within the range of their immediate experience—with the gross physical body, with the subtle mental sheath, with human self-consciousness, find the result unsatisfactory, and get to the final truth by further analysis and reflection.

To most of us who do not go deep into the heart of things and are satisfied with surface appearances, in the manner of the demon king Virocana in the *Chāndogya* story alluded to above, this body of ours is everything; matter, the most tangible substance within our awareness; this material universe, the all in all, the reality of realities. We declare with Virocana: 'Here the self as manifest to us through the body is to be worshipped, is to be attended upon. It is only by worshipping it here and by serving it that one gains both the worlds—this and the next.' We notice that matter is the stuff of which this physical universe is made, and fail to see anything beyond. We mistake it to be the whole truth. That is what the Cārvākas did in India centuries ago; or a section of the scientists and materialists in our own times. 'Give me extension and motion and I will construct the universe', said Descartes, and we believe that is perfectly possible. It is possible, if at all, only within the limited field of inanimate nature. Within this limited field, the mechanical principles of the physical sciences are of great use and value; beyond that, in the realm of life and mind, for instance, they are woefully insufficient to explain things. Matter accounts only for a part of our experience; and it is illogical to look at everything from a materialistic point of view. Even if the mechanistic conception that tells us 'Given the presence of matter and energy, under suitable conditions, life and mind must emerge', be true, it disregards the special character of the processes of living organisms and human consciousness, both of which it tries to interpret in terms of physics and chemistry, and thus undermines the basis of the higher aspirations of man. Life and mind belong to a different order of reality, though matter is a necessary concomitant for their manifestation in a visible form. Moreover, the perishable nature of matter does not agree with the description of the permanent self, the subject of our inquiry.

In a higher stage, we may identify the self with life, mind, and self-consciousness, the special prerogative of the human mind. But they, too, are ridden with the same contradictions as in the case of matter. They all reveal a part of the truth and cannot be said to be the whole reality; and they do not accord with the characteristics of the self set forth at the beginning of the inquiry. No doubt, in each stage there is a greater and greater manifestation of the reality of the self than in the previous, and in the human self-consciousness there is the greatest manifestation of it so far as our empirical life goes. But that is not all there is to it. If so, man would

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have been satisfied with the actual sense-world, which he intuitively refuses to do. He strives for improvement and to transcend the actual and the immediate. He struggles to break the chains that bind him down to nature. He recognizes his incompleteness and imperfection and seeks something higher, above the present, namely, the Infinite. But the Infinite is not found in any of these categories. The unique characteristic of human self-consciousness is that it urges man to pursue truth, goodness, and beauty; and he thirsts for peace, harmony, and good living. Corresponding to the three aspects of his mind—intellect, emotion, and will—there is in him the instinct for truth, artistic craving, and moral sense. His intellect spontaneously seeks for harmony and order (*rta*) in the midst of the apparent disharmony and discord; his emotion seeks for happiness and the elimination of pain, ugliness, and error; and his will seeks the good and the heroic. But this represents a lower stage in the manifestation of the self, and is characterized by struggle and competition. The outcome of this struggle on a higher level is science, art and morality. But in these we have only glimpses of the real, not the real itself. If they were the highest expressions of reality we are in search of, man would have been perfectly satisfied with his intellectual attainments or his artistic creations or his ethical and heroic exertions. But, as we see, his heart does not derive permanent satisfaction in these. Conflict and turmoil still persist, and he craves for something more than intellectual knowledge, art, and morality, which fact points out that the real self of man is beyond all these. These are only external coverings. There is a state of consciousness transcending all these, and that is the blissful Ātman.

That stage of consciousness, however, refuses to be grasped fully by logical analysis. If we try to grasp it by our intellect, the utmost that we can hope for is only a representation of it, not the thing in itself. 'Failing to reach It, words turn back along with the mind.' (*Taittirīya Upaniṣad*, II. ix. 1) 'The eye does not go there, nor speech, nor mind. We do not know It to be such and such. That is surely different from the known; and, again, It is above the unknown.' (*Kena Upaniṣad*, I. 3-4) To have the vision of that state which is joy unspeakable and peace that passeth all understanding, we have to turn our gaze inward, purge our hearts of all impurities and selfishness, turn our mind away from the ephemeral, and constantly exercise our mental faculties in perceiving the distinction between the self and the not-self, the subject and the object, and assert the reality of the Ātman with our whole being every moment of our life. When we transcend, through steady discipline of body and mind, the identification with the psycho-physical organism that obscures our vision and break the bondage imposed by it, then do we see the effulgent light of the Ātman or Self which no power can extinguish. It is this Self that vivifies and energizes our senses into action and illumines our mind and intellect; It Itself, however, is beyond all action and the effects of action, and is in need of no illumination by anything extraneous. It is the eternal substratum, the silent witness of all, the subject untouched by the object, the ground of all perception and conception. To know It is to know everything that is to be known or needs to be known. By knowing It our life becomes exalted, our hearts get illumined, our actions become meaningful and significant. With this knowledge break all our bondages and attachments, and man becomes composed and contented. He is rid of his sorrow, misery, fear, and doubt once and for all. Merged in Its bliss, says Śaṅkara in the

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Vivekacūḍāmaṇi (482), the mind melts away like a 'hailstone getting merged in the ocean' and becomes satisfied. Then it cuts across the dual throng of subject and object, and is not conscious of either this or not-this. One simply exists in one's own glory (*sve mahimni*) and is not aware of anything but the Self.

This is the acme of realization. The person who has attained to it becomes identified with the entire universe with its gods and goddesses. He can truly say: 'Blessed am I! I have attained the consummation of my life, and am free from the clutches of transmigration; I am the essence of eternal Bliss, I am infinite. I am Nārāyaṇa, the slayer of Naraka; I am the destroyer of Tripura, the supreme Being, the Ruler; I am knowledge absolute, the witness of everything; I have no other Ruler but myself, I am devoid of the idea of "I" and "mine". The Self is Brahma, the Self is Viṣṇu, the Self is Indra, the Self is Śiva; the Self is this universe. Nothing exists except the Self.' (*Vivekacūḍāmaṇi*, 488, 494, 388)

THE CONCEPT OF GOD IN INDIAN THOUGHT

Dr. S. C. Chatterjee

By Indian thought is here meant classical Indian thought as represented by the classical systems of Indian philosophy and religion. In English, the word 'God' has been used in a wider and a narrower sense. In the wider sense, God means the highest principle or absolute reality. In the narrower sense, God means the supreme Person who is the creator and moral governor of the world, and the object of worship. The first sense is found in the philosophy of Spinoza, Hegel, and Whitehead. Thus E. Caird, in his *The Evolution of Theology in the Greek Philosophers* (Vol. I, p. 32), defines the idea of God as an 'absolute power or principle'. On the other hand, James Martineau means by God 'a Divine Mind and Will ruling the universe and holding moral relations with mankind'. (*A Study of Religion*, Vol. I, p. 1)

In Indian thought, the word Brahman is generally used for the highest principle or absolute reality as well as for the creator of the world, the object of worship. This means that Brahman is God as the highest principle as well as the creator and moral governor of the world. In some Indian systems of philosophy and religion, however, the word Īśvara is used to mean only God as the creator of the world, the object of worship, and not the highest principle or absolute reality. We may call the latter systems theistic and the former super-theistic. I shall give an account of the different concepts of God in the different theistic and super-theistic systems of Indian thought. It may be noted here that these concepts were somehow anticipated in the Vadas and the Upaniṣads.

THEISTIC SCHOOLS

Many of the Indian systems of thought are theistic in the sense that they believe in a personal God who has created a real world of things and beings, and who has moral relations with mankind. But they have not the same type of theism in all of them. Broadly speaking, there are three types of theism in Indian thought, named

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pluralistic, dualistic, and monistic. The first is to be found in the Nyāya-Vaiśeṣika and the Yoga philosophies. The second is represented in the dualistic (Dvaita) philosophy of Madhvācārya. The third may be found in the qualified monism (Viśiṣṭādvaita) of Rāmānuja and the theism of the Śaivas.

PLURALISTIC THEISM OF NYĀYA-VAIŚEṢIKA

According to the Nyāya-Vaiśeṣika, God as the supreme Self (Paramātman) is the ultimate cause of the creation, maintenance, and destruction of the world. He does not create the world out of nothing, but out of eternal atoms, space, time, ether, minds (manas), and souls. The creation of the world means the ordering of the eternal entities, which are coexistent with God, into a moral world, in which individual selves (*jīvātmans*) enjoy and suffer according to the merit and demerit of their actions, and all physical objects serve as means to the moral and spiritual ends of our life. God is thus the creator of the world, in the sense of being the first efficient cause of the world and not its material cause, i.e. a sort of demiurgus or builder of the ordered universe. He is also the preserver of the world in so far as the world is kept in existence by the will of God. So also, He is the destroyer who lets loose the forces of destruction when the exigencies of the moral world require it. Then God is one, infinite, and eternal, since the world of space and time, minds and souls, does not limit Him, but is related to Him as His body. He is omnipotent, although He is guided in His activities by moral considerations of the merit and demerit of human actions. He is omniscient in so far as He possesses full knowledge of all things and events. He has the *attribute* of eternal consciousness as a power of direct and steady cognition of all objects. He possesses to the full the six perfections (*ṣaḍaiśvarya*) and is majestic, almighty, all-glorious, infinitely beautiful, and possessed of infinite knowledge and perfect freedom from attachment (*aiśvarya, vīrya, yaśaḥ, śrī, jñāna,* and *vairāgya*).

Just as God is the efficient cause of the world, so He is the directive cause of the actions of all living beings. No creature, not even man, is absolutely free. He is relatively free, i.e., his actions are done by him under the direction and guidance of God. God directs all living beings to do such actions and feel such natural consequences thereof as are consistent with their past conduct and character. While man is the efficient instrumental cause of his actions, God is their efficient directive cause (*prayojaka kartā*). Thus God is the moral governor of the world of living beings, including ourselves, the impartial dispenser of the fruits of our actions (*karmaphaladātā*) and the supreme arbiter of our joys and sorrows.

PLURALISTIC THEISM OF YOGA

We find a similar conception of God in the pluralistic theism of the Yoga. According to it, God is the supreme Person who is above all individual selves and is eternally free from all afflictions and imperfections (*kleśa-karma-vipākāśayaiḥ aparāmṛṣṭaḥ puruṣa-viśeṣaḥ*). He is the perfect spirit who is eternal, all-pervading, omnipotent, and omniscient. He brings about the association and dissociation between Puruṣa or selves and Prakṛti or primal matter which, under God's guidance, evolves and dissolves the world of objects according to the moral deserts of individual selves. While the Nyāya-Vaiśeṣika believes that God creates, maintains, and destroys the world according to our moral deserts, the Yoga holds that it is Prakṛti that is inspired by God to create and

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destroy the world according to the merits and demerits of individual selves.

DUALISTIC THEISM OF MADHVĀCĀRYA

According to Madhva, God is the supreme Person who is variously called Nārāyaṇa, Viṣṇu, Hari, and by many other names. God is the absolutely independent being, on whom all other things and beings are absolutely dependent. He is free from all imperfections, and possesses all good and glorious qualities like infinite power and infinite mercy to an unlimited extent. He is, in essential nature, infinite existence, consciousness, and bliss incarnate (*saccidānandavigraha*), and as such, lives in His heavenly abode (*golaka*) with His consort, Lakṣmī, who is the personification of His power. He manifests Himself in various forms and through all the incarnations in the world. He is the Lord of all beings and the creator, preserver, and destroyer of all things. He is the Lord even of the gods, and the sole ruling and controlling power of the universe.

God creates the world not out of Himself, but out of the primal matter called Prakṛti which is an eternal and unconscious substance. God is not the material cause of the world; He is only its efficient cause. It is under His control and guidance that Prakṛti, the material cause, evolves the world of physical objects. God so controls and guides Prakṛti from within that it evolves into an orderly world in which individual selves may live and act and realize their moral destiny. Being eternally perfect, God has no end of His own which He wants to realize through the world's evolution. The history of the world is the revelation of God's perfection and of man's progressive self-realization.

MONISTIC THEISM OF RĀMĀNUJA

According to Rāmānuja, God is the absolute Spirit which includes within itself matter and finite selves as His integr parts. He is the only reality in so far there is nothing outside or independent Him. But, within God, there are materi objects and finite selves as His integr parts or attributes. God as the absolut thus, contains many unconscious materi things and finite conscious selves. God possessed of an infinite number of infinite good qualities such as omnipotence, omni cience, and benevolence. He create maintains, and destroys the world, accord ing to the moral exigencies of individu selves. Matter as a part of God and controlled by God is the ground of material objects. The world of materi things and finite selves forms the body God and is controlled by Him from within God as the supreme Person is thus im manent in the world of matter and finite selves, and is also transcendent to it.

ŚAIVA SIDDHĀNTA AND THE PRATYABHIJÑĀ SCHOOLS

There are two main schools of Śaivism Indian thought, namely, the Śaiva Siddhā nta and the Pratyabhijñā school. Both them are theistic in the sense that they mit a personal God, and are also monis in so far as they hold that God is the ultimate Reality and that other reali are in some sense or other identical w God or God's creative power.

For the Siddhānta school of Śaiva phil ophy, God is the supreme Lord, called S who is eternally self-manifest and dependent reality. Matter and indivi selves are also eternal realities. But t are the manifestations of God's infi power and consciousness. God is an om otent, omnipresent, and omniscient Be because He is the first cause of the w and the inmost self of all beings. He full knowledge of all the elements in constitution of the world and of all activities in the history of living bei

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God is formless in Himself, but assumes various forms out of love for His devotees who find it impossible to worship Him as formless Being.

The other school of Śaivism, namely, the Pratyabhijñā school, holds that God or the supreme Lord, called Maheśvara, is the absolute reality which is both different and non-different from the world, and with which the individual self is really identical. The supreme Lord creates the world by His mere will, and not through any material cause like Prakṛti. Creation is the supreme Lord's manifestation of Himself to Himself, like a reflection of God in a mirror which also is God Himself. God is the supreme Self who is eternally free, self-manifest, and blissful in nature. He is both immanent and transcendent in relation to the world of many things and conscious beings. He is present in everything, and is manifested everywhere in the universe. Eternal self-consciousness and infinite joy and activity belong to the essence of His being. His activity consists in the free creation of the universe. It is the expression of the infinite delight which He is and wishes us to have. The supreme Lord is also the highest good for man. A man who has devotion to God is the richest of all, one who lacks this is poor indeed.

SUPER-THEISTIC SCHOOLS

There are some schools of Indian thought which, although allied to theism, cannot be correctly called theistic. The distinctive character of theism is the belief in a personal God who stands in a personal relation to man through ties of friendship and love. Such a relation requires that God and man must have distinct existence and individuality of their own, and yet intercommunicate. But there are some schools of Indian thought in which God is conceived as both personal and impersonal and as either identical with man and the world or both identical with and different from them. These schools cannot be properly called theistic, although they are not opposed, but friendly to theism. In truth, they include theism and yet go beyond it. So I propose to call them super-theistic. Of these, the more important ones are the monism of Śaṅkara (Advaita), the dualistic monism of Nimbārka (Dvaitādvaita), the pure monism of Vallabha (Śuddhādvaita), the superpersonalism of the *Bhagavad-Gītā* (Puruṣottamavāda), and the spiritual dynamism of the Tantras (Śaktivāda). We shall now consider the concept of God in these super-theistic schools.

MONISM OF ŚANKARA

God, according to Śaṅkara, can be conceived from two different points of view. If we conceive God from the standpoint of our practical life (*vyāvahārika dṛṣṭi*), from which the world is believed to be real, God may be regarded as the cause, the creator, the sustainer, the destroyer of the world, and, therefore, also as an omnipotent and omniscient being. He then appears as possessed of all good qualities (*saguṇa*) and as the object of worship. God in this aspect is called by Śaṅkara Saguṇa Brahman or Īśvara, i.e. the personal creator and ruler of the world. But the world is regarded by Śaṅkara as an appearance, which is due to God's Māyā or magical power of creation and our ignorance. Description of God as the personal creator of the world is true only from the practical point of view, so long as the world-appearance is regarded as real. Such description does not give us the essential nature (*svarūpalakṣaṇa*) of God; it is the description of what is merely accidental and relative (*taṭasthalakṣaṇa*), and does not touch His essence.

But from a non-worldly or transcendental point of view (*pāramārthika dṛṣṭi*) God is neither the creator of the world nor

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the object of worship. From this higher standpoint, God may be described as conscious, real, and infinite (*satyam, jñānam, anantam*), as existence, consciousness, and bliss (*saccidānanda*). This description is an attempt to give us the essence of God (*svarūpalakṣaṇa*). It is an attempt to describe what He really is, without any reference to the world. God viewed in this aspect as existence, consciousness, and bliss is called by Śaṅkara Parabrahman, or the supreme God.

But even the description of God as existence-consciousness-bliss cannot directly convey the idea of Parabrahman or the supreme God. It only serves to direct the mind towards Him by denying of Him non-existence, unconsciousness, and blisslessness. God or Brahman from the highest transcendental standpoint is devoid of all qualities and distinctions, and cannot be described at all. It is therefore called indeterminate or characterless, i.e., *nirguṇa* or impersonal.

Although Śaṅkara makes a distinction between a lower and a higher standpoint, and thinks that God is the object of worship only from the lower standpoint, yet the importance of the personal God and His worship is not ignored by him. According to him, it is only through the lower standpoint that we can gradually rise up to the higher. He, therefore, believes in the utility of worshipping the personal God. For this purifies the heart and prepares one for gradually reaching the highest view; and without it, no God—personal or impersonal—could ever be found. Śaṅkara values even the worship of the many deities, because it redeems the spiritually backward from utter atheism, and serves as a stage on the way to the highest truth.

DUALISTIC MONISM OF NIMBĀRKA

In the dualistic monism of Nimbārka, God is conceived as the supreme Self who, by His very nature, is both different and non-different from all things and finite selves, and is called Vāsudeva or Kṛṣṇa. He is the omniscient being in whom the past, the present, and the future of the world are eternally manifest and existent. As such, there is neither any change nor any distinction of subject, object, and the process of knowledge in the supreme Self. In this aspect, God is called qualityless and actionless Brahman.

But the supreme Self is also the omnipotent creator, sustainer, and destroyer of the world. Omnipotence is a natural and eternal character of the supreme Self, and, therefore, activity or power belongs to His essence and makes Him the Godhead. As such, the supreme Self is both the material and the efficient cause of the world, and is possessed of infinite powers and infinite attributes. There is really no contradiction between the qualified and the unqualified aspects of the supreme Being; for, as the subject of attributes, He is different and distinct from them, and as the ground and support of the attributes, He is non-different from and unified with them. God is thus both qualified and qualityless, different and non-different from the self and the world. He incarnates Himself in the world in different forms under different conditions.

PURE MONISM OF VALLABHĀCĀRYA

In Vallabhācārya's pure monism, God is conceived as the absolute, independent reality. He is of the essence of existence (*sat*), consciousness (*cit*), and bliss (*ānanda*), and has many great and good qualities. God creates the world by His pure will, and not with the help of any magical power like Māyā, for that would contradict His absolute, independent existence. The creation of the world means just the manifestation of His being as the world of time, matter, and selves. Bra-

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hman is both the material and the efficient cause of the world, since He is the substance which constitutes it and the energy or power of will which brings it into existence. He, however, does not undergo any change or transformation in manifesting Himself as the world. There is a manifestation of His power or will in different degrees in the objects of the world, but no loss or mutation of His essential nature. The infinite Self, in giving birth to the finite world, does not lose any part of His infinite essence or existence.

SUPERPERSONALISM OF THE BHAGAVAD-GĪTĀ

In the religious philosophy of the *Bhagavad-Gītā*, we come upon a conception of God which, although generally called theistic, should be more accurately called super-theistic. In it God is regarded as the supreme Self in whom there are two aspects, the transcendent and the immanent, the impersonal and the personal, or the unqualified and the qualified. The supreme Self in His transcendent aspect is the immutable, indeterminate, unapproachable, and uncharacterizable absolute. He is the absolutely formless and attributeless Brahman. In His immanent aspect, the supreme Self is a personal Being, and is possessed of the highest attributes. He is manifested as the world of mutable things and immutable selves. But as combining and unifying these two aspects, the supreme Self transcends the world of nature and of selves and stands higher than even the immutable Brahman.

All things and beings are centred in the supreme Self like beads on a string. He pervades the whole world and is in the heart of all living beings as their inner ruler and guide. He is the moral governor of the world and the dispenser of the fruits of our actions. He is also the resting place, guide, friend, and saviour of the world. The world is but the manifest form of the supreme Self. The supreme Self or God also incarnates Himself in the world and shares the joys and sorrows of men in the fulness of His self-communicating love and sportive, playful activity (*līlā*). He hears our prayer in whatever language we may say it; He accepts our worship in whatever form we may offer it; and comes within our sight in whatever direction we may seek His light.

Although God as the supreme Self is and does all these things in one aspect of His, yet from another He is none of these things and does nothing. He is the eternal, immutable, and transcendent reality in which there is no change, mutation, or activity. He neither acts nor makes other selves act and enjoy or suffer the consequences of their actions. It is only the ignorant who think of the one, absolute Reality as changed into the many and the mundane. Although He pervades the world and everything is in Him, yet He transcends them all and there is nothing in Him. Such is the mystery of the divine life that it supports and sustains all beings and yet is not in them, just as the mighty air moves in the all-pervading space and yet leaves it unaffected.

SPIRITUAL DYNAMISM OF THE TANTRAS

Lastly, we come to the conception of God in the spiritual dynamism (Śaktivāda) of the Tantras which occupy an important place in Indian religious thought. The supreme God is conceived in the Tantras as one universal spiritual power (Śakti), and is called the Divine Mother (Devī). The Divine Mother is variously named as Kālī, Tārā, Durgā, Caṇḍikā, and so on. Of Her own free will, and for the purpose of creation, She divides Herself into the dual principle of male and female. Of these, Śiva is the male principle and the supreme cosmic consciousness (Puruṣa),

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and Śakti is the female principle and the supreme primordial energy (Prakṛti). Śiva and Śakti, again, have each two aspects, of which one is attributeless and the other is with attributes. The supreme attributeless Śakti is full of lustre; so also is the supreme attributeless Śiva. As attributeless self-shining Śakti, She is of the essence of Brahman and is above the world of Māyā or of objects. As possessed of the attribute of Māyā, She gives birth to the world of objects, preserves it, and finally destroys it. Māyā is the creative power of the Divine Mother, which constitutes the world of objects. Again, with Her conscious energy (Cit or Śiva-Śakti), She appears in the world as individual and embodied selves. Although the cosmic consciousness and primordial energy are in their real nature free from attachment, as embodied selves they are under the spell of the Divine Mother, who charms the world and the selves. Hence the *jīvas* or selves engage in the vast world-play and remain absorbed in it.

The Divine Mother pervades the whole world, giving birth to all things, from the highest to the lowest, and manifesting Her majesty both as mind and as matter. That is the way She plays the cosmic game. Mind and matter are not two opposed substances, of which one is conscious and the other unconscious; rather, they are the forms in which the same divine energy figures in its playful cosmic activity. As such, they are like two children in the embrace of the same Divine Mother.

Śiva and Śakti, the supreme male and female principles, are inseparably connected. One does not exist independently of the other. United with Śakti, the cosmic consciousness becomes Śiva; and united with Śiva, the supreme primordial Energy becomes Śakti. Apart from Śakti, the supreme Self is a lifeless being; and apart from Śiva, the supreme primordial Energy is blind force. The supreme Reality is the unity of Śiva and Śakti, and not the actionless and attributeless pure Consciousness, called Brahman in the Vedānta. In fine, the Divine Mother, with Her two inseparable aspects of Śiva and Śakti, of motionlessness and motion, is the true supreme God.

We have thus so many concepts of God in classical Indian thought, not counting those in modern Indian thought. I have tried to explain here the two main types of the concepts of God, namely, the theistic and the super-theistic. My account of these concepts is rather brief and suggestive, but not exhaustive. It is, however, hoped that this brief survey will stimulate further study and research in the subject.

'Fetch me from thence a fruit of the Nyagrodha tree.' 'Here is one, Sir.' 'Break it.' 'It is broken, Sir.' 'What do you see there?' 'These seeds, almost infinitesimal.' 'Break one of them.' 'It is broken, Sir.' 'What do you see there?' 'Not anything, Sir.'

The father said: 'My son, that subtle essence which you do not perceive there, of that very essence this Nyagrodha tree exists. Believe it, my son, That which is the subtle essence, in it all that exists has its Self. It is the True. It is the Self, and Thou, O Śvetaketu, art That.'

Chāndogya Upaniṣad

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THE PLACE OF THE BRAHMA-SŪTRA IN VEDĀNTA DARŚANA

VIDYABHUSHANA SASTRANIDHI DR. B. N. K. SHARMA

It is admitted on all hands that the *Brahma-Sūtra* holds the key position in regard to the proper understanding of the religion, philosophy, and ethics of the Hindu scriptures. Even a cursory glance at the body of the *sūtras* will show that they have collected their data from a wide range of sources, extending from the Vedic to the post-Vedic texts, not excluding the Smṛtis, Itihāsas, and Purāṇas,[1] and have discussed them under appropriate headings, with the help of the well-known principles of interpretation derived from the Mīmāṁsā Śāstra and other critical apparatus evolved by themselves. In this way, they have tried to formulate and expound a full-fledged system of Vedānta, which will be free from contradictions of thought or conflicts of evidence that may possibly be felt or raised within the sacred literature itself. Thus, they arrive at their first principles and special doctrines from these original sources, which are studied from both the critical and constructive points of view. Lastly, they examine the doctrines of other established schools of thought opposed to themselves and lay bare their limitations and inadequacies, thus demonstrating the soundness of their own findings as the last word on the subject of philosophy in general and Vedānta philosophy in particular.

BRAHMA-SŪTRA AND THE TRUE IMPORT OF THE ŚĀSTRAS

Such a definitive, critical, and comprehensive treatise on the Vedānta system, which even the author of the *Gītā* felt worthy of honourable mention,[2] can hardly be denied the title of *Nirṇāyaka Śāstra*, at least so far as the followers of the Vedānta system are concerned. No wonder the commentary of Śaṅkarācārya underlines the most sacred function these *sūtras* have performed in the cause of truth, by a beautiful simile. These *sūtras*, he says, are intended to string together the flowers of Vedānta.[3] The suggestion is that this garland of *Vedānta-kusumas* is to be offered to the supreme Being. Rāmānuja describes these *sūtras* as the nectarine words of Vyāsa,[4] which restore the souls to their lost spiritual status. Madhva opens his commentary on the *Brahma-Sūtra* with a special emphasis on its place and importance *vis à vis* the entire body of India's religious and philosophical literature, from the Vedas down to the epics and the Purāṇas, and explains the mighty task which they were intended to accomplish in regard to the source-books.

In this connexion, he draws attention to the account in the *Skānda Purāṇa* of the *avatāra* of Śrī Viṣṇu as Vyāsa[5] and his work of classification of the Vedas and the composition of the *Brahma-Sūtra* 'to determine their true import' (*tadarthanirṇayāya*): 'The supreme Lord incarnated Himself as the son of Parāśara and Satyavatī and res-

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[1] *Vide* the following *sūtras* as commented upon by Śaṅkara: I. ii. 6; I. iii. 23, 28, 30; II. iii. 43; III. i. 13, 14, 15, 19; III. ii. 17; III. iii. 26, 32; III. iv. 30, 37, 38, 43; III. iv. 10; IV. ii. 14, 21; IV. iii. 11; IV. iv. 20.

[2] *Bhagavad-Gītā*, XIII. 4.

[3] *Vedāntakusumagrathanārthatvāt sūtrāṇām* (*Brahma-Sūtra-bhāṣya*, I. i. 1)

[4] *Pārāśaryavacassudhā*

[5] The Purāṇic tradition that Vyāsa, the author of the *Brahma-Sūtra*, is an *avatāra* of Viṣṇu, is accepted by Vācaspati Miśra, who salutes him in an introductory verse of the *Bhāmatī* as an incarnation of the *jñāna-śakti* of Śrī Hari. (verse 5) But Śaṅkara, in his commentary on the *Brahma-Sūtra* (III. iii. 32), does not seem to be inclined to invest him with such divinity.

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urrected the Vedas, which had lost their vogue, and classified them into four and subdivided them into twenty-four, hundred and one, thousand, and twelve *śākhas*, and composed the *Brahma-Sūtra* to determine their true import.'[6]

These passages are also found quoted from the same source by Sudarśana Sūri, the celebrated commentator on the *Śrī-bhāṣya* of Rāmānuja, who was more or less a contemporary of Madhva. Thus, to begin with, Madhva rests the incontestable validity of the *Brahma-Sūtra* as *Nirṇāyaka Śāstra* on the triple criteria of: (1) the personal credentials of its author, Kṛṣṇa-dvaipāyana Vyāsa, and the philosophical purpose of his *avatāra* as set out in the *Skānda Purāṇa*; (2) their basis in the Śrutis (*Śrutimūlatva*); and (3) their being logically satisfying (*yuktimūlatā*): 'The validity of the *Brahma-Sūtra* is due to the personal reliability of their author, their basis in Śruti and reason. There is nothing to equal them in authoritativeness.'[7] (*Anuvyākhyāna*) It is also worth noting that Dr. Radhakrishnan readily adopts from Madhva the title of *Nirṇāyaka Śāstra* to the *Brahma-Sūtra*, in his recent work *The Brahma Sūtra: The Philosophy of Spiritual Life* (p. 21).

THE ROLE AND CONTENT OF BRAHMA-SŪTRA: PARĀ VIDYĀ

Quite apart from the question of the personal identity of the author of the *Brahma-Sūtra*, Madhva equates the *Brahma-Sūtra*, on other grounds also, with the *parā vidyā* referred to in the *Muṇḍaka Upaniṣad* (I. i. 5),[8] for the first time, as the science by which the supreme Brahman comes to be known: 'Śrī Hari, manifesting Himself as Vyāsa, at the request of Brahmā, Rudra, and others, composed the great treatise known as *parā vidyā*. The great Bādarāyaṇa is, indeed, the teacher of world teachers, the source of all Śāstras.' (*Anuvyākhyāna*) Madhva's explanation of this famous passage of the *Muṇḍaka Upaniṣad*, is quite distinctive and original. He says that the source-books of Hindu philosophy, represented by the extensive literature of the Vedic, Upaniṣadic, and post-Upaniṣadic groups, constitute the *aparā vidyā* when looked at from a practical point of view as dealing by and large with the immediate values of life. The same sources, however, embody a deeper and profounder message of *Brahmavidyā*, the discovery and realization of the immanent dynamism of Brahman in the entire life and movement of the whole universe in which we live, move, and have our being. From this Brāhmic vision or *Brahmadṛṣṭi* which is the same as the *adhyātmadṛṣṭi* of the Upaniṣads, the *adhidaiva, adhibhautika, adhiyajña, adhividya, adhiloka*, and other cross-sections of life dealt with in the scriptures would be seen in their proper perspective. They are the partial truths and realizations, certainly useful and necessary for the harmonious development of our personalities, but nevertheless to be better

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[6] ... *Bhagavān Puruṣottamaḥ.*
Avatīrṇo mahāyogī Satyavatyāṁ Parāśarāt;
Utsannān vyañjayan vedān ujjahāra Hariḥ svayam.
Caturdhā vyabhajat tāṁśca caturviṁśatidhā punaḥ;
Śatadhā caikadhā caiva tathaiva ca sahasradhā.
Kṛṣṇo dvādaśadhā caiva punaḥ tasyārthavittaye;
Cakāra Brahmasūtrāṇi. ...

[7] *Āptimūlatayā tena śrutimūlatayā tathā;*
Yuktimūlatayā caiva prāmāṇyaṁ trividhaṁ mahat;
Dṛśyate Brahmasūtrāṇām ...;
Ato naitādṛśaṁ kiñcit pramāṇatamam iṣyate.

[8] *Tasmai sa hovāca: Dve vidye veditavye iti ha sma yad Brahmavido vadanti parā caivāpara ca. Tatrāparā Ṛg-Vedo, Yajur-Vedaḥ, Sama-Vedo'tharvavedaḥ śikṣā kalpo vyākaraṇaṁ nirukteṁ chando jyotiṣam iti. Atha parā yayā tadakṣramadhigamyate.*

[9] *Prādurbhūto Harir-Vyāso Viriñci-Bhava-pūrvakaiḥ;*
Arthitaḥ paravidyākhyaṁ cakre śāstram anuttamam;
Gurur-gurūṇāṁ prabhavaḥ śāstrāṇāṁ Bādarāyaṇaḥ.

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illumined, sublimated, and transcended by *Brahmadṛṣṭi* in the end. These source-books of our religious philosophy are thus equipped with a double battery, so to say, one charged with the currents of the outer world and the other with the Brāhmic current. We need only juxtapose the two well-known utterances from the *Gītā* (II. 45, XV. 15) to realize this great truth that lies at their back: *Traiguṇyaviṣayā Vedāḥ* (The Vedas have the three *guṇas* for their subject matter) and *Vedaiśca sarvaiḥ aham eva vedyaḥ* (I alone am to be known as the subject matter of all the Vedas).

It is possible that the *Gītā* (XIII. 4) itself is paying the *Brahma-Sūtra* a similar tribute when it refers to them as the 'reasoned and decisive pronouncements in regard to what has been set forth by the ancient *ṛṣis* in their inspired songs and other utterances': 'This has been sung by the *ṛṣis* in various ways, separately in a variety of metres and (set forth) in the *Brahma-Sūtra* in reasoned and definitive terms.'[10] Tilak and Max Müller have shown that the reference here is indubitably to the *Brahma-Sūtra* as we now know it.

The terms in which the *Muṇḍaka Upaniṣad* (I. i. 4, 5) defines the *parā* and *aparā vidyās* are significant. The definition of *parā vidyā* as '*yayā tadakṣaramadhigamyate*' (that [instrument] by which the imperishable Brahman *is known*) fits in with the role and contents of the *Brahma-Sūtra* very well.

VEDAS TOO DEAL WITH BRAHMAN LIKE THE UPANIṢADS

It is increasingly coming to be realized by modern Indian scholars of Vedic philosophy that the *adhiyajña* and *adhidaiva* approaches to the Ṛg-Vedic hymns do not represent the whole truth of the Vedas, and that they have ignored another equally important standpoint preserved and reflected in the Vedic tradition and implicit in the Āraṇyakas and the Upaniṣads themselves. The new orientations to Vedic interpretation given by Dayananda Sarasvati and Aurobindo Ghosh in modern times have opened up a new line of inquiry into the wisdom of the Vedas, including the mysteries of yogic techniques and yogic wisdom. I may, in this connexion, refer to the views expressed by Professor Maryla Falk in the *Journal of Psychology* (XVIII, parts 3-4, 1943) as well as to the thought-provoking remarks made by a learned Mīmāṁsaka Sri D. T. Tatacharya on the subject of 'Ṛg-Veda and Pūrvottara Mīmāṁsā Interpretations', in the course of his Krishnasvami Rao Endowment Lectures delivered at the Madras University in 1948. 'The *Ṛg-Veda*', says Sri D. T. Tatacharya, 'has the idea of Brahman underlying it. If we apply, and I do not know why we should *not* apply, to the *Ṛks* and hymns of this Veda the principles of interpretation enunciated and employed by Bādarāyaṇa in determining the passages of the Upaniṣads, we cannot escape the conclusion that this Veda is as much concerned with the Brahman as the Upaniṣads.' It is too late in the day to go on repeating the exploded myth of Vedic research set up by the early orientalists of the West that Vedic philosophy is polytheistic at its roots, flirting occasionally with an alluring kathenotheism. The voice of the *ṛṣis* haranguing posterity with the trumpet call of true philosophy, viz 'That One the sages call by various names as Agni, Yama, Mātariśvan; that One breathed without air, by its might; the bearer of the names of all the gods is One only',[11] will give the lie to such

[10] *Ṛṣibhiḥ bahudhā gītaṁ chandobhiḥ vividhaiḥ pṛthak;*
Brahma-sūtra-padaiścaiva hetumadbhiḥ viniścitaiḥ—

[11] *Ekam sad viprā bahudhā vadanti Agniṁ Yamaṁ Mātariśvānam āhuḥ* (*Ṛg-Veda*, I. clxiv. 46); *Ānīd avātaṁ svadhayā tadekam* (ibid., X. cxxix. 3); *Yo devānāṁ nāmadhā eka eva* (ibid., X. lxxxii. 3).

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misrepresentations. The enlightened opinion of the sages was, in this respect, no different from that of their successors in the Upaniṣadic age. As Kunhan Raja has said: 'The Upaniṣads are more attempts at preserving and understanding (and shall we say also expanding?) an ancient tradition, *than a new illumination.*' (*Asya Vamasya Hymn*, p. xxxx) This is clear from the cross references in the Upaniṣads to the views of the *ṛṣi*: *Taduktaṁ ṛṣinā; Tadetad ṛcā abhyuktam. ...*

Evidence is *not wanting* in support of the tradition that the supreme Being was to be known *not only through the Upaniṣads, but through the Vedas as well*: '*Yaz taṁ na veda kiṁ ṛcā kariṣyati*—What can he do with the *Ṛks* who knows Him not?' (*Ṛg-Veda*, I. clxiv. 37); '*Nāvedavinmanute taṁ bṛhantam*—He who knows not the Vedas cannot understand that great Being' (*Taittirīya Brāhmaṇa*, III. 12.9.7); '*Sarve Vedā yatpadamāmananti*—All the Vedas proclaim His goal' (*Kaṭha Upaniṣad*, I. ii. 15). It would be far from the truth and less than fair to the *Ṛg-Veda* to contend that the Upaniṣads had a monopoly of Brāhmic wisdom. Śaṅkara himself, who elsewhere contends that the Upaniṣads *alone* represent the *parā vidyā* and the *Ṛg-Veda* and other scriptures are *aparā* or lower *vidyā*, and further suggests that by Upaniṣads is meant not the books or texts as such, but the knowledge emerging from them, declares in his commentary on the *Brahma-Sūtra* (I. i. 3) that the entire scripture is the source of our knowledge of Brahman: 'The Śāstra comprising the *Ṛg-Veda* and others as already enumerated is the means of knowing, or the authority in getting at, the true knowledge of the actual nature of Brahman.'[12] In the first interpretation of the same *sūtra*, he recognizes that the word '*śāstra*' in the *sūtra* stands for the mighty literature consisting of the *Ṛg-Veda* and others as elucidated by its related branches of learning such as Vedāṅgas and Itihāsas and Purāṇas: 'Brahman is the productive cause of the vast Śāstra comprising the *Ṛg-Veda* and others as elucidated by many other branches of learning.'[13] It is obvious that he uses the term '*śāstra*' in both his interpretations in the same sense. That Śaṅkara is not anxious to deny that the Ṛg-Vedic and other texts have this inherent capacity and competence to give us an understanding of the highest Brahman (if rightly interpreted) is established by his own comments on the *sūtra* (III. iii. 4), *Darśayati ca*, under the famous *Sarvavedānta-pratyayādhikaraṇa* (III. iii. 1-4). Here he maintains that the Veda establishes complete unity of all the *vidyās* taught in the Upaniṣads through the oneness and identity of their subject matter (*vedya*), and cites in support of this claim two well-known passages, one from the *Kaṭha Upaniṣad* (I. ii. 15) and the other from the *Aitareya Āraṇyaka* (III. ii. 3): 'The Veda also shows the unity of *vidyās* in all the Upaniṣads by teaching the oneness of their subject matter. For thus we read: "All Vedas proclaim His goal." And further we read (in the Āraṇyaka): "It is the Paramātman, indeed, that the votaries of the *Ṛg-Veda* meditate upon in the *grahaukuktha*; the *adhvaryus* in fire; the *chandogas* in the *mahāvrata*; Him in the water; Him in the heavens; Him in the *ākāśa*; in the *oṣadhis*, nay, in all the beings. This One they call Brahman."'[14] It is most interesting to note that this text from the

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[12] *Yathoktaṁ Ṛg-Vedādi śāstraṁ yoniḥ jñapti-kāraṇaṁ pramāṇaṁ Brahmaṇo yathāvatsvarūpādhigame.*

[13] *Mahata Ṛg-vedādeḥ śāstrasya anekavidyāsthānopabṛṁhitasya ... yoniḥ kāraṇaṁ Brahma.*

[14] *Darśayati ca Vedo'pi vidyaikatvaṁ sarvavidyāsu teṣu vedyaikatvopadeśāt 'sarve vedā yatpadamāmananti' iti. Tathā etam hyeva Bahvṛcā mahatyāṁ the mīmāṁsante. Etam Agnau etaṁ mahāvrate chandogaḥ ... iti ca.*

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Aitareya Āraṇyaka is also the favourite text of Madhva, which he cites often to maintain his position that all the sacred scriptures and not *only* the Upaniṣads treat of the highest Brahman in the highest significative power of their descriptions (*parama-mukhyavṛtti*). Another striking passage from the *Aitareya Āraṇyaka* often cited by Madhva in this connexion is: *Sarve vedāḥ sarve ghoṣā ekaiva vyāhṛtiḥ prāṇaṛca ityeva vidyāt* (One must know that all the Vedas, all sounds, constitute one *vyāhṛti*; they are all *Ṛks* addressed to Prāṇa). (*Aitareya Āraṇyaka*, II. ii. 2) In commenting upon this passage, he touches the heights of mysticism and writes in thrilling accents of mystic realization: 'Why the names of the gods only? In view of the Śrutis: "He who is the bearer of the names of the gods is one only"; "They call Him Indra and Mitra"; "All names refer to Him in full", and such others, not only do all the names of the *ṛṣis* in the Vedas denote the Lord, all the Vedas, too, constitute His names. Why only the Vedas? All sounds such as those rising from the oceans, by the falling of mighty trees in the forests, or those made by drums and other musical instruments etc., are, indeed, His names to be attuned according to propriety and fitness.'[15] (*Aitareya-bhāṣya*, II. ii. 2)

THE MASTER-KEY TO UNDERSTAND THE VEDAS AND THE UPANIṢADS

From the foregoing facts, it may be concluded that we cannot restrict the term '*parā vidyā*' to the Upaniṣads *by rejecting the claims of the Vedas to be included among the sources of Brāhmic knowledge.* Madhva's commentator Jayatīrtha explains in his *Nyāyasudhā* that when it is claimed that the *Brahma-Sūtra* is *parā vidyā*, it does not mean that it is so *independently of the Ṛg-Veda* and other basic scriptures, including the Upaniṣads; or *as utterly divorced from those sources*; in other words, that this is not an attempt to raise the *sūtras* or exalt them *over the Vedas*. 'The Vedas and other scriptures do not have reference to the supreme Being when they are not aided by the principles of interpretation set forth in the *Brahma-Sūtra*. But when so aided and illuminated by them, they have such higher connotation. If it is objected that this would not confer the status of *parā vidyā* to the *sūtras*, by themselves (*kevalasya*), we would say, "Be it so". For this work, being in the nature of a treatise showing how the Vedas and other scriptures are to be understood and interpreted, it certainly has no independent status and validity apart from the originals.'[16] (*Nyāyasudhā*, p. 4)

The point is this: The *Brahma-Sūtra* is *Brahma-mīmāṁsā Śāstra*. As such, it is the 'instrument of knowledge' (*adhigati-karaṇa*) of Brahman. It is by the application of the principles of interpretation of texts (*samanvaya-nyāyas*)[17] that Brahman can be shown to be and realized as the highest subject matter of the entire Śāstra. It would be obvious, then, that without the rigorous application of the

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[15] *Kimu devatānāmāni? 'Yo devānām'* (*Ṛg-Veda*, X. lxxxii. 5), *'Indraṁ Mitram'* (I. clxiv. 46), *'Yam Indram āhuḥ'* (*Taittirīya Brāhmaṇa*, III. 7.9.3), *'Nāmāni sarvāṇi'* (*Bhāllaveya Śruti*) *ityādibhyaḥ śrutibhyo na kevalaṁ ṛṣyādīnāṁ nāma Bhagavataḥ. Sarve vedā api tasyaiva nāmāni. Kimu ca vedāḥ? Samudraghoṣa-vṛkṣapatana-bherītāḍanādi sarve ghoṣā api tasyaiva nāmāni yathāyogaṁ yojanīyāni.*

[16] *Brahmamīmāṁsā - śāstra - vyutpādita - nyāyānupakṛtā hi Vedādayo Viṣṇoḥ avācakāḥ; tadupakṛtāśca tasya vācakā bhavanti iti. Tathāpi kevalasya na paravidyātvaṁ labhyata iti cet. Mā lābhi. Vedādi itikartavyatārūpasya asya pṛthak-prāmāṇyānabhyupagamāt.*

[17] *Sarvavedānām anto ya uktanyāyaiḥ tātparyaniṛṇayaḥ, tena pratyetavyaṁ Brahma (sarvavedāntapratyayam)*: The phrase *'sarvavedāntapratyayam'* in the *sūtra* means that Brahman is to be understood by means of the fixation of the import of the Śāstras through the *nyāyas* set forth in the *sūtras*. Such ascertainment of import of the Śāstras is what is denoted by the term *'anta'* (conclusion) of all the Vedas (*sarvaveda*).

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principles of interpretation embodied in the grammar of *samanvaya*, in accordance with the *sāvakāśa-niravakāśa-nyāya* and others, in other words, without the help of the 'master-key' provided by the *sūtras*, neither the *Ṛg-Veda* nor, for that matter, even the Upaniṣads would yield their true and full meaning to anyone. So long, then, as the *Ṛg-Veda* or any other scripture remains understood in its purely surface sense, without penetrating to the Brahman that stands at the heart of these scriptures, it is to be treated as *aparā vidyā*, dealing with a plurality of gods and sacrifices and prayers addressed to them.[18] The distinction of *parā* and *aparā vidyās* in respect of the same body of texts is due to a distinction of standpoints applicable to them as a whole, and not due to a dichotomization of texts based on a compartmental division, cutting them asunder. As Vyāsarāya puts it, with refreshing clarity, the *parā* and *aparā vidyās* are the two faces of the same Śāstra or body of texts, looked at from different sides. Just as the same *karma* comes to be designated as *pravṛtta* (binding to *saṁsāra*) and *nivṛtta* (conducive to *mokṣa*) according as it is practised with or without attachment to fruits; or just as the same food is rendered wholesome or unwholesome according to the ingredients mixed with it, even so, the same body of *vidyās*, consisting of *Ṛg-Veda*, Upaniṣads, etc., becomes *parā* or *aparā* according as it is understood as referring to Brahman on the basis of the *Mīmāṁsā-nyāyas* set forth in the *sūtras* or as referring to various gods and their praises or other ordinary matters.[19] (*Tātparyacandrikā*, I. 2, adhi. 6)

CONCLUSION

It may be mentioned in this connexion that Madhva and his commentators have shown in their works how the *ādhyātmika* interpretation of the so-called *adhiyajña* and *adhidaiva* parts of the Vedas does not in any way conflict with or deprive them of their legitimate place, normal jurisdiction, and validity of prescriptions in the practical sphere of religious life and its duties and responsibilities: 'Because the higher interpretation of scripture by *mahāyogavṛtti* does not rule out the normal conventional meanings of words as referring to time, action, *adhikārin*, sacrificer, priests, fruits of different sacrifices, utensils, and so forth.'[20] (Jayatīrtha: *Tattvaprakāśikā*, I. iv. 10-11)

After all, even the Upaniṣads, *as they stand*, contain matter that is *not*, at least *prima facie*, on their surface, always or exclusively, directly or unequivocally, connected with the highest Brahman. There are so many contexts in them which, according to Śaṅkara even, are connected with *abhyudayaphalas*, *kramamukti*, Saguṇa Brahman and His *upāsanās*, and numerous *vidyās*, and much other diversified matter. Apart from that, it would be obvious to any

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[18] *Taddhi Agnyāder-api vedādau asti 'Tvam Agne Indro vṛṣabhaḥ satām asi', 'Viśvasmād Indra uttaraḥ', ityādiṣu*: That is seen in the Vedas, too, in the case of Agni and others; as in 'Thou, Agni, art the lord, the chief among the pre-eminent', 'Indra is above all things in the universe'. (Madhva: *Gītābhāṣya*, II. 26)

Uta tvaḥ paśyan na dadarśa vācam
uta tvaḥ śṛṇvan na śṛṇotyenam;
Uto tvasmai tanvaṁ visasre
jāyeva patya uśatī suvāsāḥ—

'Verily one seeing speech sees her not; another hearing her hears not. And she reveals her person to another like a loving spouse revealing her form to her husband.' (*Ṛg-Veda*, II. i. 3)

[19] *Yathā ekam eva karma niṣkāma-jñāna-pūrvavopādhinā nivṛttaṁ sakāmatvādyupādhinā ca pravṛttam. Yathā ca ekameva annam upādhibhedāt pathyam apathyaṁ ca; tathā Ṛgādirūpā ekaiva vidyā sannyāyaiḥ pramita-brahma-viṣayaka-śaktitātparyopādhinā parā; mokṣa-sādhana-pramāhetutvāt. Anyathā tu aparā; tad ahetutvāt.*

[20] *Tatprasiddhiṁ cāpahāya paramātma-vācīvāṅgīkāre, kāla-karmakramādhikāri-niyojya-yajamānaphala-ṛtviyādyabhidhāyakā-bhāvena tadabhāvākhyavirodhāpātāt. Tathā ca vihitānuṣṭhāna-lopa-prasaṅgaḥ. ... Sarvaśabdānāṁ paramātma-vācitve'pi na karma-kramādi-virodhaḥ. Vyutpattyayogo vā. Anyatra rūḍhim anivāryaiva mahāyogavṛttyā ... vṛttyabhyupagamāt. Evaṁ na karmādi-virodhaḥ.*

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student of the ten or twelve Upaniṣads that are regarded as forming the background of Vedāntic thought that these texts, *as they stand,* with all their numerous conflicts of thought and expression and inner discrepancies of details, cannot and do not straightway give us an unerring insight into Brahman as their true subject matter; or a consistent doctrine of the world of matter and souls in relation to Brahman, without the aid of an effective instrument of interpretation of their tangled mass of evidence, such as has been provided by the work of Bādarāyaṇa. The proof of the pudding is in the eating. One has only to read through the Upaniṣads as they are to realize the dire need for a key to their *samanvaya,* interpretation, and co-ordination. There can be no doubt that the *Brahma-Sūtra* has coaxed them into revealing their hidden meaning. That at any rate is the presumption of all the commentators. I cannot, therefore, entirely agree with the view that the Upaniṣads *alone,* to the exclusion of the Vedas, constitute the *parā vidyā.*

It is on record that the *Brahma-Sūtra* of Bādarāyaṇa has alone attempted the daring task of demonstrating how the entire Śāstra can be shown to reveal the true nature of Brahman. (*vide Gītā,* XIII. 4) In fairness to the stupendousness of the task which the *sūtras* have taken upon themselves and the signal success with which they have accomplished this task so systematically, it must be conceded that they richly deserve the honour of being recognized as the *parā vidyā* within (the meaning of) the definition of that term as formulated in the passage of the *Muṇḍaka Upaniṣad* (I. i. 5): *yayā tadakṣaram adhigamyate.*

The method actually worked out by the *sūtrakāra* is certainly capable of being extended to the *Ṛg-Veda* and other scriptures. Śaṅkara's comment under the *sūtra 'Darśayati ca'* (*Brahma-Sūtra,* III. iii. 4), quoted earlier, is a clear indication that such an extension was certainly feasible, possible, and was contemplated by the scriptures themselves. And there are other indications, too, pointing to the same conclusion. This implicit role and position of the *Brahma-Sūtra* as *parā vidyā* and *Nirṇāyaka Śāstra vis-à-vis* the source-books of Hindu religious philosophy was made explicit by Śrī Madhvācārya in his *Brahma-Sūtra-bhāṣya.*

COLERIDGE'S IMAGINATION AND THE INDIAN RASA-SIDDHĀNTA

PROFESSOR PUSHPA N. HETE

'My mind feels as if ached to behold and know something one and indivisible. ... In the faith of that, rocks or waterfalls, mountains or caverns, give me the sense of sublimity or majesty. ... In this faith, all things counterfeit infinity.' (Coleridge: *Letters,* p. 228)

It is no wonder that to a mind like this striving as it did to conceive divine harmony at the base of manifold phenomena of the universe, Hartley's theory of association seemed to be far from satisfactory to fulfil the inner and deeper spiritual aspirations of man and to explain higher knowledge. Coleridge repudiated it in his mature days, because it held mind to be a mere

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theatre or at best a passive speculator of mechanical processes whose result it somehow came to regard as its own free acts, and explained even the subtlest mental activities in terms of mechanical connexions and associations.

Repudiating this associationistic philosophy, Coleridge accepts 'imagination', 'esemplastic power' as he calls it, which is a grand power of synthesis, and reveals itself in reconciliation of opposites, which it blends into an organic whole. With the help of this power, which is the instrument of all higher knowledge, Coleridge refuses to accept Wordsworth's antithesis between art and nature, and blends them into harmony of imaginative insight.

In this respect, Coleridge's debt to transcendental philosophers like Kant, Schelling, etc. is undeniable. The word 'esemplastic' itself had connexions with *einbildungskraft*. But, in spite of all this, Coleridge owes to them perhaps little more than systematic statement of principles he himself had come to perceive through personal experience and independent thought.

In the eighteenth century, the term 'imagination' was used for a power concerning all that could be visualized, all of which images could be formed. But with Coleridge, who accepts Kant's distinction between picturable and conceivable, the term had altogether a new meaning.

But in Kant, he found assigned to it a universal function in the construction of experience, that of mediating between the data of sense and the forms of understanding. Kant's theory of transcendental perception told that the imagination in this role was the constant inner subject (prime agent) in the process of acquiring knowledge that came to us through senses. Having once accepted this conception, Coleridge was led to regard imaginative faculty in twofold aspects—primary and secondary. Thus, for Kant's reproductive imagination, he had fancy; for Kant's aesthetic imagination, he had got secondary imagination; to Kant's productive imagination, he gave the name of primary imagination. 'The imagination, then, I consider either as primary or secondary. The primary imagination I hold to be the living power and prime agent of all human perception.' (Coleridge: *Biographia Literaria*, Everyman's Library edition, p. 167)

The difference between these two, however, is only of degree, not of kind. 'The secondary I consider as an echo of the former, coexisting with conscious will ... differing only in degree.' (ibid.) The primary imagination is the common possession of all human beings; the secondary belongs to a gifted few. Activity of the secondary, unlike that of the primary, is accompanied and controlled by the activity of the conscious will.

The imagination is a creative faculty. Coleridge, like Kant, believes that truth is neither in mere outward world nor in mind. It lies in fusion of subjective and objective elements, i.e. in knowledge. The original act of creation consists in the sum 'I am' in the infinite mind, which distinguishing self from non-self, subject from object, represents conscious fusion of both and thus creates cosmos out of chaos. Outward data of sense remain insignificant unless they are interpreted by some inner power, are given some significance from our inward nature. It is in this way that the power that interprets the data of sense, giving them meaning, creates. Primary imagination, then, is 'repetition in the finite mind of the eternal act of creation in infinite "I am".' (ibid., p. 167)

Secondary imagination is, of course, the greatest creative power. What is its method of creation? After all, it is the creative power, power of breathing life into skeleton of dry words and of making

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them shine with a new glow that gives literature its important position among all other things in the world. It is quite obvious that artistic excellence does not depend upon the invention of highly complicated plots; otherwise, even the greatest masters like Shakespeare and Kālidāsa would have been called but the greatest borrowers. While observing so many persons and happenings in this world of ours, creative artist is at an endless strife to find out a meaning, a single truth underlying all this change. Artistic excellence lies in finding out the meaning of life, reducing chaos to cosmos. 'Life has meaning, to find its meaning is my meat and drink.' (Browning)

That is why in spite of the fact that Shakespeare and Kālidāsa have borrowed most of their plots from their predecessors, they are great original writers. Meaning of life as we find expressed in their works is 'their own meaning' essentially different from the 'meaning' given by their predecessors. Since truth lies in knowledge, in the fusion of subjective and objective elements, imagination (secondary) creates by conferring meaning upon the chaotic everyday objects. It confers 'semblance of truth upon shadows ... by conferring to them human interest'. (ibid., pp. 168-9)

Not stopping at that, it transforms them, gives them a new charm of novelty by its modifying colours; by its 'shaping spirit', 'It dissolves, diffuses and dissipates in order to re-create, or at least idealizes'. (ibid., p. 167)

Without the light of imagination, the outward nature remains insignificant and chaotic. True nature is thus inside the mind itself.

We receive but what we give;
And in our life alone does our nature live.
(Coleridge: 'Dejection: An Ode')

Coleridge opposes this power of imagination to fancy. Whereas the former belongs to idealistic thought, the latter, along with fancy, is mere 'combinatory mechanistic belonging to the field of associationistic thought'. Imagination alone can give higher knowledge, which comes from intuitional perception of basic unifying reality, of which the objective world is mere symbol. But as symbol and mind alike partake in the spiritual life of the ultimate reality, workings of imagination have an objective validity which arbitrary cool workings of fancy lack. For Kant, however, even the imagination cannot perceive the supersensuous and, consequently, its dealings are bound to be only subjective and arbitrary.

But the highest power of imagination is to unify. It necessarily unifies in the process of finding out the meaning, because in that process it has to reduce manifold phenomena to order, relating it somehow or other to self.

According to Coleridge, poetry aims at pleasure. Since 'imagination' is soul of true poetry, it follows that 'the pleasure, almost heavenly bliss that reader derives from perusal of the work of art has got its origin in the working of imagination, i.e. in the process of 'unifying'; there is some unique joy in having the sense of oneness with the rest of the world. 'End and purpose of the reason is unity and system; ultimate end of human thought and human feeling is unity.'

What Coleridge thus made was a genuine attempt at synthesis. 'The office and object of his philosophy', one critic says, 'is to demonstrate the identity of subject and object. Being is identified as knowing and truth.' He was not the man to whom universe is a mass of little things. 'Individual objects, which to the intellect appear merely as parts of an undiscoverable whole, are, to the gaze of imaginative faith, symbols of that totality which is its object.'

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(Shawcrass: Introduction to *Biographia Literaria*)

It is thus obvious that, according to Coleridge, source of literary enjoyment is the sense of being unified; culmination of that sense would be when the reader becomes conscious of nothing but the existence of one supreme divine essence.

It is Indian poetics that takes us to that height. We get a pleasant shock of surprise to see how akin Coleridge's theory of imagination stands to theory of *rasa* in Indian poetics. One almost feels that the theory developed by Coleridge has reached perfection in Indian poetics.

One thing, of course, is to be borne in mind. Whereas Coleridge, along with the whole of western critics, is interested in the examination of the creative mind, i.e. mind of the writer, Indian poetics concentrates attention on the mind of the reader. But we need not bother much about the difference, because the reader, while reading a great work of art, creates again what was originally created by the writer, and hence processes in the mind of the reader and in that of the writer are similar.

Indian poetics, too, asks the question: What is the source of literary enjoyment? Even while witnessing a tragic play, we get some kind of enjoyment; otherwise, we would not pay for it. Says Abhinavagupta.

Sarve amī (rasāḥ) sukhapradhānāḥ—
'All these (*rasas*) are such as where happiness predominates.'

What is the reason? The answer is given:

Sasaṁviccarvaṇarūpasya ekadhanasya prakāśasya ānandasāratvāt, ānandarūpatā sarvarasānām—
'Since enjoyment of consciousness which is of the nature of organic oneness and of enlightenment has got bliss for its essence. Bliss is the nature of all *rasas*.'

By the incompassable power of a tru[illegible] great writer, the outward layers of the i[illegible] norance (which are actually the causes o[illegible] the sense of separation and hence, o[illegible] sorrow) being removed, and the manifo[illegible] phenomena of the universe being reduce[illegible] to the oneness of the soul, which is by i[illegible] nature pure bliss, one gets divine joy. Re[illegible] is nothing but consciousness of the divi[illegible] oneness of the universe, it is self when a[illegible] ignorance is removed from it. Becau[illegible] there is bliss in consciousness of om[illegible] presence of the divine essence, one alway[illegible] gets nothing but heavenly joy fro[illegible] literature. Jagannātha says in his *Ra[illegible] gaṅgādhara*:

Bhagnāvaraṇācideva rasaḥ. ... prāde[illegible] bhāvitenālaukikena vyāpāreṇa tatkāl[illegible] vartitānandāṁśāvaraṇājñānena eva pa[illegible] mṛṣṭaparimitaprābhṛtvādi nijadharm[illegible] pramātrā svaprakāśatayā vāstavena ni[illegible] jasvarūpānandena saha gocarīkriya[illegible] praviṣṭavāsanārūpā ratyādireva rasa[illegible]

'(Actually) the consciousness the laye[illegible] on which have been removed is, by itself, *rasa*. ... That beginning with *rati*, whi[illegible] is already there in the form of desires, a[illegible] which is being tasted by the knower in h[illegible] own light, whose covering on the eleme[illegible] of bliss, namely, ignorance, has been o[illegible] once removed by the appearance o[illegible] extraordinary phenomenon and he[illegible] which has given up its own qualities li[illegible] limitedness, knowership, etc., along wi[illegible] the bliss which is its nature, alone is ras[illegible]

This is actually what the *rasa* theo[illegible] which plays a very prominent role in Indi[illegible] poetics, states. *Rasa* is consciousness o[illegible] the omnipresence of Ātman. In a way, i[illegible] is consciousness of the subjective reali[illegible] and yet, since it is consciousness, i[illegible] knowledge, it is fusion of the subjective a[illegible] the objective. Thus we find that there [illegible] little difference between the standpoint o[illegible]

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Coleridge and of old Indian critics as far as their theories of literary enjoyment are concerned. Just as Coleridge's 'imagination' belongs to the field both of metaphysics and of creative arts and is a common possession of creative artists and philosophers, *rasa* theory is not confined merely to the field of literary criticism. The last step in this idea is taken by the attempt of bringing poetry to the level of religion by likening this aesthetic enjoyment to the ecstatic bliss of divine contemplation. Says Dr. S. K. De : 'The state of *rasa-carvaṇa* is like the state of mind lost in the philosophic contemplation of Brahman.' ('The Theory of Rasa', *Some Problems of Sanskrit Poetics*)

But what is actually the meaning of *bhagnāvaraṇācit,* or divine oneness of the universe, to behold which Coleridge's mind 'as if ached'? While reading great works of art, we feel some indescribable sympathy for the characters therein, for innocent Desdemona or for delicate Śakuntalā. That is because we identify ourselves with them. We feel as if we have become one with them, as if our self is giving up its limitations and is undergoing expansion. Broadening of the sympathies does take place, all narrow-mindedness is given up, and we get a sense of elevation of self. This is what those theories mean. Unless all beings in the universe are related to one another by some inner and intimate relationship, unless they are connected as parts of one omnipresent mind, even the literary sympathy and bliss of literature is not possible.

Even the literary joy, whether we explain it by Coleridge's imagination or by the *rasa* theory in Indian criticism, stands as a living proof for the divine oneness of the universe, proof of the fact that aught that exists doth partake in the spiritual life of the ultimate Reality, one omnipresent mind whose most holy nature is to love. Mood of literary creation is, thus, necessarily

... that blessed mood
In which the burthen of the mystery,
In which the heavy and the weary
weight of all this unintelligible world,
Is lightened ...
We are laid asleep
In body, and become a living soul.

(Wordsworth : 'Tintern Abbey')

SOME REFLECTIONS ON INDIAN PHILOSOPHY

Dr. P. Nagaraja Rao

The Indian genius has largely given its life to two major interests, religion and philosophy, and they constitute its contribution to world thought and culture. Indian philosophy is the collective name for the spiritual heritage handed down to us by the seers, sages, and prophets of India during the past four thousand years. Indian thought has developed unaffected by any foreign invasion. Its antiquity is a commonplace in the history of human thought. It has exhibited a strong instinct for life, a strange vitality, and a marvellous staying-power, in spite of the political upheavals, social convulsions, foreign invasions, and scientific and technological revolutions it had to encounter and fight with. Further, Indian philosophic thought

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has not remained merely as a pure intellectual lore; its influence on the life and secular thought of the people through the ages is widespread and permeates all walks of life and branches of knowledge—literature, rituals, ethical life, social manners, and institutions. Its widespread influence has touched not only Indian life and social institutions, but also has moulded and percolated foreign thought. The Indian philosophical system, Vedānta, has influenced the personalities of Schopenhauer, Hartmann, Nietzche, Keyserling in Europe; it has inspired the Irish renaissance as seen in the works of W. B. Yeats and G. W. Russell; and has deeply affected the top-rank American savants, Emerson, Thoreau, Walt Whitman, Aldous Huxley, Gerald Heard, and Christopher Isherwood. Vedānta is the living religion of the Hindus; it forms the philosophic background of Hinduism.

EXPERIENTIAL CHARACTER OF INDIAN PHILOSOPHY

Indian philosophy is a complex group of philosophical systems called *darśanas*. The sages, through their spiritual effort, have had an immediate, self-certifying, profound, sorrow-destroying, blissful experience of the ultimate Reality. The fulness of the experience of the sages has been translated into intellectual systems of philosophy in terms of reason and logic to bring conviction to those who have not as yet had the experience. The plausibility, the imperative desirability of the realization of the spiritual ideal is explained by the systems. The systems are not merely thought-structures, but are also spiritual guides; they are the ways of life and not merely views of life.

There are six systems of Indian philosophy and there are two major prophetic religions, Buddhism and Jainism, and a smart school of Indian materialism, the Cārvāka. The nine systems together constitute Indian philosophy. The six systems are: (1) Nyāya, the realistic, theistic, and pluralistic system of Gautama; (2) Vaiśeṣika, the realistic, pluralistic atomism of Kaṇāda; (3) Sāṅkhya, the spiritual pluralistic naturalism of Kapila; (4) Yoga, the psychosomatic discipline for reaching the Sāṅkhya goal of Patañjali; (5) Mīmāṁsā, the pluralistic and atheistic school of Vedic ritualism of Jaimini; and (6) Vedānta of Bādarāyaṇa, comprising the school of idealism and monism and the schools of realism and theism.

All the systems accept in principle the authority of the Vedas. The Vedas are considered by one section as self-existent, and the particular order of words in it is held to be unique and unalterable. The fixity of the Vedic texts is affirmed by the Mīmāṁsā school, which also holds that, as no human intelligence composed them, they are free from defects and are infallible. The Vedas disclose truths that cannot be known by perception or inference. Hence there is no conflict between their deliverances and those of secular knowledge. The internal inconsistencies in the Vedas are thus harmonized by the Mīmāṁsā school. The Vedas are described as *apauruṣeya*; their author is not known. Only the Nyāya school asserts God as the author of the Vedas. The Vedānta holds that we do not know the author of the Vedas. Barring such minor differences, all the schools admit the authority of the Vedas, and that they are the revelations and transcripts of the spiritual experiences of the sages.

MOKṢA: THE PHILOSOPHIC GOAL

The first four schools of Indian philosophy, viz the Nyāya, the Vaiśeṣika, the Sāṅkhya, and the Yoga, build their systems primarily with the help of logic, and then seek confirmation by the help of scripture

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declarations. The Mīmāṁsā and the Vedānta systems rely on the scriptures and do not accept such independent reasoning which goes against the scriptures. Logic is employed to explain the truths validated by the scriptures. In short, Indian philosophical systems are not mere logical analyses of experiences or mere attempts at building systems for their own sake. They have for their foundation a practical goal, which is their distinguishing mark. 'Philosophy in India did not take its rise primarily in wonder as it seems to have done in the West; rather it originated under the pressure of a practical need arising from the presence of moral, physical, and metaphysical evils.' Philosophy in India is a pragmatic quest for a state of existence commonly designated as *mokṣa,* where the individual overcomes all doubts and disbeliefs and conquers strife and tensions. There is no return to the world of becoming once man attains *mokṣa. Mokṣa* is the master word in Indian philosophy. All the systems seek it as the supreme spiritual goal of life. The goal is religious in the sense that it implies belief in several religious categories —soul, God or the Absolute, and a state transcending existence. *Mokṣa* presupposes that life on this earth is not a complete unmixed good. The Indian philosophers' analysis of human life discloses that it is open to several evils arising from the buffets of fortune and the calamities of nature. That there is suffering in life is admitted by all the Indian thinkers. But this attitude is not one of pessimism. The Indian philosopher strikes the note of joy by declaring that man, by the exercise of his free will, can overcome sorrow and attain ultimate bliss or *mokṣa.*

METAPHYSICAL SOUNDNESS

When we say that Indian philosophical systems are pragmatic, the term is not used in its American sense. 'What is useful is not Truth; Truth alone can be regarded as useful.' The goal of the Indian philosophical systems, with the exception of the Cārvāka, the Indian materialism, is the realization of *mokṣa,* an immediate perception of the ultimate Reality which transforms one's existence for all times. The religious ideal of *mokṣa* set forth by the Indian philosophical systems does not in any way detract from their logical and metaphysical excellence. Every system of Indian philosophy has a theory of knowledge and is grounded in astute logic and sound metaphysics. It examines elaborately the criteria of truth and error, and the instruments of knowledge (*pramāṇas*). Epistemology is the portal to metaphysics. The logical defence of the different systems discloses an acute metaphysical lore which baffles the expert and regales the earnest student. One has just to open any polemical tract of any system to observe their logical skill. They did not regard truth for truth's sake as an ultimate ideal. The knowledge of truth is for the realization of *mokṣa.* But, on that account, their logic and metaphysics is not without its value. Every system examines the points of view of rival schools, first by stating them, then by exposing their inconsistencies and discrepancies. This is followed by stating its own point of view. The method is critical and thoroughgoing. Reason is given a due place. But reason in itself cannot discover the nature of the ultimate Reality. Only when the Truth is disclosed by spiritual experience, it is demonstrated as valid by the use of logic. Reason cannot prescribe the ends of life to us; it can divise means to reach a goal, when the goal is made known. It is inconclusive in its operation. It can be refuted by better reason, but experience cannot be annulled. Hence its certainty is upheld by the schools of Indian

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philosophy.

MORAL TRAINING

The schools of Indian philosophy insist on a systematic moral training as the necessary preliminary condition for the realization of *mokṣa*. Ethical excellence and moral goodness purify the understanding. Passions cloud our clear thinking and blur our vision. Hence the insistence on the cultivation of ethical virtues for the vision of Reality. We cannot bypass good life to attain godly life. *Mokṣa* is not the result of intellectual acumen or mental probability. It is not mere knowledge; it is integral vision. The Upaniṣad declares: 'One who has not desisted from bad conduct, whose senses are not under control, whose mind is not concentrated, whose mind is not free from anxiety, cannot attain this Self through knowledge.' (*Kaṭha*, I. ii. 24) Moral purity is insisted on as the indispensable prerequisite for metaphysical insight. Not the mentally indolent, nor the morally impure, can have spiritual realization.

LAW OF KARMA AND REBIRTH

Indian philosophical systems are primarily interested not in the study of objective nature, but in the analysis and understanding of the nature of the Self (Ātman). The goal of the systems is to enable the individual to realize the divine potential nature in him. Hence the interest centres round the concept of the Ātman and its refinements. The problem of philosophy is the unravelling of the causes that have led the Self to forget its true nature and to show a means to regain it. That is why philosophy is called *Adhyātma-śāstra* or *Ātma-vidyā*, the science of the Self.

That being the ultimate aim of the systems, they believe in the rule of law in all the realms of existence. The universe is law-abiding; it is not a chaos or a chance occurrence. There is an ordered whole in its processes, a purpose in its methods. The law that governs the universe is called *ṛta*.

Corresponding to the law-abiding nature of the universe are the laws of morality. The systems affirm man's freedom of will. Man reaps what he sows. The law of Karma states that every man is the master of his own fate. Nothing that he does is without its reward—good or bad. We can never escape the consequences of our act. We are the architects of our own fortune or misfortune. The law of Karma has enabled the Hindu to put up with the rewards and punishments he gets. He does not fret and fume against any unknown fate. He does not rail against God. He knows that the fault is not in the stars, but in himself.

The law of Karma expresses the faith in the eternal moral order of the universe. Closely connected with the doctrine of Karma is the doctrine of rebirth and transmigration of souls. Souls are regarded as distinct from the physical body or mind. These are infinite and eternal. Birth is the temporary association of the body with the soul. The purpose of human life is to expiate the sins one commits and realize the potential goodness within. Human life is a 'succession of spiritual opportunities'.

One human life is not adequate to enable one to realize his best. Hence the faith in rebirth.

SPIRITUAL DISCIPLINE

Most of the systems advocate a definite pattern of spiritual training. The first step in the process is the learning of the scriptures from a competent *guru*, a spiritual teacher. Going to the spiritual teacher for initiation is not an act of formality, but a necessity. Spiritual truths are not to be

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broadcast indiscriminately. Earnest and competent students are to be instructed by spiritually illumined teachers. After acquiring the knowledge of spiritual truths from a *guru*, the spiritual aspirant should cogitate about the pros and cons of the nature of the arguments in favour of spiritual truths. He should assimilate what is taught and make it his own, and not take it on blind trust. He must examine the beliefs and satisfy the intellect.

There is a further stage. The convictions to which one has given intellectual assent are likely to be assailed by counter arguments, thus undermining one's faith in them. One may be swept away by more attractive parallel concepts. So the aspirant should continuously meditate on the truths till he realizes them with an immediacy and certainty that are never effaced. This process is called *nididhyāsana*. The three steps are recommended by all the systems.

SUMMING-UP

The Indian philosophical systems are value-philosophies. They believe that life has significance and meaning. The development of one's personality to its highest stature is the ideal. Each system has its own unity and excellence. All of them are essentially religious and seek an ideal of life which is transcendent to empirical experience. Ethics and logic are necessary for spiritual life, but are not identical with them. Experience is the final authority of religious truths. The divine word or the book is merely a guide and not the ultimate authority. The intellectual formulations are described as the second-best, and they can never adequately describe the spiritual truths. The outstanding characteristic of Indian philosophy is its high seriousness. It is not merely speculative. It is not a flight from the objectives of living, a fruitless exercise of the mind, the luxury of a lazy view. The western concept of philosophy has left man high and dry, because it has confined it to the mere function of reason and the art of argument. Philosophy is what matters most. It is that which liberates man and thereby eradicates radically all ills of life and gives man the highest bliss. It is this practical function of Indian philosophy that saves it from degenerating into a mere form of logistics or speculation. Philosophy in India is a serious and fruitful activity.

SEARCH FOR HAPPINESS

Sri M. K. Venkatarama Iyer

When man begins to reflect, he becomes dissatisfied with his environment. He begins to feel that conditions are not what they should be. The social structure, the political set-up, the production and distribution of wealth, the working of the religious and spiritual institutions—all these, in his opinion, leave much to be desired. His discontent does not stop with these man-made arrangements. Further reflection leads him to find fault with the very ordering of the world in which he has to live and move and work out his destiny. The physical environment is not sufficiently helpful to his deepest aspirations. It appears to him that man and his

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spiritual aspirations have no essential place in the scheme of the universe. His cherished dreams not only receive no encouragement, but are in perpetual danger of being blown up by a natural catastrophe. The prospect of all life becoming impossible in the universe by the process of what the scientists call 'heat death' is always dangling over his pet schemes like the sword of Damocles.

SEARCH IN THE EXTERNAL WORLD

Man becomes dispirited and cries out that if it were in his power, he would 'shatter this sorry scheme of things entire and remould it nearer to heart's desire'. Leibnitz may assure us that this is 'the best of all possible worlds', but this assurance brings little comfort in the face of the stark realities. Revolutionary efforts to effect reforms in the political and social spheres have not met with much success. The remedy, in the long run, has proved to be worse than the disease. Poets and philosophers begin to exercise their creative talents and produce pictures of ideal societies. The 'Republic' of Plato, the 'Utopia' of Thomas Moore, the 'New Atlantis' of Francis Bacon, and the 'Earthly Paradise' of William Morris are the outcome of such efforts. But they remain mere paper-constructions. In spite of all the noble work done by well-meaning reformers, our earth has remained anything but a paradise, and the land has not begun to flow with milk and honey. Disease and poverty have come to stay. There is more misery than happiness even in the advanced industrialized countries. Mental peace is more conspicuous by its absence than by its presence. The few joys that come to us prove fugitive. We are inclined to exclaim with the poet: 'There is not a joy the world can give like that it takes away.' 'Another and another cup to drown the memory of this impertinence', cries Omar Khayyam; but drugs and narcotics are no solution. Wisdom lies in realizing that we must not expect too much from this world which, as the Lord has said in the *Gītā* (IX. 33), is evanescent and full of misery.

IN THE HEAVENS

With this realization, we naturally turn our thoughts to the other world. It is what we call heaven or *devaloka*. All religions have more or less tacitly encouraged man in his hope that once he goes to heaven, he can have his fill of pleasures. Glowing pictures have been drawn in the religious scriptures of the ideal conditions that prevail in the other world. It is always the spring season that prevails there. All the fruits and flowers and good things that one can long for can be had in plenty at all times. The denizens of heaven remain perpetually young, and their capacity for enjoyment will not diminish with the passage of time. Intemperance will bring no penalty. The only thing that man has to do is to purchase a ticket for heaven. This he can do by performing what is known as the *jyotiṣṭoma* sacrifice recommended by the Vedas; the other scriptures, too, prescribe certain modes of conduct and deeds here on earth that may secure for us a place in heaven. Going to heaven, man will find that there is no fear in that place, not even of death. Needless to say that there is no such thing as growing old or being troubled by hunger and thirst. Man leaves misery far, far behind.

The picture of heaven is all right so long as going to that place is held in prospect; but disillusionment stares us in the face once it is attained. The first thing that the new entrant observes is that there are differences even in that place. To some a greater measure of happiness is vouchsafed than to others. This looks like differential treatment, and the discontent arising

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therefrom converts even the little happiness that is given to him into misery. The second thing is the fact that he cannot hope to stay there a moment longer than what is warranted by his reserve of merit (*puṇya*). As soon as it is exhausted, he must be prepared to take his exit. And there is no knowing what will be his next abode. The *Gītā* (IX. 21) says that when their merit is exhausted, they will return to the world of mortals. This does not necessarily mean that they will be reborn as human beings. Even animals are mortals. The *Muṇḍaka Upaniṣad* (I. ii. 10) explicitly mentions that 'having enjoyed the reward of their merit in heaven, they return either to the world of human beings or to one lower still'. Just as preferments granted to a man for his services to his master are not permanent, even so the happiness granted in heaven to a man as reward for his merit is impermanent. (*vide Chāndogya Upaniṣad*, VIII. i. 10) This thought must give the pause to one who believes that going to heaven is the *summum bonum* of existence. As the *Muṇḍaka Upaniṣad* (I. ii. 12) counsels: '*Parīkṣya lokān karmacitān Brāhmaṇo nirvedamāyāt*—A Brāhmaṇa should resort to renunciation after examining the worlds acquired through *karma*.'

KAILĀSA AND VAIKUṆṬHA

At this point, one may think of Kailāsa or Vaikuṇṭha. The former is the region (*loka*) of Śiva and the latter of Viṣṇu. To religious-minded people, this thought will have great appeal. Going to the presence of Lord Śiva, standing before Him with one's hands folded and raised in adoration, feasting the eyes by passing them over His majestic and decorated personality, touching His feet with one's hands and pressing them on the head, eyes, and breast, and enjoying the music and dance of His attendants—these are spoken of as the highest bliss in Śri Śaṅkara's *Śivānandalaharī* (verses 24-26). It is further stated in stanza 28 that 'by offering worship to Śiva, one gets a form like unto that of the Lord; that by reciting His names such as Śiva and Mahādeva, one gets near to Him; that by associating and holding converse with devout worshippers of Śiva, one goes to that very region; and, lastly, that by meditating on Him as the embodiment of the moving and the unmoving world, one becomes identified with Him'. *Sārūpya, sāmīpya, sālokya,* and *sāyujya* are the four grades of liberation according to this religious thought. So far as the region of Viṣṇu is concerned, there are the first three, but not the last. According to Viśiṣṭādvaita, the devotee does not lose his individuality; he retains it and stands reverentially in the immediate presence of the Lord, with his hands lifted and folded over his head and keeping himself ever ready to carry out the behests of God. He believes that in this lies his highest freedom and his highest bliss.

All this, as I have already stated, may have a powerful appeal to the religious imagination, but cannot satisfy our deepest instincts. Reflection will show that these modes, at their best, amount to some kind of 'partial salvation in a posthumous heaven', in the words of Aldous Huxley. (*Perennial Philosophy*, p. 309)

MEDITATION ON SAGUṆA BRAHMAN

Instead of worshipping Śiva and Viṣṇu, who are only manifestations of Īśvara under one or other of His aspects, one may think of meditating on Saguṇa Brahman. This is the cosmic Absolute, and it is specially intended to serve as an object of meditation. In the Upaniṣads, we come across several meditative exercises such as *Śāṇḍilya-vidyā, Saṁvarga-vidyā, Upakosala-vidyā, Pañcāgni-vidyā,* and so forth. A *vidyā* is an exercise in meditation. It

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is otherwise known as an *upāsanā*. Saguṇa Brahman, in one or other of Its aspects, is the object of meditation. In the *Śāṇḍilya-vidyā*, for example, the meditation is on the formula '*tajjalān*'. It means: 'That (*tat*) which gives rise to the world (*ja*), which re-absorbs the world into itself (*la*), and which sustains it in the intervening period (*an*).' This formula is expanded and stated more fully as the definition of Brahman in another Upaniṣad (*Taittirīya Upaniṣad*, III. i. 1). The syllable '*Om*' is another formula recommended for meditation. It is said to be the nearest symbol of Brahman.

BRAHMALOKA

These meditations lead to one common result. They entitle the worshipper to go to *Brahmaloka* by the path of the gods (*devayāna*). The aspirant will stay there till the end of the world-period and will attain final deliverance along with Brahmā. During his stay in the region of Brahmā, he will qualify himself for the final liberation by acquiring the right kind of knowledge. This is *mokṣa* in stages, and is therefore known as *kramamukti*.

These conceptions, implying as they do journey to another region, Kailāsa or Vaikuṇṭha or *Brahmaloka*, are vitiated by the sense of difference. These worlds are supposed to be located in some upper region, and the aspirant has to undertake a journey to those places. Going implies someone who goes and some place to which he goes. The journey is also in time. Since worship or meditation is the pre-condition for going to any of these regions, the conception comes under the cause and effect relation also. What is subject to time, space, and causal relation is limited. It cannot therefore be final.

TRUE HAPPINESS IS WITHIN ONESELF

According to Śrī Śaṅkara, *mokṣa* is not something produced anew (*utpādya*), no is it anything that is attained by going to another place (*āpya*). One does not have to undergo any change or transformation. It is consequently not *vikārya*. Nor does it involve the acquisition of new virtues or the shedding of evil qualities. Since no purification is needed, it is not even *saṁskārya*.

It must therefore be an ever present and eternally perfect reality. It is not to be sought outside of one's own true self, since it is the only reality and there is no second. The one reality of which man can be absolutely certain is the existence of his own self. This self is known as the *jīva*. But since it is subject to misery, it cannot be the true self of man. Its finitude arises from its wrong identification with the physical body, the sense-organs, mind, and the intellect. This erroneous identification with the non-self arises from foundational ignorance, *mūlāvidyā*.

For the removal of this ignorance, the *jīva* has to seek instruction from a competent *guru*. The instruction will be in terms of the *mahāvākya*, *Tat tvam asi* (That thou art). By repeated reflection on this text, the *jīva* will gain intellectual conviction regarding its truth. The next step is to keep on meditating on this text without intermission.

Then, as in a flash, the truth that the *jīva* is non-different from Brahman will dawn on the aspirant. It is called consciousness of the Absolute (*akhaṇḍākārā vṛtti*). Of this *vṛtti*, the *jīva* is both the subject and the object. It arises in the *jīva*, and it relates to the true nature of the *jīva*. The realization of the true nature of the *jīva* knocks the bottom out of the *vṛtti*. The *jīva* as such will disappear, and the *vṛtti* will be dissolved for want of a locus. But the sentient principle involved in it will not perish. It will merge in the limited consciousness (*akhaṇḍa caitanya*

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It is like the reflected images of the sun that get back to their source when the reflecting media, the pools of water, get dried up. This experience is embodied in another *mahāvākya, Ahaṁ Brahmāsmi* (I am Brahman). This is born of realization. When it is stated in language, it suffers a little distortion. The statement gives the impression that there are two entities indicated by the two terms, '*aham*' and '*Brahma*', and that an identity is stated between the two. It is a limitation arising from language. The experience is more in the nature of a communion than an intellectual cognition. Felt experiences can only be inadequately put across in terms of language.

To realize the true self is to rest in it. That is the meaning of *svastha*. It ought not to be taken to mean that someone rests somewhere. There is no duality. The self coming to its own is all that is meant. One who is well established in his own self is also known as a *Brahmasaṁstha*. Brahman is not, however, anything different from one's true self, the Ātman. The two are identical.

This experience is bliss all compact. Man must look for happiness in his own self and not in any *loka* outside of him. One who is in the enjoyment of this inward bliss is known as *Ātmarati*. Such a man will not fall foul of the world. He will not seek happiness in the world outside of him, but will discover that the springs of happiness are within himself.

NOTES AND COMMENTS

IN THIS NUMBER

Dr. S. C. Chatterjee, M.A., Ph.D., formerly Head of the Department of Philosophy, Calcutta University, and the well-known author of many books on Indian philosophy, makes a brief survey of 'The Concept of God in Indian Thought' as expressed in the various systems of Indian philosophy.

Vidyabhushana Sastranidhi Dr. B. N. K. Sharma, M.A., Ph.D., Professor of Sanskrit, Ruparel College, Bombay, discusses 'The Place of the Brahma-Sūtra in Vedānta Darśana' in his article on the subject, with special reference to the views of Śrī Madhvācārya.

Professor Pushpa N. Hete, M.A., Lecturer in English, Government College of Science, Nagpur, is a new contributor to *Prabuddha Bharata*. In her article, she makes a comparative study of 'Coleridge's Imagination and Indian Rasa-siddhānta'.

In his article on 'Some Reflections on Indian Philosophy', Dr. P. Nagaraja Rao, M.A., D.Litt., Professor of Philosophy, Sri Venkateswara University, Tirupati, Andhra Pradesh, refers to some salient features of Indian philosophy.

Sri M.K. Venkatarama Iyer, M.A., formerly Head of the Department of Philosophy, Annamalai University, points out how the 'Search for Happiness' in an external universe outside of ourselves, whether earthly or celestial, is futile. True happiness is found only by diving deep within ourselves and realizing the true nature of our own Self or Ātman, which is all-blissful.

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REVIEWS AND NOTICES

BUDDHA AND THE GOSPEL OF BUDDHISM. By Ananda Coomaraswamy. University Books, Inc., 1601 Jericho Turnpike, New Hyde Park, New York. 1964. Pages 370. Price $ 10.

Long back, in 1916, Dr. Coomaraswamy published this great book in England, and the present one is a much needed reprint of the 1927 edition. Dr. Coomaraswamy was one of the earliest to hold to the *philosophia perennis*—to the concept of universal religion. His interpretations of Indian thought, philosophy, religion, and art are too many to be forgotten or brushed aside. In the present work, he argues effectively that Buddhism has in it something worth while and possible to believe today. Buddhism is a harmonious product of Hinduism.

The first part of the book offers a lucid account of the life of the Buddha. The second part presents the gospel of early Buddhism in fourteen chapters. The third deals with the contemporary systems. The fourth is devoted to the Mahāyāna. The last part presents a stimulating account of Buddhist art. The work is a must for every student of human culture.

This is a classic on Buddhism, and it cannot be replaced. The author vigorously combats the charge of pessimism brought against Buddhism. I would like to draw the attention of the scholars to the valid contention of Dr. Coomaraswamy that 'in all essentials Buddhism and Brāhmanism form a single system'. The account of Zen Buddhism in the present work is a monument of distinguished scholarship, profound sympathy, deep insight, and happy intuition. Even today scholars would do well to note that in the Greco-Buddhist sculpture we have 'the work of foreign craftsmen imitating Indian formulae which they did not understand'.

Dr. P. S. Sastri

HOLY MOTHER. By Swami Nikhilananda. George Allen & Unwin Ltd., London. 1963. Pages 348. Price 32 shillings.

Respectfully invoked as Holy Mother wherever Sri Ramakrishna is known, Sri Sarada Devi (1853-1920) was wife, nun, mother, and teacher in one, and is an arresting figure in the religious history of modern India. Trained in the holy life by her illustrious husband, Sri Ramakrishna, she attained a unique spiritual stature, and, at his instance, continued the work of spiritual ministry started by him. The first authentic work in English dealing with her life and message came out from Madras in 1940. The present biography is based on all the authentic material available to date, and is written specially keeping in view the western readers interested in Hindu religious ideals in general and in Sri Ramakrishna and his message in particular. The author, who had the privilege of receiving the Holy Mother's blessing in his religious life, has included in the book some of his personal reminiscences.

In the introductory chapter, 'The Women of India', the author briefly deals with the status of women in Hindu society, and discusses some of the great women of India from Sītā to Sarojini Naidu. The early life of Sri Sarada Devi and her marriage to Sri Ramakrishna are treated in two chapters. Five chapters are devoted to the period of absorbing interest in her life, when, for fourteen years, she was intimately associated with Sri Ramakrishna till his passing away in 1886. These chapters vividly describe the tender spiritual relationship that subsisted between the holy couple, and Sri Sarada Devi's discipleship under, and devoted service to, Sri Ramakrishna, who trained her for her future role as his spiritual successor. After three chapters dealing with the domestic setting to her later activities, we come to the most important phase of her life—the period of her spiritual ministry. 'Holy Mother', in the author's words, 'was a teacher par excellence. In her relationship with her disciples, she acted as mother, teacher, and Divinity incarnate.' These three aspects are discussed in three chapters, followed by a chapter giving interesting reminiscences of the Holy Mother by her disciples, Swami Virajananda, Swami Arupananda, and Srimati Sarajubala. The essentials of her teaching are ably analysed in two chapters. The part played by the Holy Mother in shaping and guiding the Ramakrishna Order and the respect and veneration she received from Sri Ramakrishna's disciples, beginning with Swami Vivekananda, are well brought out in the chapters on 'The Ramakrishna Order' and 'Holy Mother and Her Intimate Devotees'. The last two chapters deal with further glimpses of her personality and her final years. An index, a glossary to explain the terms unfamiliar in the West, fifteen pages of illustrations on art paper, the map on the end-paper showing the route by which the Holy Mother travelled between Dakshineswar and Jayarambati, are the other attractive and instructive features of the book. The printing and get-up are fine.

We may draw attention to one or two minor inaccuracies in the work. On pages 272 and 298 reference is made to 'Holy Mother at the Udbodhan', but in 1890 and prior to 1902—the periods referred

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to—there was no Udbodhan house in existence. Swami Ramakrishnananda passed away on August 21, 1911, and not August 1, 1911, as stated on page 306. On page 51, the author mentions that the worship of goddess Jagaddhātrī was first introduced in the Holy Mother's family in 1877. Some biographers, however, refer this to 1875.

This well-written, authentic, and inspiring account of the Holy Mother's life and message is a valuable addition to the literature on the Holy Mother. The book is sure to be a source of inspiration not only to the innumerable devotees of Sri Ramakrishna and Holy Mother but to all persons interested in holy living.

SWAMI SANDHYANANDA

ŚRĪ RAMAṆAGĪTĀ. TRANSLATED BY RAMDAYAL UPADHYAYA. Sri Ramanashramam, Tiruvannamalai. 1960. Pages 96. Price Re. 1.25 P.

The *Ramaṇagītā* composed by Vasishtha Ganapati Muni, the premier disciple of the Maharshi, consists of 300 verses in Sanskrit, divided into eighteen chapters. It has been also commented upon (in Sanskrit) by Sri Kapali Sastriar in his *vyākhyā*, which brings out the full import of the spiritual instructions given by the sage to the devotees, whose queries and the replies thereto are recorded in the *Ramaṇagītā*.

The translator of the text has added a short introduction which gives a synopsis of the subjects dealt with in the treatise. The Maharshi calls upon the seeker to find his base in the Self (2). There are three ways therefor: Self enquiry, Meditation, Breath-control. The root of all thoughts is the 'I', and the base of this 'I' is the Self. To search out this Self is Self-enquiry. Once this Self is attained, there is no falling from that state. One sees the Self everywhere and all in the Self.

There are many topics that are of import to the spiritual seeker, whatever be his path. Control of the mind, cutting off of the heart-knots, the truth of the dynamism of Śakti, the steps leading to liberation —all these come in for systematic exposition.

Each verse is followed by its prose order (in Sanskrit), and then the simple rendering in Hindi. The edition is neat and helpful.

M. P. PANDIT

STUDIES IN THE PHILOSOPHY OF EDUCATION. BY DR. V. P. VARMA. Lakshmi Narain Agarwal, Educational Publishers, Agra, U.P., 1964. Pages 338. Price Rs. 16.

The book presents a few papers on the philosophies and problems of education. The first part deals with the philosophies of education, and covers certain important points of view from the Vedas and Upaniṣads to Giovanni Gentile. Plato and Aristotle, Tilak and Dewey, Whitehead and Russell, are the thinkers who are included in this part to represent certain broad categories of philosophies of education, besides Giovanni Gentile. At the end of the section, the author gives his own approach in his 'A Synthetic Approach to the Philosophy of Education'. The second part deals with some problems of education such as language teaching, culture and education, discipline and peace, and education of the electorate in India. The third part deals with Plato and Veda, culture and democracy, and spiritual freedom.

Dr. Varma takes a comprehensive eclectic view of things and combines the best in the different points of view to come to the conclusion that the aims of education should be the same as the aims of the best life that one aspires for. Education is an instrumental value to subserve the ends of life.

Dr. Varma has made a sincere attempt to examine the psycho-sociological, ethical, and political foundations of education to understand the nature of the ends sought to be achieved. People that do not have the time to go through several original works can benefit by the present book, since it gives a gist of what many authorities have said on the subject. Should one expect, however, a critical comparative study, one is likely to be disappointed.

A subject like education cannot be discussed very fruitfully unless the definition delimits the scope to clear-cut proportions. One is free to regard the whole of life as a process of education, as does Sri Aurobindo, but the result would be a rather unwitting obliteration of the boundaries of the subject to merge into the amorphous infinite. If one's attention be confined to a discussion of the approach to the training of the youngsters in the first phase of the life, there can be a concrete discussion regarding the intrinsic as well as the instrumental values sought to be achieved. Whatever the view that one takes of life as a whole, there could be some universal values, such as the excellence of physique, the refinement of the mind, cultivation of social awareness, and the acquisition of the necessary skills to make a decent and honest living, etc.

It is because of this reason that we find so many points of similarity between the educational systems of societies whose ways of living are so sharply different from each other. Dr. Varma's emphasis on the philosophy of life, rather than on the philosophy of education, seems to go rather off the mark.

The second and the third parts of the book are not so much the outcome of any particular philosophy of education, and as such, they constitute independent entities by themselves. As one comes to

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the end of the book, one is left with the feeling that there ought to have been a mental unity rather than a mere physical contiguity between different parts. One is also struck by certain arbitrary opinions held by the author. For instance, Dr. Varma feels that no student should be awarded his doctorate degree unless he has some knowledge of German or French. One cannot help feeling that books planned with a definite purpose are different from the ones that are thrown up out of the obesity of one's files, howsoever erudite may be the material that one has in one's possession.

H. G. KULKARNI

SANSKRIT

SŪTRABHĀṢYĀRTHATATTVAVIVECANĪ (Part I). BY SWAMI SATCHIDANANDENDRA SARASWATI. Adhyatma Prakasha Karyalaya, Holenarsipur, Hassan District, Mysore State. 1964. Pages 122. Price Re. 1.75.

The publication is a deep study, in lucid and dignified Sanskrit, of the main thoughts of Advaita as contained in the writings of Śrī Śaṅkarācārya on the aphorisms of Vedānta of Śrī Bādarāyaṇa. The first part of the book, which is under review, is confined to an analysis of the first aphorism in minute detail. The method adopted by the author is both direct and indirect. As a direct way of explaining the sentences of Śrī Śaṅkarācārya, he interprets the words and the particular problems involved in them. Indirectly, he also introduces the problems in the particular *adhikaraṇa* (the whole subject-matter or a particular topic)[1] and gives the full arguments for and against to establish the right conclusions. Finally, he adds an appendix to give a résumé of the *adhikaraṇa* dealt with, where he discusses the points of view of contending interpreters like Prakāśātman and Vācaspati.

I may say without hesitation that the author has done a singular service to the study of Vedānta, and I hope that he will very soon finish the full work of rightly interpreting Śrī Śaṅkarācārya's commentary in his unique and inimitable way. The work should be an honoured treasure to every lover of Indian heritage, particularly Vedānta, and to every library.

DR. B. K. SENGUPTA

ENGLISH-SANSKRIT-BENGALI

MAHĀVASTU AVADĀNA. EDITED BY DR. RADHA GOVINDA BASAK. Sanskrit College, Calcutta. 1963. Pages lxxix+510. Price Rs. 25.

In his preface to the book, Dr. Radha Govinda Basak writes: 'This work, an edition of the Buddhist treatise, the *Mahāvastu Avadāna*, in three volumes, is now published by the Sanskrit College, Calcutta, in its Research Series. Scholars throughout the world know that the late great French savant E. Senart edited and published this book for the first time in three volumes and his is the only edition of the *Mahāvastu* existing in the world.'

The book contains the Sanskrit text (as edited by Professor Senart) and Bengali translation of the *Mahāvastu Avadāna*. The *Avadāna* belongs to the *Vinaya Piṭaka* of the Buddhist canonical literature prepared in accordance with the text of the *Lokottaravādins*, who used to believe in the doctrine that all the Buddhas—past, present, and future—are *lokottara*, although they assume customary worldly life with a view to benefiting the entire human race.

Dr. Basak, who is well known for his erudition, has done a great service by giving us the Bengali translation of this important Buddhist text. For the benefit of those not well initiated in the Buddhistic philosophy, he gives in brief, in a valuable introduction in English, the salient features of the important topics discussed in the book. The introduction is important for more than one reason. It contains critical and appropriate analysis of the political, social, economic, and religious conditions of ancient Indian life as revealed in the *Mahāvastu*. Being an eminent historian himself, Dr. Basak has been able to guess correctly the important social, political, and economic aspects of Indian life existing in that very remote age.

The book will prove informative and instructive to those interested in the culture and civilization of ancient India.

DR. ANIMA SEN GUPTA

FRENCH

QUELQUES ASPECTS D'UNE SADHANA. BY PAR MA SURYANANDA LAKSHMI. Editions Albin Michel, 22 rue Huyghens, Paris. 1963. Pages 224. Price 12f 75.

The author of this unusual book is a seeker from the West who has opened herself to the influence and guidance of the spiritual thought of India. She is evidently well read in the writings of Sri Aurobindo, and familiar with the life and teaching of Sri Ramakrishna Paramahamsa. She writes in this book of the knowledge she has received, corroborated by her own inner experience, of the gods and goddesses at work in the cosmos and in each individual, the truth of *avatāra*, *mantra*, *kuṇḍalinī*, etc. Her presentation is, as the editor observes, modern, and couched in the terminology of the present-day logic and science.

M. P. PANDIT

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NEWS AND REPORTS

RAMAKRISHNA MISSION ASHRAMA VISAKHAPATNAM 2

REPORT FOR 1963-64

Following were the activities of the centre during the period under review:

Religious Service: Daily worship and prayers in the Ashrama shrine in the mornings and evenings and *Rāmanāma Saṅkīrtana* on Ekādaśī days.

Free Reading Room and Library: Total number of books in the library: 2,343. Number of magazines received in the library: 20; newspapers: 6. Number of books issued during the year: 707. Number of persons who utilized the reading room: 25.

Cultural and Recreation Centre for Children: This centre, called Balamangalam, conducted cultural programmes for children aged 5 to 12 on Sundays, and taught them Sanskrit and devotional songs. Religious instruction through the stories of saints was imparted to them. Indoor and outdoor games, educational filmshows, and a children's library were the other media utilized for the training of children.

Sri Sarada Bala Vihara (Primary School): This school with the English medium, started in January 1958, has a total strength of 330 children and 15 teachers, and has become very popular.

Publication and Book Sales Department: The Ashrama has brought a second and enlarged edition of *Prārthanāvalī*.

Auditorium: The construction of the auditorium was undertaken in the year 1961 and completed, except for some items, in January 1963, with the help of the grants received from the Central and State Governments. It was opened by Dr. S. Radhakrishnan, President of India, on 3 January 1963.

THE RAMAKRISHNA SEVASHRAMA SHYAMALATAL, HIMALAYAS

REPORT FOR 1963-64

The Sevashrama is a charitable hospital started in 1914 as part of the activity of the Vivekananda Ashrama, Shyamalatal, in the interior of the Himalayas, situated at a height of about 4,944 ft. above sea level. It is at a distance of 16 miles from the nearest railway station Tanakpur, on the N. E. Railway. Since its inception, it has been trying its level best to minister to the medical needs of the poor and helpless people of this hilly region. The total number of patients treated during the year: Outdoor: 9,689 (new cases; 7,360—men: 3,580; women: 1,889; children: 1,891; repeated cases: 2,329); indoor: 164 (men: 83; women: 48; children: 33).

Veterinary Department: This department was started in 1939. The total number of cases treated during the year under review: Outdoor: 3,314 (new cases: 3,006; repeated cases: 308).

Urgent Needs of the Sevashrama:

1. For equipping the hospital with up-to-date medical appliances .. Rs. 25,000
2. A Permanent Fund for Its Upkeep Rs. 50,000
3. A Permanent Fund for the Veterinary Department .. .. Rs. 25,000

THE RAMAKRISHNA MISSION ASHRAMA SALEM

REPORT FOR 1963-64

The activities of the Ashrama during the period under review were as follows:

Spiritual and Cultural: The Ashrama conducted regular weekly religious classes on Sundays, and organized lectures and discourses on religious and philosophic subjects, besides carrying on regular prayers and worship at the Ashrama shrine. It also observed the birthdays of Sri Ramakrishna, Sri Sarada Devi, and Swami Vivekananda in the Ashrama, and organized the same in the suburbs of Salem. The Ashrama celebrated the birth centenary of Swami Vivekananda with special *pūjā, homa*, processions, meetings, and *Harikatha* performances on 17 and 20 January 1963 and in March 1963. The Ashrama also conducted a library and reading room. The total number of books in the library: 1093; number of journals received in the reading room: 10.

Humanitarian: *Free and Charitable Dispensary*: Total number of patients treated during the period under review: 31,629 (new cases: 16,925; old: 14,704). There is an operation theatre attached to the dispensary, in which eye operations and other minor operations are conducted by expert doctors.

Milk Supply: The Ashrama supplied fresh cow's milk to the ailing under-nourished children of the locality. Milk powder, supplied by the Indian Red Cross Society, New Delhi, was distributed to the sickly and under-nourished children.

THE RAMAKRISHNA MISSION SEVASHRAMA KANKHAL, HARDWAR

REPORT FOR 1963-64

The activities of this charitable hospital during the year under review were as follows:

Indoor Hospital: Total number of beds: 47. Total number of cases admitted during the year: 1,166. Details of treatment: cured, relieved, and discharged: 1,036; discharged otherwise: 70; died: 24; remained under treatment at the end of the

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period: 36. Daily average of beds occupied: 34.7. Medical cases: 1,030; surgical cases: 136 (major: 37; minor: 99).

Outdoor Dispensary: Total number of patients treated during the year: 92,315 (new cases: 22,669). Surgical cases: 707. Number of cases of tooth extraction: 274. Number of patients treated in the Eye and E.N.T. department: 1,768.

Pathological Department: Number of specimens examined: 3,280.

X-ray and Electrotherapy Department: The radiological department has an X-ray plant of 200 M.A. Number of X-rays taken during the period: 1,193. Number of cases treated in the electrotherapy department: 771.

Library: Total number of books in the library: 5,283; number of books lent out during the year: 1,293. Periodicals received in the reading room: journals and magazines: 38; newspapers: 6.

Swami Vivekananda Birth Centenary Celebration: The main celebrations were held at Hardwar from 1st to 8th December 1963, with processions, meetings, discourses, and *bhajans*. A 'Students' Day' and 'Ladies' Day' were also observed. On 5th April 1964, a beautiful marble statue, costing Rs. 12,000, was unveiled by Srimat Swami Madhavanandaji Maharaj, President of Ramakrishna Math and Mission, in the Sevashrama premises. Meetings were also organized at Roorkee and Saharanpur.

Sri Ramakrishna Birth Anniversary: A special *pūja, bhajana*, and religious discourses were conducted in the Sevashrama premises on the birthday of Sri Ramakrishna.

THE RAMAKRISHNA MISSION SOCIETY RANGOON

Report for 1963

The activities of the Society during the year under review were as follows:

Free Library: Total number of books in the library: 40,970 (in English, Burmese, Hindi, Tamil, Sanskrit, Bengali, and Gujarati). Number of books issued: 40,175.

Free Reading Room: Number of periodicals received: 116; dailies: 25. Average daily attendance: 400.

Scripture Classes: Classes on the *Bhagavad-Gītā* were held on Thursdays, Fridays, Saturdays, and Sundays, and on *Bṛhadāraṇyaka Upaniṣad* on Saturdays. Besides, the teachings of some saints were also discussed. The total number of classes held during the year: 329.

Burmese Language Class: Thrice a week, a Burmese language class was conducted.

Cultural Study Group: Several discussions on educational, cultural, and religious subjects were conducted.

Celebrations: Birthdays of the prophets of different faiths were observed in a solemn manner. Public meetings were arranged on the occasion.

Public Lectures, Symposia, Musical Evenings, and Film Shows: During the year under review, 56 public lectures and symposia on religious and cultural subjects and 7 musical evenings were organized, and 29 film shows on cultural and educational subjects were arranged.

Publication: The Burmese translations of *Thus Spake Ramakrishna, Thoughts of Power, Thus Spake Christ* were published.

THE RAMAKRISHNA MISSION MANGALORE

Report for 1963-64

The Boys' Home: The Home maintains poor and meritorious students, providing them with free board, lodging, stationery, clothing, etc. within the limits of the resources at its disposal. An attempt is made in the Home to impart integral education through the inculcation of spiritual values. With this purpose in view, a weekly discourse is conducted for the boys by one of the Swamis, and they are taught to chant the *Bhagavad-Gītā*, the *Viṣṇusahasranāma*, and the *Lalitāsahasranāma* and to sing devotional songs. They take part in all the festivals and the celebration of the birthdays of saints arranged by the Mission, and attend the daily routine of the Ashrama such as the morning and evening congregational prayers. The boys themselves manage the affairs of the Home, gaining thereby the spirit of self-reliance, co-operation, and creative personal effort. The total number of boarders studying in different institutions that stayed at the Home at the end of the year under review: higher secondary school: 5; high school: 28; college: 11; total: 44.

The Charitable Dispensary: Total number of patients treated during the year under review: 35,146 (new cases: 7,712).

Needs of the Mission:

1. Endowment for the maintenance of poor students: An annual contribution of Rs. 500/- per boy.
2. Swami Vivekananda Centenary Memorial: Rs. 1,00,000.
3. Bedding and Clothing for the Boys.
4. A permanent endowment fund procuring a monthly income of at least Rs. 500 for the maintenance of the dispensary.

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PRABUDDHA BHARATA

Vol. LXX MAY 1965 No. 5

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

Arise ! Awake ! And stop not till the Goal is reached.

——:o:——

LETTERS OF SWAMI SHIVANANDA

(68)

Ramakrishna Math
Belur, Howrah
15 May 1916

Dear Hari Maharaj,

I am extremely delighted to get your detailed letter of the 10th instant. I was anxiously waiting for it. I was much relieved to learn that there was good rainfall in those areas, through the Lord's grace. If the Lord be not gracious, how can there be the preservation of creation?

Our visit to Shillong is delayed. They (the devotees of that place) have asked us to wait for another fortnight; of course, they have already sent us the passage money. Even now I am not very eager to go there owing to various reasons. But then, there is a great powerful attraction, viz Kamakhya Devi. When that thought comes to the mind, it does not appear to be difficult to put up with all other inconveniences. Let us see what the Lord wills. ... There is a large gathering of devotees here now; it is delightful to see. If you also were to see it, you would be extremely happy. Many people are taking to, and are ready to take to, the ideals of the Master and Swamiji. Seeing this, one is indeed filled with joy and hope. It is my desire, as also of others, that you should come here once and spend a few days; of course, your coming here before the winter is out of question. I feel that if — stays for some time at the Math with Maharaj, it will conduce to his supreme welfare. It is my firm belief that if he stays at the Math, the dross of his mind will be washed off to a great extent. It will be as the Lord wishes; may He bring about his supreme well-being—this is my innermost prayer.

If my going to Shillong is not coming off, I shall go to Almora, if it be

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the Lord's wish. Accept my heartfelt love, *praṇāmas*, etc. Convey to Ram and K—. . . .

Servant—Tarak

(69)

Ramakrishna Math
Belur, Howrah
25 May 1916

Dear Hari Maharaj,

I have received your letter of the 20th instant and noted the contents. Hope, by the grace of the Lord, the *homa* etc. have been performed at the cottage last Monday; and I am very happy to hear that it is now habitable. Anyway, it is a matter of great joy that there is a place for the Master at Almora and that his devotees will reside there in the Ashrama pinning their hopes on him. In such a place, the health remains well, and one can carry on one's spiritual practices satisfactorily. Maharaj is happy to go through your letter. . . . I am very glad to learn that Kanai has reached there. K—'s going to Kailasa, Manasasarovara, and other difficult places of pilgrimage in such a weak state of his body is not approved off either by Maharaj or Baburam Maharaj. Immediately on receipt of his letter, Baburam Maharaj reported the news to Maharaj; the latter was very much pained on hearing it and said: 'The company of great souls is obtained through the accumulation of much merit; that he has obtained so easily; added to that, he is rendering to Atul whatever service is needed—the latter is also a saintly soul. No special benefit is gained by his giving up all these and going through that extremely inaccessible route. Rather, the result will be he will bring back his body in a state of extreme ill health.' I am also of the same opinion.

Nothing is done about going to Shillong; the heat also is oppressive, and that, too, is spent here. Shillong is very bad during the rainy season; I am thinking of going to Almora in June. If there are a few showers by the Lord's grace, it would be very nice. This side also, there is scarcity of rains; the situation in the country is frightening. Not to speak of Bankura, famine has broken out in Comilla; Mahesh Babu has taken two workers there on request. They are working there. By the will of the Lord, the money for the famine relief at Bankura is pouring in in plenty; they are digging a canal, one mile long and twenty-five feet broad; and they have sunk many wells and ponds, and are sinking more. . . . Mother alone knows what She has in mind; the condition of the country is very pitiable.

Accept my heartfelt love, *praṇāmas*, etc. . . . Here all are well in a way. Many boys are desirous of seeing you and staying with you for at least some time. A few good boys have come.

Servant—Tarak

PS. Sarat Maharaj has returned to Calcutta after visiting Kasi, Prayag, and Vrindaban on the way. He has reached Math today; he is keeping all right. . . .

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GOD THE MERCIFUL

[EDITORIAL]

Men worship God for various reasons. The vast majority do so either for the amelioration of suffering and distress or for attaining material wealth, power, pleasure, and glory. Is it really true that there is a benevolent God who answers these prayers of men for material ends? To the devotee, the two parts of the question have no relation whatsoever. Suppose these prayers are not answered, does that make God less real or benevolent? On the other hand, the greatest devotees welcome suffering and misery and deprivation of wealth as the grace of the Lord. The famous prayer of Kuntī, the brave and courageous mother of the Pāṇḍavas, is a case in point. 'O Guide of the universe,' says she, 'may calamities befall us at every step, for during distress we are blessed with Thy vision that stops our transmigration.' (*Bhāgavata*, I. viii. 25) St. Bernadette supplicates: 'O my God! I promise by the help of Thy grace to prove my love for Thee by receiving the sufferings it may please Thee to send me, whether from my superiors or my companions or even the devil himself, as well as I can. O Jesus! Make me love Thee and then crucify me as much as Thou wilt! ... O God! If I stop to consider my many faults and Your justice, I am terrified and bewildered. O God! Pity my misery and my great weakness! Let me suffer! Give me pain and difficulty! They are the only ways of getting rid of myself.' The Lord Himself says in the *Bhāgavata* (X. lxxxviii. 8): 'I gradually deprive him of wealth on whom I decide to shower My grace.' Then there is the story of the saint who, when bitten by a snake, greeted it as a messenger from the Beloved. The Jews were thinking of God's mercy only in terms of their deliverance from the foreign yoke and oppression, but they were disappointed and crucified Jesus when the latter declared unto them: 'My kingdom is not of this world. ... Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.' (John xviii. 36; Luke xii. 51-53)

Surely an enigmatic statement, but quite intelligible and clear to the person who takes a spiritual view of the whole world process. The modern man's difficulty about the incompatibility of the existence of pain and suffering and evil in a world ruled over by a benign and merciful Providence arises from seeing the wrong side of the picture. To the devotee whose outlook on life has changed, the problem does not appear in the same light as it does to the ordinary man of the world who measures everything with the yardstick of material profit and loss. Good and evil are, after all, relative to the values we cherish in life and to the growth of our personality. The playful behaviour of a child which delights the hearts of the onlookers would be repellent in an elderly person. The code of conduct which would be perfectly legitimate and ideal in a householder would be evil and objectionable in a monk. What we condemn as brutality and barbarism is a daily occur-

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rence in the animal kingdom; we do not blame God for these acts of violence. Why should we when we find them among men? It is not that God found it necessary to inflict pain and suffering and evil on mankind. When the animal evolved into man, the latter found a better way of living, and the previous habits appeared evil and pain-bearing in relation to the present one. Absence of evil and suffering would not be, even from a worldly point of view, so desirable as it seems in prospect. If all tendencies to error, ugliness, and evil are to be excluded from the world, there could be no seeking of the true, the beautiful, and the good. It is through suffering, conflict, risk, and struggle that we rise to higher levels of perfection. As we advance in civilization and culture, the practices of a past age become sinful and evil. And when the spiritual vision dawns on man, the very complexion of the world with all the evil and suffering changes for him. To such a person, evil and suffering are not the result of capriciousness on the part of a whimsical Lord, but the result of our alienation from Him. The presence of pain and suffering does not belie the reality of God, but emphasizes the need for our developing a spiritual outlook on life and advancing towards the Lord to get rid of evil and suffering. As the *Gītā* (V. 15, 19, 20) points out: 'The all-pervading Lord does not take the evil or merit of any. Wisdom is covered by ignorance; whereby creatures are bewildered. ... Even while living, relative existence (with its dualities of birth and death, misery and happiness, etc.) is overcome by those whose mind is established in same-sightedness. God is flawless and equally present in all. He who knows the Lord, and who is steady-minded and freed from delusion, does not rejoice on obtaining the pleasant, nor does he grieve on obtaining the unpleasant.'

Pain and suffering can be overcome and we can feel the warmth of God's mercy only when we regard God as the source of all enjoyment and seek Him alone. It is also imperative that we should cease considering worldly pleasures as the goal and end of life. From the standpoint of spiritual life and the search after God, there is nothing to choose between enjoyment and suffering. Even in our day-to-day affairs, we know that many of our efforts fail to produce the desired effects, if unaided by the invisible divine help. That is why, in the *Gītā* (XVIII. 14), the Lord mentions *daivam* (Divinity) as the last of the requisites for actions to be fruitful. To the person who has started on his spiritual journey, the mercy of the Lord is evident at every step. It is not a mere theoretical proposition for him, but a felt experience. At every stage of his struggle and progress, he is intimately aware of the grace of God, which is infinite, spontaneous, and impartial. He finds His grace manifest in the whole world process with all its contradictions. Even destruction is only an aspect of His grace, as much as creation and sustenance. For destruction prevents him from doing wrong by temporarily removing from him the chance of a fall.

Even those who would be hesitant to accept the working of grace cannot close their eyes to the presence of an inner urge which is in everyone of us, but manifests all on a sudden in the spiritual aspirant without any conscious effort on his part. In the *Bhāgavata* (XI. 7-8), it is related how the Avadhūta's spiritual consciousness is stirred by witnessing ordinary events like the bee sucking honey from the flowers, or an archer sharpening his arrow. How does this happen? By the grace of the Lord which opens the aspirant's inner vision and bestows understanding on him. It is with in the experience of almost all who have taken to spiritual life how miraculously

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they come in contact with teachers, and how they are helped onward in their quest for God, without their knowledge. God Himself provides what the aspirant lacks, and protects what he has, thus fulfilling His promise in the *Gītā* (IX. 22). How God protects His devotee is illustrated by the following incident told by Swami Vivekananda:

'Once there was a soldier, by name Raghunath Dass, in the British service. He was very faithful and good as a sentinel, and much beloved by his officers. One night, however, he heard a Rām-Rām party. He tried to do his duty, but "*Jaya bolo Rāmcandar kī jay*!" maddened him. He threw away his uniform, and joined the worship.

'This went on for some time, till reports reached the colonel. He sent for Raghunath Dass, and asked him whether these were true, and if he knew the penalty. Yes, he knew it. It was to be shot.

'"Well," said the colonel, "go away this time, and I shall repeat it to no-one. This once I forgive you. But if the same thing happens again, you must suffer the penalty."

'That night, however, the sentinel heard again the Rām-Rām party. He did his best, but it was irresistible. At last he threw all to the winds, and joined the worshippers till morning.

'Meanwhile, however, the colonel's trust in Raghunath Dass had been so great that he found it difficult to believe anything against him, even on his own confession. So, in the course of the night, he visited the outpost, to see for himself. Now Raghunath Dass was in his place, and exchanged the word with him three times. Then, being reassured, the colonel turned in, and went to sleep.

'In the morning appeared Raghunath Dass to report himself and surrender his arms. But the report was not accepted, for the colonel told him what he had himself seen and heard.

'Thunderstruck, the man insisted by some means on retiring from the service. Rāma it was who had done this for His servant. Henceforth, in very truth, he would serve no other.' (Sister Nivedita: *Master as I Saw Him*, pp. 193-5, 2nd edition)

But the greatest manifestation of the Lord's grace is found in His descent on earth, called the *avatāra* or incarnation in the Hindu terminology. God as the *antaryāmin* is guiding every being in the universe to realize his own perfection. He pours forth His whole soul to uplift mankind. He accepts body and the accompanying sufferings to favour the creation. In the words of the *Ṛg-Veda*: 'All that is bare He covers; all that is sick He cures; by His grace the blind man sees and the lame walks. God is the Refuge and Friend of all. Thou art ours and we are Thine.' He is more anxious about the welfare of His creatures than they themselves are. He is *always* eager to free the souls from bondage. Says the scripture: 'The immutable, immeasurable, and attributeless Lord is born to lead humanity to liberation.'

Every earthly love, even the love of the mother, has some selfishness attached to it. But in the Lord's love and mercy, there is not even an iota of selfishness. God is said to be *apāra-kāruṇya-sauśīlya-vātsalya-mahodadhi*—a boundless ocean of compassion, goodness, and affection. If God is considered only as a man who works out law and justice, giving every man his due, then there is no escape for man. There is not one amongst us who is not guilty of having done something or other which demands punishment. But the merciful God never looks to these. He feels intensely for man, and is ever ready to forgive all. Śrī Rāmacandra says to Vibhīṣaṇa in the *Adhyātma Rāmāyaṇa* (VI. iii. 12):

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'This is my eternal vow—to give protection and fearlessness to one who has taken refuge in Me at least once saying "I am Thine".' *Bhakta-vatsala* is an adjective of God. He never makes a distinction between a rebellious and a patient child. His mercy flows equally towards all. Only many of us are not able to make use of the grace bestowed on us. As Sri Ramakrishna says: 'The grace of God is always blowing like a wind. Those who unfurl the sails will have the advantage.' Self-effort is the unfurling of the sails. That alone is not enough. Only unfurling the sails will not make the boat move. The agreeable wind is essential. Even so, if God's grace is not there, any amount of self-effort on our part is ineffective. That is why Śaṅkara says in his *Brahma-Sūtra-bhāṣya* (II. iii. 41): '*Tadanugraha-hetukenaiva ca vijñānena mokṣasiddhir-bhavitum arhati*—By the knowledge bestowed upon us by His grace alone man attains to liberation.'

God is not partial to anybody; to those who seek Him, He gives Himself away completely and without reservation. That is His assurance to His devotees. He says: 'I am under the grip of devotees, like one who is a captive; my heart is completely won over by My pious devotees. And I am the Beloved of My devotees.' (*Bhāgavata*, IX. iv. 63) 'I always support those who give up all worldly advantages and pleasures for My sake.' (ibid., X. xlvi. 4)

By these pronouncements, it is not to be understood that the Lord makes invidious distinctions between the worldly and the spiritual. He exists alike in all beings. Prahlāda, the king of devotees, assures us: 'Surely such notions of superiority and inferiority as one comes across in worldly people could not be in You, the Friend, nay, the very Self of the universe. Yet Your grace, like that of a celestial (wish-filling) tree, could be secured only through devoted service; and the fruit (enjoyed by the devotees) varies according to (the quality of) the service rendered by them; the superiority and inferiority on the part of devotees have nothing to do with the flow of His grace.' (ibid., VII. ix. 27) He gives to each according to his yearning and capacity. As Vyāsa tells us in the *Brahma-Sūtra* (II. i. 34): 'Partiality and cruelty cannot be attributed to God.' Those who seek worldly enjoyment get that; but since worldly enjoyment, by its very nature, is always accompanied by evil either as 'consequence, or anticipation, or loss of happiness, or as a fresh craving arising from impressions of happiness, or as counteraction of qualities', man loses sight of the fact of divine grace.

The grace of God is always there, only the ego and the material interests prevent man from taking advantage of it. By making efforts in an improper direction, man moves away from divine grace; he intrudes and impedes the path of God's grace by his own ignorance and inadvertence. But when the obstacles on the path of grace are removed by fresh efforts in the right direction, grace flows of its own accord. Primarily, it is His grace alone that saves; but some self-effort is essential, to remove the hindrances brought about by past deeds. The law of Karma is itself a proof of His grace; for the merciful Lord does not wish to interfere with the freedom of choice He has vouchsafed unto man. He does not want to force him to do anything against his own likes and dislikes. We are all one in God, being His diverse manifestations. He is in the sentient and the insentient, in the saint and the sinner. His grace equally extends to all without any distinction. The urge for higher perfection is felt by us because of His grace. And we get His grace easily when we can completely surrender to Him, which will guide us unmistakably towards our goal, which is *mukti*. External helps

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do not work when God's grace is absent. When His grace comes, man instinctively moves to perfection. Absolute self-denial is the only condition for His grace to flow. Says He: 'My sentence standeth sure, "Unless a man renounce all that he possesseth, he cannot be My disciple". Thou therefore, if thou desirest to be My disciple, offer up thyself to Me with all thine affections.' (*The Imitation of Christ*, IV. 8)

THE BASIC APPROACH

SRI JAWAHARLAL NEHRU

We have many grave internal problems to face. But even a consideration of these internal problems inevitably leads to a wider range of thought. Unless we have some clarity of vision or, at any rate, are clear as to the questions posed to us, we shall not get out of the confusion that afflicts the world today. I do not pretend to have that clarity of thinking nor to have any answer to our major questions. All I can say, in all humility, is that I am constantly thinking about these questions. In a sense, I might say that I rather envy those who have got fixed ideas and, therefore, need not take the trouble to look deeper into the problems of today. Whether it is from the point of view of some religion or ideology, they are not troubled with the mental conflicts which are always the accompaniment of the great ages of transition.

TRAGIC PARADOX OF ATOMIC AGE

And yet, even though it may be more comfortable to have fixed ideas and be complacent, surely that is not to be commended, and that can only lead to stagnation and decay. The basic fact of today is the tremendous pace of change in human life. In my own life, I have seen amazing changes, and I am sure that, in the course of the life of the next generation, these changes will be even greater, if humanity is not overwhelmed and annihilated by an atomic war.

Nothing is so remarkable as the progressive conquest or understanding of the physical world by the mind of man today, and this process is continuing at a terrific pace. Man need no longer be a victim of external circumstances, at any rate, to a very large extent. While there has been this conquest of external conditions, there is at the same time the strange spectacle of a lack of moral fibre and of self-control in man as a whole. Conquering the physical world, he fails to conquer himself.

That is the tragic paradox of this Atomic and Sputnik Age. The fact that nuclear tests continue, even though it is well recognized that they are very harmful in the present and in the future; the fact that all kinds of weapons of mass destruction are being produced and piled up, even though it is universally recognized that their use may well exterminate the human race, brings out this paradox with startling clarity. Science is advancing far beyond the comprehension of a very great part of the human race, and posing problems which most of us are incapable of understanding, much less of solving. Hence the inner conflict and tumult of our times. On the one side, there is this great and overpowering progress in science and technology and of their manifold consequences; on the other,

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a certain mental exhaustion of civilization itself.

Religion comes into conflict with rationalism. The disciplines of religion and social usage fade away without giving place to other disciplines, moral or spiritual. Religion, as practised, either deals with matters rather unrelated to our normal lives and thus adopts an ivory-tower attitude, or is allied to certain social usages which do not fit in with the present age. Rationalism, on the other hand, with all its virtues, somehow appears to deal with the surface of things, without uncovering the inner core. Science itself has arrived at a stage when vast new possibilities and mysteries loom ahead. Matter and energy and spirit seem to overlap.

In the ancient days, life was simpler and more in contact with nature. Now it becomes more and more complex and more hurried, without time for reflection or even for questioning. Scientific developments have produced an enormous surplus of power and energy which are often used for wrong purpose.

OLD QUESTION FACES US

The old question still faces us, as it has faced humanity for ages past: What is the meaning of life? The old days of faith do not appear to be adequate, unless they can answer the questions of today. In a changing world, living should be a continuous adjustment to these changes and happenings. It is the lack of this adjustment that creates conflicts.

The old civilizations, with the many virtues that they possess, have obviously proved inadequate. The new western civilization, with all its triumphs and achievements and also with its atomic bombs, also appears inadequate and, therefore, the feeling grows that there is something wrong with our civilization. Indeed, essentially, our problems are those of civilization itself. Religion gave a certain moral and spiritual discipline; it also tried to perpetuate superstition and social usages. Indeed, those superstitions and social usages enmeshed and overwhelmed the real spirit of religion. Disillusionment followed. Communism comes in the wake of this disillusionment and offers some kind of faith and some kind of discipline. To some extent, it fills a vacuum. It succeeds in some measure by giving a content to man's life. But, in spite of its apparent success, it fails, partly because of its rigidity, but even more so because it ignores certain essential needs of human nature. There is much talk in communism of the contradictions of capitalist society, and there is truth in that analysis. But we see the growing contradictions within the rigid framework of communism itself. Its suppression of individual freedom brings about powerful reactions. Its contempt for what might be called the moral and spiritual side of life not only ignores something that is basic in man, but also deprives human behaviour of standards and values. Its unfortunate association with violence encourages a certain evil tendency in human beings.

I have the greatest admiration for many of the achievements of the Soviet Union. Among these great achievements is the value attached to the child and the common man. Their systems of education and health are probably the best in the world. But it is said, and rightly, that there is suppression of individual freedom there. And yet the spread of education in all its forms is itself a tremendous liberating force, which, ultimately, will not tolerate that suppression of freedom. This, again, is another contradiction. Unfortunately, communism became too closely associated with the necessity for violence and thus the idea which it placed before the world became a tainted one. Means distorted ends.

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We see here the powerful influence of wrong means and methods.

Communism charges the capitalist structure of society with being based on violence and class conflict. I think this is essentially correct, though that capitalist structure itself has undergone, and is continually undergoing, a change, because of democratic and other struggles and inequality. The question is how to get rid of this and have a classless society with equal opportunities for all. Can this be achieved through methods of violence, or can it be possible to bring about those changes through peaceful methods? Communism has definitely allied itself to the approach of violence. Even if it does not indulge normally in physical violence, its language is of violence, its thought is violent, and it does not seek to change by persuasion or peaceful democratic pressures, but by coercion and, indeed, by destruction and extermination. Fascism has all these evil aspects of violence and extermination in their grossest forms and, at the same time, has no acceptable ideal.

This is completely opposed to the peaceful approach which Gandhiji taught us. Communists as well as anti-communists, both seem to imagine that a principle can only be stoutly defended by language of violence, and by condemning those who do not accept it. For both of them, there are no shades; there is only black and white. This is the old approach of the bigoted aspects of some religions. It is not the approach of tolerance of feeling that, perhaps, others might have some share of the truth also. Speaking for myself, I find this approach wholly unscientific, unreasonable, and uncivilized, whether it is applied in the realm of religion or economic theory or anything else. I prefer the old pagan approach of tolerance, apart from its religious aspects. But whatever we may think about it, we have arrived at a stage in the modern world when an attempt at forcible imposition of ideas on any large section of people is bound ultimately to fail. In present circumstances, this will lead to war and tremendous destruction. There will be no victory, only defeat for everyone. Even thus, we have seen in the last year or two that it is not easy for even great Powers to reintroduce colonial control over territories which have recently become independent. This was exemplified by the Suez incident in 1956. Also, what happened in Hungary demonstrated that the desire for national freedom is stronger even than any ideology and cannot ultimately be suppressed. What happened in Hungary was not essentially a conflict between communism and anti-communism. It represented nationalism striving for freedom from foreign control.

Thus, violence cannot possibly lead today to a solution of any major problem, because violence has become much too terrible and destructive. The moral approach to this question has now been powerfully reinforced by the practical aspect.

If the society we aim at cannot be brought about by big scale violence, will small scale violence help? Surely not, partly because that itself may lead to the big scale violence and partly because it produces an atmosphere of conflict and of disruption. It is absurd to imagine that out of conflict the social progressive forces are bound to win. In Germany, both the Communist Party and the Social Democratic Party were swept away by Hitler. This may well happen in other countries too. In India, any appeal to violence is particularly dangerous, because of its inherent disruptive character. We have too many fissiparous tendencies for us to take risk. But all these are relatively minor considerations. The basic thing, I believe, is that wrong means will not lead

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to right results, and that is no longer merely an ethical doctrine, but a practical proposition.

Some of us have been discussing this general background and, more especially, conditions in India. It is often said that there is a sense of frustration and depression in India and the old buoyancy of spirit is not to be found at a time when enthusiasm and hard work are most needed. This is not merely in evidence in our country. It is in a sense a world phenomenon. An old and valued colleague said that this is due to our not having a philosophy of life and, indeed, the world also is suffering from this lack of a philosophical approach. In our efforts to ensure the material prosperity of the country, we have not paid any attention to the spiritual element in human nature. Therefore, in order to give the individual and the nation a sense of purpose, something to live for and, if necessary, to die for, we have to revive some philosophy of life and give, in the wider sense of the word, a spiritual background to our thinking. We talk of a welfare state and of democracy and socialism. They are good concepts, but they hardly convey a clear and unambiguous meaning. This was the argument, and then the question arose as to what our ultimate objective should be. Democracy and socialism are means to an end, not the end itself. We talk of the good of society. Is this something apart from and transcending the good of the individuals composing it? If the individual is ignored and sacrificed for what is considered the good of the society, is that the right objective to have?

It was agreed that the individual should not be so sacrificed and, indeed, that real social progress will come only when opportunity is given to the individual to develop, provided the individual is not a selected group, but comprises the whole community. The touchstone, therefore, should be how far any political or social theory enables the individual to rise above his petty self and thus think in terms of the good of all. The law of life should not be competition or acquisitiveness but co-operation, the good of each contributing to the good of all. In such a society, the emphasis will be on duties, not on rights; the rights will follow the performance of the duties. We have to give a new direction to education and evolve a new type of humanity.

This argument led to the old Vedāntic conception that everything, whether sentient or insentient, finds a place in the organic whole; that everything has a spark of what might be called the divine impulse or the basic energy or life-force which pervades the universe. This leads to metaphysical regions which tend to take us away from the problems of life which face us. I suppose that any line of thought, sufficiently pursued, leads us in some measure to metaphysics. Even science today is almost on the verge of all manner of imponderables. I do not propose to discuss these metaphysical aspects, but this very argument indicates how the mind searches for something basic underlying the physical world. If we really believed in this all-pervading concept of the principle of life, it might help us to get rid of some of our narrowness of race, caste, or class, and make us more tolerant and understanding in our approaches to life's problems.

But, obviously, it does not solve any of these problems, and in a sense we remain where we were. In India, we talk of the welfare state and socialism. In a sense, every country, whether it is capitalist, socialist, or communist, accepts the ideal of the welfare state. Capitalism, in a few countries at least, has achieved this common welfare to a very large extent, though it has far from solved its own problems and there is a basic lack of something vital.

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Democracy allied to capitalism has undoubtedly toned down many of its evils and, in fact, is different now from what it was a generation or two ago. In industrially advanced countries, there has been a continuous and steady upward trend of economic development. Even the terrible losses of world wars have not prevented this trend, in so far as these highly developed countries are concerned. Further, this economic development has spread, though in varying degrees, to all classes. This does not apply to countries which are not industrially developed. Indeed, in those countries, the struggle for development is very difficult, and sometimes, in spite of efforts, not only do economic inequalities remain, but tend to become worse. Normally speaking, it may be said that the forces of a capitalist society, if left unchecked, tend to make the rich richer and the poor poorer, and thus increase the gap between them. This applies to countries as well as groups or regions or classes within the countries. Various democratic processes interfere with these normal trends. Capitalism itself has, therefore, developed some socialistic features, even though its major aspects remain.

WHAT IS SOCIALISM ?

Socialism, of course, deliberately wants to interfere with the normal processes and thus not only adds to the productive forces, but lessens inequalities. But what is socialism ? It is difficult to give a precise answer, and there are innumerable definitions of it. Some people probably think of socialism vaguely just as something which does good and which aims at equality. That does not take us very far. Socialism is basically a different approach from that of capitalism, though I think it is true that the wide gap between them tends to lessen, because many of the ideas of socialism are gradually incorporated even in the capitalist structure. Socialism is, after all, not only a way of life, but a certain scientific approach to social and economic problems. If socialism is introduced in a backward and under-developed country, it does not suddenly make it any the less backward. In fact, we then have a backward and poverty-stricken socialism.

Unfortunately, many of the political aspects of communism have tended to distort our vision of socialism. Also, the technique of struggle evolved by communism has given violence a predominant part. Socialism should, therefore, be considered apart from these political elements or the inevitability of violence. It tells us that the general character of social, political, and intellectual life in a society is governed by its productive resources. As those productive resources change and develop, so the life and thinking of the community changes.

Imperialism or colonialism suppressed and suppresses the progressive social forces. Inevitably, it aligns itself with certain privileged groups or classes, because it is interested in preserving the social and economic status quo. Even after a country has become independent, it may continue to be economically dependent on other countries. This kind of thing is euphemistically called having close cultural and economic ties.

We discuss sometimes the self-sufficiency of the village. This should not be mixed up with the idea of decentralization, though it may be a part of it. While decentralization is, I think, desirable to the largest possible extent, if it leads to odd and rather primitive methods of production, then it simply means that we do not utilize modern methods which have brought great material advance to some countries of the West. That is, we remain poor and, what is more, tend to become poorer, because of

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the pressure of an increasing population. I do not see any way out of our vicious circle of poverty, except by utilizing the new sources of power which science has placed at our disposal. Being poor, we have no surplus to invest and we sink lower and lower.

ETHICAL ASPECTS OF LIFE

We have to break through this barrier by profiting by the new sources of power and modern techniques. But, in doing so, we should not forget the basic human element and the fact that our objective is individual improvement and the lessening of inequalities; and we must not forget the ethical and spiritual aspects of life, which are ultimately the basis of culture and civilization and which have given some meaning to life.

It has to be remembered that it is not by some magic adoption of socialist or capitalist method that poverty suddenly leads to riches. The only way is through hard work and increasing the productivity of the nation and organizing an equitable distribution of its products. It is a lengthy and difficult process. In a poorly developed country, the capitalist method offers no chance. It is only through a planned approach on socialistic lines that steady progress can be attained, though even that will take time. As this process continues, the texture of our life and thinking gradually changes.

Planning is essential for this, because otherwise we waste our resources which are very limited. Planning does not mean a mere collection of projects or schemes, but a thought-out approach of how to strengthen the base and pace of progress, so that the community advances on all fronts. In India, we have a terrible problem of extreme poverty in certain large regions, apart from the general poverty of the country. We have always a difficult choice before us: whether to concentrate on production by itself in selected and favourable areas, and thus for the moment rather ignoring the poor areas, or try to develop the backward areas at the same time, so as to lessen the inequalities between regions. A balance has to be struck and an integrated national plan evolved. That national plan need not, and indeed should not, have rigidity. It need not be based on any dogma; but should rather take the existing facts into consideration. It may, and I think in present-day India it should, encourage private enterprise in many fields, though even that private enterprise must necessarily fit in with the national plan and have such controls as are considered necessary.

OBJECT OF LAND REFORM

Land reforms have a peculiar significance because without them, more especially in a highly congested country like India, there can be no radical improvement in productivity in agriculture. But the main object of land reforms is a deeper one. They are meant to break up the old class structure of a society that is stagnant.

We want social security, but we have to recognize that social security only comes when a certain stage of development has been reached. Otherwise, we shall have neither social security nor any development.

It is clear that, in the final analysis, it is the quality of the human beings that counts. It is man that builds up the wealth of a nation, as well as its cultural progress. Hence education and health are of high importance so as to produce that quality in the human beings. We have to suffer here also from the lack of resources, but still we have always to remember that it is right education and good health that will give the foundation for economic as well as cultural and spiritual progress.

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A national plan has thus both a short-term objective and a long-term one. The long-term objective gives a true perspective. Without it, short-term planning is of little avail and will lead us into blind alleys. Planning will thus always be perspective planning, and hard in view of the physical achievements for which we strive. In other words, it has to be physical planning, though it is obviously limited and conditioned by financial resources and economic conditions.

The problems that India faces are to some extent common to other countries; but much more so there are new problems for which we have not got parallels or historical precedents elsewhere. What has happened in the past in the industrially advanced countries has little bearing on us today. As a matter of fact, the countries that are advanced today were economically better off than India today, in terms of per capita income, before their industrialization began. Western economics, therefore, though helpful, have little bearing on our present-day problems. So also have Marxist economics which are in many ways out of date, even though they throw a considerable light on economic processes. We have thus to do our own thinking, profiting by the example of others, but essentially trying to find a path for ourselves suited to our own conditions.

In considering these economic aspects of our problems, we have always to remember the basic approach of peaceful means; and perhaps we might also keep in view the old Vedāntic ideal of the life-force which is the inner base of everything that exists.

EDUCATION AND TRADITIONAL VALUES

SWAMI RANGANATHANANDA

The subject of 'Education and Traditional Values' should be treated as of utmost importance by our country today, when it is passing through a critical period of transition.

The forces generated by science and the democratic idea have been operating in the modern world for over three centuries to transform human life. Already a vast amount of transformation has taken place in some areas, and the impact is being felt in the rest of the areas of the world as well. Our country has been feeling the effect of these forces in a general way for the past half a century; but since the attainment of our political independence and the initiation of our five-year plans, we are being thrown, with increasing momentum year by year, into the very vortex of these forces. India, today, has to reckon with them. Many old cultural, social, and religious values in our country are crumbling down and vanishing in the wake of the fast-moving pace of our industrialization programmes. Human adjustment to these fast-moving changes in the social and cultural milieu is becoming increasingly difficult. In the absence of such adjustment, man gets twisted and mis-shapen, and becomes a focus of tension and sorrow. A chain is as strong as its weakest link. The modern age in India is the link between her hoary past and her endless future. The modern age demands of our citizens an understanding of these forces, an acceptance of them, and an intelligent assimilation

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of their values, so that India may forge a new character and a new destiny for herself. This is the problem before Indian education today.

Compared to other countries, there is something special and significant in the interaction and outcome of these modern forces in the Indian context. For that context is constituted of a deep and abiding religious consciousness, which derives its strength from a rational and comprehensive philosophy. Since historic times, religion has been the most vital force moulding our individual and collective life; it is so even today. The Indian tradition is shot through and through by the religious idea and impulse. It has given to the Indian tradition strength and vitality to stand the vicissitudes of her long history, resilience and adaptability to adjust to changing times and conditions, and an amazing assimilative power to synthesize the new with the old, making for continuity in the context of progress. Says Jawaharlal Nehru in his lecture on 'Sri Ramakrishna and Swami Vivekananda' delivered at the Ramakrishna Mission, New Delhi, in 1949:

'For India never ignored, in the course of her long history, and in spite of the other activities of the world, the spiritual values of life, and she always laid certain stress on the search for truth and has always welcomed the searchers of truth by whatever names they may call themselves. And so India built up this tradition of the search for truth and reality, and at the same time she built up the tradition of the utmost tolerance to those who earnestly strive for the truth in their own way.' (*Sri Ramakrishna and Swami Vivekananda*, p. 2)

THE MAIN PROBLEM OF INDIAN EDUCATION

The problem for India in the modern age is the assimilation of the forces released by science, technology, and democracy which are being grafted on to her traditional tree. The success of this experiment depends upon two factors: one, the vitality of the spiritual sap running in the tree, and two, its hospitality to the new forces contained in the grafts.

These new forces in the grafts had their birth first in Europe, and later in other parts of the western world, including the U.S.S.R. They had a revolutionary effect on those countries. The intellectual force of science and the social force of technology and democracy have had devastating effects on the traditional thought and life of the western man. These new forces could not be assimilated to the western religious consciousness and cultural tradition, which did not prove a hospitable soil to them. The result is a schism in the mind of the western man, indicated by ever-recurrent conflicts—faith in conflict with reason, the spirit at loggerheads with matter, and man in opposition with the universe and with brother man. In such a situation, the human mind despairs of all higher spiritual values, and tends to get involved and entombed in tangible material pursuits. The once powerful Christian and humanist tradition has become reduced to a thin veneer of the more dominant modern tradition.

'What are the driving forces of our culture?', asks Mr. C. J. Dippel, Chief Chemist in the Philips Physical Laboratory at Enidhoven, Holland, in his article on 'Renewal or Leave Taking' (appearing in *Delta—A Review of Arts, Life and Thought in the Netherlands*, Autumn 1960, p. 17), and answers:

'Lust for power, productivity, the creation and satisfaction of needs, speculation on man's material instability, excessive consumption, expansion, an ideology of liberty accompanied by the most primitive rules for the selection of leaders. The cause or the result: an enormous diversity of moral values, varying from a reckless

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hedonism to a cynical moral vacuum; speed, turbulence; an almost automatic compulsion to run after the fruits that our culture holds out to us. The stabilizing factor of our society is its material success and managerial character; the general herd merely adds its vitality—without responsibility—to the inertia of this cultural movement. It is clear that "things first", "people second" is a guideline that we share with Soviet Communism. Hence the overriding force of economics. The question "what should be done" is decided for us on the free market and in the sphere of power politics. Our Christian past has become a burden and nothing more. We have probably never yet rightly understood the social and cultural implications of the Gospel.'

If even a part of this estimate is true, India has to view with deep concern the outcome of her grafting experiment. Her handling of these new forces, the method and manner of her approach as much as the outcome of her endeavours, is of more than national significance and relevance.

A period of profound transition is not the time for complacency. India has experienced stormy periods in her long history. She has responded successfully to all such challenges, on the strength of her tenacious loyalty to fundamental spiritual values, which she consequently placed at the foundation of her national culture and tradition.

Addressing the assembled congregation at St. Paul's Cathedral, Calcutta, on 24 August 1962, on the occasion of his enthronement as the 11th Metropolitan of India and the 15th Bishop of Calcutta, Rev. Dr. Lakdasa De Mel referred to India's unbroken cultural tradition since the days of the Indus Valley Civilization, and said: 'What had distinguished Indian history during these 5,000 years was the conspicuous spiritual quest of the people.' (*Statesman*, 25 August 1962)

It is this faith in spiritual values, which has been tested in good and evil fortune, that is being challenged and menaced by the most powerful storm yet experienced by her, viz the modern transition. All the previous challenges were mild in comparison, being only fractional, whereas this one is total. Is there not something in her age-old heritage which has the vitality to welcome these new forces—the intellectual force of tested and verified truth which is science, and the social force of technology and democracy—and assimilate their values into, first, the national heritage and, through that, into the human heritage, so that it may emerge stronger and richer than before? This question widens the scope and deepens the significance of education for our democracy today.

THE SOURCE OF THE VITALITY OF THE INDIAN PEOPLE

A long history of five thousand years, uninterrupted and continuous, lies behind India. Some profound social insight and wisdom must be present in the Indian tradition to account for this miracle of national longevity. It is resilience, adaptability, and assimilative power that enable an organism to live and thrive. Their presence indicates youthfulness; their diminution indicates onset of old age; their total absence spells death. Cultures and civilizations have passed through the three stages of birth, youthful vitality, and old age, to end eventually, invariably, in death. But India has been an exception to this rule. The only conclusion to be drawn from this arresting fact is that, somewhere in the depths of this culture, there must be a focus of undying, youthful vitality, making for fresh outbursts of adaptations and assimilations in times of crisis; so that history, in the case of India, becomes a series of rejuvenations, following each cycle of birth,

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development, and decay, but never the final death. Writes Will Durant in his *Story of Civilization* (Vol. I, *Our Oriental Heritage*, p. 633):

'One cannot conclude the history of India as one can conclude the history of Egypt, or Babylonia, or Assyria; for that history is still being made, that civilization is still creating. ... We cannot claim for this civilization such direct gifts to our own as we have traced to Egypt and the Near East; for these last were the immediate ancestors of our own culture, while the history of India, China, and Japan flowed in another stream, and is only now beginning to touch and influence the current of occidental life. It is true that even across the Himalayan barrier India has sent to us such questionable gifts as grammar and logic, philosophy and fables, hypnotism and chess, and above all, our numerals and our decimal system. But these are not the essence of her spirit; they are trifles compared to what we may learn from her in the future. As invention, industry, and trade bind the continents together, or as they fling us into conflict with Asia, we shall study its civilizations more closely, and shall absorb, even in enmity, some of its ways and thoughts. Perhaps, in return for conquest, arrogance, and spoliation, India will teach us the tolerance and gentleness of the mature mind, the quiet content of the unacquisitive soul, the calm of the understanding spirit, and a unifying, pacifying love for all living things.'

This continued youthful vitality of India has its origin in her spiritual thought and social philosophy. The Upaniṣads are the source of her spiritual and philosophical thought of which the fundamental ideas are: (1) the divinity of man; (2) the non-duality and spiritual character of the ultimate reality; (3) the basic solidarity of all existence; (4) realization, and not a mere belief or creed, as the criterion of religion; and (5) the harmony of religions. These concepts breathe the spirit of the universal and human, and mark human culture at its highest and best. They gave rise to the values of tolerance, peace, gentleness, and non-aggressiveness, which became the distinctive marks of India's culture and tradition, finding expression both in individual behaviour and state policy. Religion was, and continues to be, the source and sustenance of this culture and tradition. India did not allow the universal values and outlook of her religion to be smothered by the limitations of political affiliations. There was no identification of religion and the State. Her concept of religion did not permit a rigid creed or an exclusive, all-powerful church to get established on the Indian soil. Says Dr. Radhakrishnan: 'The emphasis on the goal of spiritual life bound together worshippers of many different types and saved the Hindus from spiritual snobbery.' (*Eastern Religions and Western Thought*, p. 322)

Absence of rigidity made for hospitality to new ideas. This left the way clear for experimentation from within and assimilation from without. Indian culture, religion, and society bear the impress of this long-continued, and still continuing, experimental and assimilative approach and process. This explains India's diversity and richness, on the one side, and its vitality and uninterrupted continuity, on the other.

THE SPIRITUAL BACKGROUND OF INDIAN POLITY

Its social philosophy derives from its spiritual thought. Unity in diversity is the ruling idea, and not uniformity. The fact of social change is recognized by her thinkers who, while accepting the need for change, advocate also the need for preserving the continuity of tradition. India

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social philosophy enshrines the wisdom of the reconciliation of tradition and change. The central ingredient of this wisdom is enshrined in her concepts of Śruti and *Smṛti*, and their interrelation. In the light of these concepts, we find that every tradition embodies two elements: (1) a set of universal, eternal, and fundamental principles and (2) a group of values derived from the first, and finding expression in individual and collective attitudes and behaviour. These latter are limited, temporary, and relative in their scope and authority. The first should be upheld, while allowing the second to respond to the urge for change. In Sanskrit, this idea is expressed by saying that the *Smṛtis* change, while the Śruti remains. The term '*Śruti*' represents the spiritual content of religion and is always meant to be a singular, while the term '*Smṛti*' represents its socio-political expression and is also used in the plural. The same idea is expressed in another way. *Dharma* or spiritual tradition has two aspects—the *sanātana dharma* and the *yuga dharma*, tradition eternal and tradition valid for only an epoch or an age. This first connotes the Śruti, and the second the *Smṛti*. Says Dr. S. Radhakrishnan: 'The Hindu view makes room for essential changes. There must be no violent break with social heredity, and yet the new stresses, conflicts, and confusions will have to be faced and overcome. While the truths of spirit are permanent, the rules change from age to age.' (*Religion and Society*, p. 113)

Referring to the impact of Indian spiritual ideas on the modern world, in his 'First Public Lecture in the East', delivered in Colombo on January 15, 1897, on his return from the West, Swami Vivekananda, spoke as follows on the subject of this central ingredient of the wisdom of the Indian tradition:

'At the same time, I must remark that what I mean by our religion working upon the nations outside of India comprises only the principles, the background, the foundation upon which that religion is built. The detailed workings, the minute points which have been worked out through centuries of social necessity, little ratiocinations about manners and customs and social well-being, do not rightly find a place in the category of religion. We know that, in our books, a clear distinction is made between two sets of truths. The one set is that which abides for ever, being built upon the nature of man, the nature of the soul, the soul's relation to God, the nature of God, perfection, and so on; there are also the principles of cosmology, of the infinite of creation, or more correctly speaking, projection, the wonderful law of cyclical procession, and so on; these are the eternal principles founded upon the universal laws in nature. The other set comprises the minor laws, which guide the working of our everyday life. They belong more properly to the Purāṇas, to the *Smṛtis*, and not to the Śruti. These have nothing to do with the other principles. Even in our own nation these minor laws have been changing all the time. Customs of one age, of one *yuga*, have not been the customs of another, and as *yuga* comes after *yuga*, they will still have to change.' (*The Complete Works*. Vol. III, pp. 111-12, 8th edition)

THE HAPPY OUTCOME OF THE TRADITIONAL INDIAN OUTLOOK

The fruit of this social wisdom is seen in the absence, in ancient and modern Indian history, of violent social upheavals or bloody revolutions; instead, we see only steady adjustments and adaptations to new situations, keeping basic values intact. The Indian social experience has uniformly been evolution and not revolution; or rather, evolutionary changes of a revolu-

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tionary nature, without, however, serious social conflict and violence. The impact of Kṛṣṇa and Buddha, Śaṅkara and the later reformers, has always been creative and constructive, peaceful and pervasive. India responded to them in a natural way, and became richer in the process. A study of the history of India shows that the concept of an unchanging Indian society is a thorough misnomer. Both in religious concepts and forms, as well as in social values and processes, India has seen revolutionary changes. 'Those who are familiar with the work of Hindu commentators on Hindu law works', writes Dr. S. Radhakrishnan, 'know the magnitude of the changes effected by them. . . . Social flexibility has been the chief character of Hindu *dharma*. To uphold the *sanātana dharma* is not to stand still. It is to seize the vital principles and use them in modern life. All true growth preserves unity through change.' (*Religion and Society*, pp. 114-15)

The Ṛg-Vedic gods and the forms of their worship, and the Ṛg-Vedic society itself, are not in evidence a thousand years after the *Ṛg-Veda*. The very fact that there are several *Smṛtis* indicates social change; otherwise, the first *Smṛti* should have continued throughout. But the spiritual legacy of India, as represented by the Śruti, remains steady and clear to this day. Sri Ramakrishna's pithy saying explains this changing character of social laws, as represented by the *Smṛtis*, so well as nothing else can: 'The Moghul coins have no currency under the (East India) Company's rule.'

The *Manu Smṛti* (I. 85) itself gives eloquent expression to this principle of change:

Anye kṛtayuge dharmāḥ tretāyāṁ dvāpare apare;
Anye kaliyuge nṛṇāṁ yugahrāsānurūpataḥ—

'There is one set of *dharmas* for man in the *kṛta yuga*; a different set for each of the *tretā, dvāpara,* and *kali yugas*; the *dharmas* change according to the change of the *yugas*.'

REGENERATION OF INDIA: THE RAMAKRISHNA—VIVEKANANDA WAY

Modern Indian history also illustrates abundantly this wisdom of Indian history. The verdict on Indian history by ignorant or prejudiced historians, both Indian and foreign, as well as by unsympathetic foreign social critics, during the last one century, harped on the following themes:

1. Indian society is built on the rigid hierarchy of the caste system.
2. Caste derives its strength and sanction from the Hindu religion.
3. It finds its extreme expression in untouchability.
4. Caste cannot be destroyed without first destroying the Hindu religion.
5. By destroying Hindu religion and caste alone can a new modernized India emerge.
6. Democracy, on the one side, and Hinduism with its caste, on the other, are irreconcilable.
7. The suppression of Hindu women derives from the Hindu religion.
8. Modern technology and industrialism will spell the final death-knell of Hinduism.
9. The various religions of India will ever remain in water-tight compartments, mutually hostile, if not warring with each other; this fact, added to the pernicious caste system, will never allow India to develop a national consciousness.
10. And the conclusion was clear: if these follies were to be overcome and a stagnant India made progressive, she has to cut adrift of her traditional moorings, borrow wisdom from outside, and reshape herself in a completely new way.

It is undoubtedly true that Indian society

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and the Hindu religion, during the last few centuries, did exhibit the above features in a rather prominent form. But the fault of the critics lay in exhibiting these foibles and follies as the wisdom of India. This led to much iconoclastic thinking and action in the middle of the last century; it created its own counter-force in movements inspired by fear of the new, and in defence of everything old, in religion and society. This action-and-reaction process continued till the end of the century when the age-old, historically tested wisdom of India expressed itself, gently but effectively, in Sri Ramakrishna and Swami Vivekananda. The entire theme of Sri Ramakrishna's life was spirituality. In the words of Gandhiji: 'The story of Ramakrishna Paramahamsa's life is a story of religion in practice. His life enables us to see God face to face. ... Ramakrishna was a living embodiment of godliness. ... His love knew no limits, geographical or otherwise. May his divine love be an inspiration to all who read the following pages!' (Foreword to *The Life of Sri Ramakrishna*)

Sri Ramakrishna did not disturb any of the existing religions, nor did he start any new religion. He loved all religions and sought God through all of them. Swami Vivekananda carried the mission of his Master far and wide, the mission of the spiritual regeneration of humanity. Within India itself, he saw the main obstacles to this mission in the rigidities and in the decayed elements of the Indian tradition, of which caste-exclusiveness, untouchability, and self-centred religiosity formed the more harmful ones. In his *Lectures from Colombo to Almora* and in his *Letters*, he exposed these faults and foibles of the *Smṛti* elements of the Indian tradition, and placed before the nation the strengthening, unifying, and broadening spirituality of the Upaniṣads, or the Śruti elements of that tradition. He had personally witnessed the power and glory of this Śruti constituent of his country's tradition in the blazing life of his Master. And he, therefore, exhorted the nation to fearlessly do away with the stagnant elements of the national tradition and build a new body-politic, worthy to ensoul the age-old spiritual legacy of India and the scientific and social legacy of the modern world.

THE GALVANIZING EFFECT OF VIVEKANANDA'S MESSAGE

A few brief quotations from his letters, written from abroad to social workers in India, will help to show how he galvanized the Indian tradition and made it progressive:

'So you see, we must travel, we must go to foreign parts. We must see how the engine of society works in other countries, and keep free and open communication with what is going on in the minds of other nations, if we really want to be a nation again.' (*Letters of Swami Vivekananda*, p. 54, 4th edition)

'I cannot write what I have in my mind about the Japs in one short letter. Only I want that numbers of our young men should pay a visit to Japan every year. To the Japanese, India is still the dreamland of everything high and good. And you, what are you? ... talking twaddle all your lives, vain talkers, what are you? Come, see these people and then go and hide your faces in shame. A race of dotards, you lose your caste if you come out! Sitting down these hundreds of years with an ever-increasing load of crystallized superstition on your heads, for hundreds of years spending all your energy upon discussing the touchableness or untouchableness of this food or that, with all humanity crushed out of you by the continuous social tyranny of ages—what are you? ... Come, be men! Kick out the priests who are always against progress.

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... Root out priestcraft first. Come, be men! Come out of your narrow holes and have a look abroad. See how nations are on the march. Do you love your country? Then, come, let us struggle for higher and better things; look not back, no, not even if you see the dearest and nearest cry. Look not back, but forward!' (ibid., pp. 63-64)

'India wants the sacrifice of at least a thousand of her young men—men, mind, and not brutes. The English Government has been the instrument brought over here by the Lord to break your crystallized civilization, and Madras supplied the first men who helped in giving the English a footing. How many men, unselfish, thoroughgoing men, is Madras ready now to supply, to struggle unto life and death to bring about a new state of things—sympathy for the poor and bread to their hungry mouths, enlightenment to the people at large—and struggle unto death to make men of them who have been brought to the level of beasts by the tyranny of your forefathers?' (ibid., p. 64)

'A hundred thousand men and women, fired with the zeal of holiness, fortified with eternal faith in the Lord, and nerved to lion's courage by their sympathy for the poor and the fallen and the downtrodden, will go over the length and breadth of the land, preaching the gospel of salvation, the gospel of help, the gospel of social raising up—the gospel of equality.

'No religion on earth preaches the dignity of humanity in such a lofty strain as Hinduism, and no religion on earth treads upon the necks of the poor and the low in such a fashion as Hinduism. The Lord has shown me that religion is not at fault, but it is the Pharisees and Sadducees in Hinduism, hypocrites, who invent all sorts of engines of tyranny in the shape of doctrines of *pāramārthika* and *vyāvahārika* (absolute and relative truth).' '... It is not their fault. They are children, yea, veritable children, though they be great and high in society. Their eyes see nothing beyond their little horizon of a few yards—the routine work, eating, drinking, earning, and begetting, following each other in mathematical precision. They know nothing beyond, happy little souls! Their sleep is never disturbed. Their nice little brown studies of lives never rudely shocked by the wail of woe, of misery, of degradation and poverty, that has filled the Indian atmosphere—the result of centuries of oppression. They little dream of the ages of tyranny—mental, moral, and physical—that has reduced the image of God to a mere beast of burden; the emblem of the Divine Mother, to a slave to bear children; and life itself, a curse. But there are others who see, feel, and shed tears of blood in their hearts, who think that there *is* a remedy for it, and who are ready to apply this remedy at any cost, even to the giving up of life. And "of such is the Kingdom of Heaven".' (ibid., pp. 68-70)

'The Hindu must not give up his religion, but must keep religion within its proper limits, and give freedom to society to grow. All the reformers in India made the serious mistake of holding religion accountable for all the horrors of priestcraft and degeneration, and went forthwith to pull down the indestructible structure, and what was the result? Failure! Beginning from Buddha down to Ram Mohun Roy, everyone made the mistake of holding caste to be a religious institution and tried to pull down religion and caste altogether, and failed. But in spite of all the ravings of the priests, caste is simply a crystallized social institution, which, after doing its service, is now filling the atmosphere of India with its stench, and it can only be removed by giving back to the people their lost social individuality. Every man born here (in U.S.A.) knows that he is a *man*. Every

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man born in India knows that he is a slave of society. Now, freedom is the only condition of growth; take that off, the result is degeneration. With the introduction of modern competition see how caste is disappearing fast! No religion is now necessary to kill it. The Brāhmin shopkeeper, shoemaker, and wine-distiller are common in northern India. And why? Because of competition. No man is prohibited from doing anything he pleases for his livelihood under the present government, and the result is neck and neck competition, and thus thousands are seeking and finding the highest level they were born for, instead of vegetating at the bottom.' (ibid., pp. 75-76)

'My whole ambition in life is to set in motion a machinery which will bring noble ideas to the door of everybody, and then let men and women settle their own fate. Let them know what our forefathers as well as other nations have thought on the most momentous questions of life. Let them see specially what others are doing now, and then decide. We are to put the chemicals together, the crystallization will be done by nature according to her laws. Work hard, be steady, and have faith in the Lord. Set to work, I am coming sooner or later. Keep the motto before you: "Elevation of the masses without injuring their religion."

'Remember that the nation lives in the cottage. But alas! nobody ever did anything for them. Our modern reformers are very busy about widow remarriage. Of course, I am a sympathizer in every reform, but the fate of a nation does not depend upon the number of husbands their widows get, but upon *the condition of the masses*. Can you raise them? Can you give them back their lost individuality without making them lose their innate spiritual nature? Can you become an occidental of occidentals in your spirit of equality, freedom, work, and energy, and at the same time a Hindu to the very backbone in religious culture and instincts? This is to be done and we *will do it*. You are all *born to do it*. Have faith in yourselves, great convictions are the mothers of great deeds. Onward for ever! Sympathy for the poor, the downtrodden, even unto death—this is our motto.' (ibid., pp. 83-84)

'This idea of wonderful liberality joined with eternal energy and progress must spread over India, it must electrify the whole nation and must enter the very pores of society, in spite of the horrible ignorance, spite, caste-feeling, old boobyism, and jealousy which are the heritage of this nation of slaves.' (ibid., p. 87)

'Social laws were created by economic conditions under the sanction of religion. The terrible mistake of religion was to interfere in social matters. But how hypocritically it says and thereby contradicts itself: "Social reform is not the business of religion"! True, what we want is that religion should not be a social reformer, but we insist at the same time that religion has no right to become a social law-giver. Hands off! Keep yourself to your own bounds and everything would come right.' (ibid., p. 90)

'The one thing that is at the root of all evils in India is the condition of the poor. The poor in the West are devils; compared with them ours are angels, and it is therefore so much the easier to raise our poor. The only service to be done for our lower classes is to give them education, *to develop their lost individuality*. That is the great task between our people and princes. Up to now nothing has been done in that direction. Priest-power and foreign conquest have trodden them down for centuries, and at last the poor of India have forgotten that they are human beings. They are to be given ideas; their eyes are to be opened to what is going on in the world around them, and then they will

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work out their own salvation. Every nation, every man, every woman, must work out one's own salvation. Give them ideas—that is the only help they require, and then the rest must follow as the effect. Ours is to put the chemicals together, the crystallization comes in the law of nature. Our duty is to put ideas into their heads, they will do the rest. This is what is to be done in India.' (ibid., pp. 109-10)

'The present Hindu society is organized only for spiritual men, and hopelessly crushes out everybody else. Why? Where shall they go who want to enjoy the world a little with its frivolities? Just as our religion takes in all, so should our society. This is to be worked out by first understanding the true principles of our religion, and then applying them to society. This is the slow but sure work to be done.' (ibid., p. 137)

'I do not believe in a religion or God which cannot wipe the widow's tears or bring a piece of bread to the orphan's mouth.' (ibid., p. 141)

'To my mind, the one great cause of the downfall and the degeneration of India was the building of a wall of custom—whose foundation was hatred of others—round the nation, and the real aim of which in ancient times was to prevent the Hindu from coming in contact with the surrounding Buddhistic nations.

'Whatever cloak ancient or modern sophistry may try to throw over it, the inevitable result—the vindication of the moral law, that none can hate others without degenerating himself—is that the race that was foremost amongst the ancient races is now a byword and a scorn among nations. We are object-lessons of the violation of that law which our ancestors were the first to discover and discriminate.

'Give and take is the law, and if India wants to raise herself once more, it is absolutely necessary that she brings out her treasures and throws them broadcast among the nations of the earth, and in return be ready to receive what others have to give her. Expansion is life, contraction is death. Love is life and hatred is death. We commenced to die the day we began to hate other races, and nothing can prevent our death unless we come back to expansion, which is life.

'We must mix, therefore, with all the races of the earth. And every Hindu that goes out to travel in foreign parts renders more benefit to his country than hundreds of men who are bundles of superstitions and selfishness and whose one aim in life seems to be like that of the dog in the manger. The wonderful structures of national life which the western nations have raised are supported by the strong pillars of character, and until we can produce numbers of such, it is useless to fret and fume against this or that power.' (ibid., p. 150)

'I fully agree with the educated classes in India that a thorough overhauling of society is necessary. But how to do it? The destructive plans of reformers have failed. My plan is this: We have not done *badly* in the past; certainly not. Our society is not *bad* but *good*, only I want it to be better still. Not from error to truth, nor from bad to good; but from truth to higher truth, from good to better, best. I tell my countrymen that so far they have done well—now is the time to do better. Now take the case of caste, in Sanskrit, *jāti*, i.e. species. Now this is the first idea of creation. Variation (*vicitratā*), that is to say, *jāti*, means creation. "I am one, I become many" (various Vedas). Unity is before creation, diversity is creation. Now if this diversity stops, creation will be destroyed. So long as any species is vigorous and active it must throw out varieties. When it ceases

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or is stopped from breeding varieties, it dies. Now the original idea of *jāti* was this freedom of the individual to express his nature, his *prakṛti*, his *jāti*, his caste, and so it remained for thousands of years. Not even in the latest books is inter-dining prohibited; nor in any of the older books is intermarriage forbidden. Then what was the cause of India's downfall? The giving up of this idea of caste. As the *Gītā* says, with the extinction of caste the world will be destroyed. Now does it seem true that with the stoppage of these variations the world will be destroyed? The present caste is not the real *jāti*, but a hindrance to its progress. It really has prevented the free action of *jāti*, i.e. caste or variation. Any crystallized custom or privilege or hereditary class in any shape really prevents caste (*jāti*) from having its full sway, and whenever any nation ceases to produce this immense variety, it must die. Therefore what I have to tell you, my countrymen, is this: that India fell because you prevented and abolished caste. Every frozen aristocracy or privileged class is a blow to caste and is not caste. Let *jāti* have its sway; break down every barrier in the way of caste, and we shall rise. Now look at Europe. When it succeeded in giving free scope to caste and took away most of the barriers that stood in the way of individuals—each developing his caste—Europe rose. In America, there is the best scope for caste (real *jāti*) to develop, and so the people are great. Every Hindu knows that astrologers try to fix the caste of every boy or girl as soon as he or she is born. That is the real caste, the individuality, and *jyotiṣ* recognized that. And we can only rise by giving it full sway again. This variety does not mean inequality nor any special privilege. This is my method—to show the Hindus that they have to give up nothing but only to move on in the line laid down by the sages and shake off their inertia, the result of centuries of servitude. Of course, we had to stop advancing during the Mohammedan tyranny, for then it was not a question of progress but of life and death. Now that that pressure has gone, we must move forward, not on the lines of destruction directed by renegades and missionaries, but along our own line—our own road. Everything is hideous because the building is unfinished. We had to stop building during centuries of oppression. Now finish the building and everything will look beautiful in its own place. This is all my plan. I am thoroughly convinced of this. Each nation has a main current in life; in India it is religion. Make it strong and the waters on either side must move along with it. This is one phase of my line of thought.' (ibid., pp. 191-3)

'My Master used to say that these names as Hindu, Christian, etc. stand as great bars to all brotherly feelings between man and man. We must try to break them down first. They have lost all their good powers and now only stand as baneful influence under whose black magic even the best of us behave like demons. Well, we will have to work hard and must succeed.

'That is why I desire so much to have a centre. Organization has its faults, no doubt, but without that nothing can be done. And here, I am afraid, I will have to differ from you—that no-one ever succeeded in keeping society in good humour and at the same time did great works. One must work as the dictate comes from within, and then if it is right and good, society is bound to veer round, perhaps centuries after one is dead and gone. We must plunge heart and soul and body into the work. And until we be ready to sacrifice everything else to one idea and to one alone, we never, never will see the light.

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'Those that want to help mankind must take their own pleasure and pain, name and fame, and all sorts of interests, and make a bundle of them and throw them into the sea, and then come to the Lord. This is what all the masters said and *did*.' (ibid., p. 211)

'Do you mean to say I am born to live and die one of those caste-ridden, superstitious, merciless, hypocritical, atheistic *cowards* that you find among the educated Hindus? I hate cowardice, I will have nothing to do with cowards or political nonsense. I do not believe in any politics. God and truth are the only politics in the world, everything else is trash.' (ibid., p. 243)

'What I mean by mentioning all this is that there were many good things in ancient times, but there were bad things too. The good things are to be retained, but the India that is to be, the future India, must be much greater than ancient India. From the day Sri Ramakrishna was born dates the growth of Modern India and of the Golden Age. And you are the agents to bring about this Golden Age. To work, with this conviction at heart!' (ibid., p. 252)

'From the day when education and culture etc. began to spread gradually from patricians to plebeians, grew the distinction between the modern civilization as of western countries and the ancient civilization as of India, Egypt, Rome, etc. I see it before my eyes, a nation is advanced in proportion as education and intelligence spread among the masses. The chief cause of India's ruin has been the monopolizing of the whole education and intelligence of the land, by dint of pride and royal authority, among a handful of men. If we are to rise again, we shall have to do it in the same way, i.e. by spreading education among the masses.' (ibid., p. 367)

THE IMPACT OF RAMAKRISHNA-VIVEKANANDA ON MODERN INDIA

What was the result of Vivekananda's handling of the Indian tradition? Quoting several stirring passages from Vivekananda's *Lectures from Colombo to Almora*, Romain Rolland remarks:

'Imagine the thunderous reverberations of these words! The reader almost says with the Indian masses and with Vivekananda himself:

"Śiva! ... Śiva!"

'The storm passed; it scattered its cataracts of water and fire over the plain, and its formidable appeal to the Force of the Soul, to the God sleeping in man and His illimitable possibilities! I can see the Mage erect, his arm raised, like Jesus above the tomb of Lazarus in Rembrandt's engraving: with energy flowing from his gesture of command to raise the dead and bring him to life. ...

'... From that day the awakening of the torpid Colossus began. If the generation that followed saw, three years after Vivekananda's death, the revolt of Bengal, the prelude to the great movement of Tilak and Gandhi, if India today has definitely taken part in the collective action of organized masses, it is due to the initial shock, to the mighty

"Lazarus, Come forth!"

of the message from Madras.' (*Life of Vivekananda*, pp. 124-5)

Again:

'So India was hauled out of the shifting sands of barren speculation wherein she had been engulfed for centuries, by the hand of one of her own *sannyāsins*; and the result was that the whole reservoir of mysticism sleeping beneath, broke its bounds, and spread by a series of great ripples into action. The West ought to be aware of the tremendous energies liberated by this means. The world finds itself face

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to face with an awakening India. ... Whatever the part played in this reawakening by the three generations of trumpeters during the previous century (the greatest of whom we salute, the precursor: Ram Mohun Roy), the decisive call was the trumpet blast of the lectures delivered at Colombo and Madras. And the magic watchword was unity. Unity of every Indian man and woman (and world-unity as well); of all the powers of the spirit: dream and action, reason, love, and work. Unity of the hundred races of India with their hundred different tongues and hundred thousand gods. ... Unity of the thousand sects of Hinduism. Unity within the vast ocean of all religious thought and all rivers past and present, western and eastern'. (ibid., pp. 316-17)

Dealing with the spiritual source of modern India's social adjustment, through the activation of the Śruti content of its tradition, Rolland continues:

'This "greater India", this new India—whose growth politicians and learned men have, ostrich fashion, hidden from us and whose striking effects are now apparent—is impregnated with the soul of Ramakrishna. The twin star of the Paramahamsa and the hero who translated his thought into action dominates and guides her present destinies. Its warm radiance is the leaven working within the soil of India and fertilizing it. The present leaders of India: the king of thinkers, the king of poets, and the Mahatma—Aurobindo Ghose, Tagore, and Gandhi—have grown, flowered and borne fruit under the double constellation of the Swan and the Eagle—a fact publicly acknowledged by Aurobindo and Gandhi.' (ibid., pp. 317-18)

The Indian tradition was fortunate to have a leader and innovator of the spiritual stature and credentials of Swami Vivekananda. Speaking about the impact of Vivekananda on Indian life and thought, Jawaharlal Nehru says:

'I do not know how many of the younger generation read the speeches and the writings of Swami Vivekananda. But I can tell you that many of my generation were very powerfully influenced by him and I think it would do a great deal of good to the present generation if they also went through Swami Vivekananda's writings and speeches, and they would learn much from them.' (*Sri Ramakrishna and Swami Vivekananda*, p. 4)

Referring to the contemporary relevance of Vivekananda's ideas, he says:

'If you read Swami Vivekananda's writings and speeches, the curious thing you will feel is that they are not old. It was told 56 years ago, and they are fresh today, because what he wrote or spoke about dealt with certain fundamental matters and aspects of our problems or the world's problems.' (ibid., p. 5)

Speaking further about Vivekananda's influence on Indian politics, he says:

'He was no politician in the ordinary sense of the word and yet he was, I think, one of the great founders—if you like you may use any other word—of the national movement of India, and a great number of people who took more or less an active part in that movement in a later date drew their inspiration from Swami Vivekananda. Directly or indirectly he has powerfully influenced the India of today. And I think that our younger generation will take advantage of this fountain of wisdom, of spirit and fire that flows through Swami Vivekananda.' (ibid., pp. 6-7)

Swami Vivekananda educated the Indian mind to discriminate between the essentials and the non-essentials of the national tradition, and to welcome and assimilate the modern forces of progress. This form of social education can be done effectively only by a towering spiritual personality.

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Says Dr. S. Radhakrishnan: 'Swami Vivekananda's life and teachings have prepared us for the new age of freedom in which we live. They tell us how best we can consolidate the freedom we have won.' (*Speeches and Writings*, Vol. II, p. 191)

The fruits of this spiritual education of a whole people can be seen in the impressive achievements of India during the last sixty years in the field of fundamental social reform. Many of these reforms, such as removal of untouchability, opening of temples to the Harijans, reform and codification of Hindu law, ignoring of caste by the constitution as a factor in inter-group relationships, breaking down of caste barriers, and even creed and race barriers, with respect to eating and marriage, and disappearance of opposition to sea voyage and foreign travel, are radical measures. Many of these are legal enactments backed by enlightened public opinion. They never gave rise to social conflicts, in spite of their radical impact on the old tradition; they helped, on the other hand, in the growth and renewal of that tradition.

The awakening of the Indian women and their rise to positions of the highest responsibility is another striking aspect of this peaceful evolution and growth of the Indian tradition in the modern age. It is noteworthy that, unlike several western countries, India did not experience a feminist movement; the significance of this fact lies in the way it reveals the social wisdom of the Indian tradition. It is when a world-view goes counter to the claims and aspirations of women, and men uphold that world-view as against the spirit of the times, that a feminist movement takes place. This is the experience of modern western history. But in India, men came forward to uphold the claims of women and move with the times; and in this they were sustained as much by the spiritual constituents of the Indian tradition as by the recent orientation of that tradition by Ramakrishna and Vivekananda.

The absence of opposition in India to social reform measures such as family planning, as noted by international study groups, is another instance of the adaptive character of the Indian tradition.

The Indian constitution, with its broad democratic base and equalitarian objective, bears the touch of the wisdom and broad outlook of the Indian tradition and its capacity for assimilation. And the healthy functioning of democracy in India, and the success of its three general elections, involving over 200 million voters, the most stupendous democratic phenomenon in the world today, is another fruit of the vitality and wisdom of the national tradition.

NEED FOR A BALANCED OUTLOOK BETWEEN THE ANCIENT AND THE MODERN

Technological advance is bound to affect profoundly and recast in a revolutionary way our culture and tradition. But it will be only its peripheral aspects that will be so affected. And, thanks to the education received by the nation from its great spiritual and social leaders like Swami Vivekananda and Mahatma Gandhi, this recasting of the peripheral aspects will not only cause no concern, but will cause only satisfaction to enlightened Indian minds. But there is imperative need to stress the validity and relevance of the central aspects of our tradition if the fast-coming peripheral changes are not to blow away the whole tradition itself. This is where the role of national education comes in. *The nation needs to be continually educated in the abiding spiritual constituents of its tradition.* In the words of Vinobaji, science must be combined with spirituality; or Vedānta is to be coupled with modern science, as Vivekananda long ago expressed it in his formulation of the content of Indian education.

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Spirituality is the positive content of the Indian tradition; it is its undying constituent. The Upaniṣads are its fountain-source. The *Īśa* is one of the oldest of these Upaniṣads. It has been a source of deep inspiration to Indian thinkers and seekers in ancient and modern times. It asks man to feel the pulsations of the Divine in life and nature, and enjoy with zest the full life span of a hundred years through renunciation. '*Tena tyaktena bhuñjīthāḥ*—Enjoy through renunciation' —is its watchword. This idea was later developed by the *Gītā* into a comprehensive and practical spirituality, in its theory of detached action. Renunciation becomes joyous when it leads to higher levels of being and purer forms of delight. This positive concept of renunciation is the core of ethics, of *dharma*, in Indian thought. This dynamic teaching of practical spirituality has tremendous consequences for man and society; for the emphasis here is on character, leading to universality of vision, on the one side, and social efficiency, on the other. Life is viewed in a context of progress, development, realization, with the infinitude of being as the target of achievement. This man-making message was communicated to our country by Swami Vivekananda in a brief statement of national educational policy: 'Renunciation and service are the twin ideals of India; intensify her in those channels, the rest will take care of itself.'

Since political independence, our national leaders have taken much pain to criticize again and again the negative features of the Indian tradition. One of the targets of attack has been Hindu communalism. There is no doubt that there are some narrow-minded communalists among the Hindus. But that such narrow communalism is not a prominent characteristic of the Hindu people as a whole, or of their tradition, is proved by the fact that even the shock of partition of the country on communal grounds did not result in the Hindu community voting for a Hindu communal state in India, and that behind the broad secular constitution of the nation is the sustenance and support of the broad masses and enlightened sections of the Hindu community. The spirit of inclusiveness of the Hindu tradition is fully evident here; and we cannot but recall what Swami Vivekananda said on the subject of the Hindu tradition while addressing the Parliament of Religions held in Chicago in 1893: 'I am proud to belong to a religion which has taught the world both tolerance and universal acceptance.' (*The Complete Works*, Vol. I, p. 3)

Casteism and untouchability have also been constantly exposed with a view to ridding India of these evils and making democracy a living reality. The public have received, through these and other criticisms by our national leaders, a measure of social education, which is very valuable; but, unfortunately, this educational process has been one-sided: it has exposed only the faults and foibles of the Indian tradition without directing the people's mind to the positive and permanent constituents of this tradition. This has resulted in creating an impression in the people, especially in the youths, that their country's tradition is mostly obsolete and that there is nothing in it worth preserving. This has had, and is having, a highly deleterious effect on the national mind, national character, and work efficiency, by undermining its faith in the nation's legacy and, consequently, weakening its ability and strength to assimilate the best in the modern heritage.

This has to be corrected by our education. Education should acquaint the people with the life-giving, abiding, positive elements of the Indian tradition; this alone

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will help to forge a spiritually and socially efficient national character. In this field, the importance of Vivekananda literature in toning up and invigorating our education cannot be over-estimated.

None had criticized the faults and foibles of the Indian tradition more vehemently than Vivekananda; but he did not stop with mere criticism and exposure. He also held before the people the glorious and imperishable, the pure and positive, constituents of their national tradition, and also showed the way of enriching the national tradition by assimilation of the tested values of modern experience.

The progressive adaptation of the Hindu tradition to the requirements of the modern age, and the liberation of its universal spiritual values, will also help in the realization of a similar integration by the Islamic, Christian, Parsee, and other great traditions of India. They will also learn to shed the parochial and outworn elements of their traditions, and liberate their universal and human contents. It is only thus that the process of nation-building in India will be consummated, and a free, equalitarian, spiritually oriented body-politic provided for India's undying soul.

OBJECTIVES OF OUR EDUCATION: WHAT THEY OUGHT TO BE

Our educational vision has to grasp the whole of India as a perennial laboratory for the achievement of human integration. Her immense variety and diversity, natural as well as human, which she has studiously fostered, form the data for its science of man and society. Based on the universal concept of man's divinity, she achieved in the past a measure of cultural unity and human integration which has stood firm against many a political cataclysm of long or short durations. The legacy so left is our starting-point. It has now to be enriched extensively as well as intensively, both within India as well as outside. This is very much facilitated by the world conditions created by the modern technological civilization. A nation's educational policy, like its political policy, gets added dynamism and direction when to its domestic policy is added a foreign policy content as well. The spiritually liberated man is the aim of Indian education: '*Yā vidyā sā vimuktaye*—That is knowledge which liberates'; and it was of this Indian educational vision that Rabindranath Tagore sang in a famous passage of his *Gītāñjali* (35):

Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by narrow domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches its arms towards perfection;
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;
Where the mind is led forward by Thee into ever-widening thought and action—
Into that heaven of freedom, my Father, let my country awake.

Swami Vivekananda defines education as the manifestation of the perfection already in man. Similarly, he defines religion as the manifestation of the divinity already in man. Religion, according to him, is also a process of education; in fact, it becomes continued education. This synoptic view finds eloquent expression in one of his oft-quoted passages:

'Each soul is potentially divine; the goal is to manifest this Divine within by controlling nature, external as well as internal.'

This is his concept of complete educa-

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tion in which man achieves social welfare by the mastery of the external environment through scientific and technological efficiency, and he achieves spiritual enrichment by the mastery of his inner life through religion.

Education so defined should place before itself clear objectives, if it is to find expression in practical measures of implementation. In the light of all that has been discussed above, we can discern six objectives for our education :

1. The training of our children to an appreciation of our nation's cultural heritage and to equip them with the desire and the capacity to enhance the same and leave to posterity a richer legacy.

2. The training of our children in talents and capacities by which they become productive units of society and the source of its economic strength.

3. The equipment of our children with the qualities of courage and vision to protect our newly won national freedom, to preserve its democratic structure, function, and liberties, and to carry the same to ever wider fields and ever higher levels.

4. The training of our children in virtues and graces that will make them emotionally stable individuals and enable them to live in peace, harmony, and co-operation with their fellow citizens.

5. The training of our children in virtues and graces that will make them international in their outlook and sympathies, and enable them to live in peace, harmony, and co-operation with the emerging world community.

6. The training of our children to an awareness of the spiritual and trans-social dimension of the human personality, and to a converging life-endeavour in the realization of this fact in and through life and action.

It is only thus that our education will become a fit discipline to help to continue the march of the Indian tradition from an impressive past to a glorious future.

APPROACHES TO THE PROBLEM OF A UNIVERSAL RELIGION

Dr. S. N. L. Shrivastava

To unite all mankind in the acceptance of one universal religion has been the cherished desideratum of many wise men and thinkers all down the course of human history. Three main approaches to the problem of a universal religion are discussed in the lines that follow.

UNIVERSALISM THROUGH ECLECTICISM A PIOUS HOPE

Some have dreamt of the emergence of a universal religion as the result of an eclectic or syncretic combination of elements chosen from all the existing historical religions, a sort of an 'esperanto' religion. Akbar's attempt at founding a *Din-Ilahi* is a well-known historical example of the syncretic approach. Arnold Toynbee, in our times, seems to accent the syncretic approach when he says : 'A time may come when the local heritages of the different historic nations, civilizations and religions will have coalesced into a common heritage of the whole human family. ... The missions of the higher religions are not competitive, they are complementary.' (*An Historian's Approach to Religion*, 1956, p. 296)

The syncretic solution, it has always

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appeared to me, is a pious hope which can never be materialized. I am in heartiest agreement with John Baillie that

'Every one of the world's so-called "higher religions" has its own special genius, if that word be allowed. Each is a logical whole by itself—a *Gestalt*, as the psychologists might say, with an internal self-consistency of its own. It is quite fanciful to suppose that you can take a piece of one, and then of another and then of still a third, and glue them together.' (*The Sense of the Presence of God*, p. 203)

THE CHAUVINISTIC CLAIM OF SECTARIAN RELIGIONS TO UNIVERSALITY

The second approach to the problem of a universal religion is the approach of those whom I should like to describe as spiritual chauvinists or those with an exclusive claim or what the Germans would call *Ausschliesslichkeitsanspruch* for some one historical religion as being the best, the most developed and the highest, and, therefore, fitted to be the universal religion of whole humanity. They would like to extirpate all other religions save the one which they consider to be the only true religion. Even the use of force has not been spared to gain this end. History is full of records of 'holy wars', jehads, and crusades.

Where do we stand today in respect of this spiritual chauvinism? Thank God! far removed from it. Time was, some seventy years ago, when even a man of the eminence of Edward Caird maintained in his celebrated Gifford Lectures, *The Evolution of Religion* (1893), under the influence of Hegel and his dialectical method, that the varied forms of the religious life are steps in the development of the religious Idea whose crowning fulfilment is the religion of Jesus. The swing in the opposite direction today is marked by numerous appreciative references not only to Christianity but to other religions also, particularly to Hinduism and Buddhism, by contemporary western writers on religious themes. An article under the caption of 'The Coming Copernican Christology' by Professor Woodbridge O. Johnson, published in the October 1960 issue of *The Hibbert Journal* (p. 13) is worthy of note. In this article, Professor Woodbridge writes: 'Jesus Christ is no longer the one and only, complete, and final creating and saving word of God. His sovereignty is limited to this "wayside planet". He is but one among other instances of the eternal Logos becoming flesh in a divine kenosis. He is not the only supernatural saviour, but one of a plurality of saviours sent forth to save a plurality of intelligent races of beings on a plurality of worlds throughout the flow of time.'

Not a whit of the glory and greatness of Christ is lost, I should like to add here, by recognizing him as one of the several saviours sent to humanity; and not a whit is added to his greatness by insisting that he is the only saviour humanity ever received.

But vestiges of the old prejudice may still be seen lingering here and there, and sometimes in quarters where we least expect them. John Baillie's Gifford Lectures for 1961-62, now published with the title *The Sense of the Presence of God*, make excellent reading, dealing admirably with the central issues in the philosophy of religion, but to my great surprise still harping on the old times of Christian *Ausschliesslichkeitsanspruch*. It is perfectly legitimate for a Christian to discuss religious issues within the framework of and in the light of his own Christian faith within which he is brought up, if he cannot take a broader view which is a more desirable procedure in a *philosophical* handling of the issues. But if he ventures to suggest, as Baillie does, that it is 'a gracious ordering of

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things on God's part that there should be ultimate salvation for us all in only one Name' (op. cit., p. 209), he exposes himself to criticism.

Baillie argues that there can be genuine unity amongst mankind *only through the acceptance of one saviour, that is, Christ*; otherwise, humanity will remain divided. To support his view he quotes, or rather misquotes, the prayer uttered by Christ in the Garden of Gethsemane on the eve of his Crucifixion, 'that they may all be one; as thou, Father, art in me, and I in thee, that they may be one in us'. Taking his stand on this utterance of Christ, Baillie argues: 'For if it had been so that each could find God in his own way, each would be finding Him without at the same time finding his brother. If the love of God were revealed to each in a different place, then we could all meet Him without meeting one another in love. If the various tribes of mankind could find their ultimate enlightenment and salvation in different names, the human race would for ever remain divided. Men might still attempt to unite on the level of certain secondary and prudential interests, but are we not learning today from bitter experience how fragile and unstable this kind of association must always be, if in their ultimate concern, which is the concern for salvation, men remain apart and strangers to one another?' (ibid., p. 208) Strange logic is this! Is it thinkable that one can find God without finding his brother in Him? Is God an abstract unity unrelated to humanity, or the indwelling Soul of all the souls, the thread which runs through the pearls of all the existents, as the *Bhagavad-Gītā* puts it? If the latter, then finding God by any one *eo ipso* means finding his brethren in Him. In the prayer of Christ referred to by Baillie, God is clearly indicated as the ultimate ground of unity. Christ had found his unity with Him, and his prayer is a call to other men to find theirs with Him. That is the purpose for which a saviour comes into this world, and for the self-same purpose different saviours came into different parts of the globe at different epochs of human history. It is a complete travesty of Christ's prayer to interpret it to mean that it rules out the possibility of human brotherhood except through the acceptance of Christ as the *one* sole saviour of humanity.

'Was it not then a gracious ordering of things on God's part', asks Baillie, 'that there should be ultimate salvation for us all in only one Name; that we can meet with Him only by meeting with one another; by betaking ourselves all together to one place—to one "green hill far away"; by encountering there a single Figure to whom we offer our united allegiance; by listening to the self-same story; by reading in the same sacred book; by being baptized into the same fellowship; by eating and drinking at the same Holy table; so that "there is no difference between the Jew and Greek, for the same Lord is Lord of all", and "here there are not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, or free man, but Christ is all and in all. Is it not true that we cannot have real unity until we all have "the same Lord"?' (ibid., p. 209)

Well, if it be true that 'the same Lord is the Lord of all', then the 'gracious ordering of things on God's part' seems to be more convincingly expressed by the German philosopher of the *Aufklärung*, David Friedrich Strauss, whom Baillie quotes in his book as having said: '*Die Gottheit liebt es nicht ihre ganze Fülle in ein Exemplar auszuschütten und gegem alle andere zu geizen* (The Godhead loves not to pour its whole fulness into a single instance and to be niggardly towards all others).' (ibid., p. 206)

Baillie finds the ultimate sanction for his

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standpoint in his own Christian experience: 'Do I in fact find God coming to meet me in Jesus Christ as nowhere else, or do I not?' (ibid., p. 207) As a Christian brought up in Christian traditions and atmosphere, he assuredly does; but so does a follower of another religion find God coming to meet him in the saviour acknowledged in his own faith, and the legitimate conclusion to which we are driven is to admit with Woodbridge that 'there is a plurality of saviours sent forth to save a plurality of intelligent races of beings on a plurality of worlds throughout the flow of time'.

But prejudices die hard. One cannot help being distressed when one reads the following sentences in Baillie's book:

'Each one of the pagan religions has some light in it, but it has also much darkness—and how great is that darkness! There is something in each that makes for spiritual health, but there is much also that makes for disorder and sickness. I have already repudiated the view that the pagan peoples would be better without any religion than with those they profess, yet I cannot be blind to the havoc these religions have often wrought in the lives and societies of those who professed them. I have thus no hesitation in reaffirming my conviction that only by following the way of Christ is there any hope for the ultimate salvation of mankind. . . .' (ibid., pp. 199-200)

How great is the darkness even in the seventh decade of the twentieth century!

TRUE MEANING OF UNIVERSAL RELIGION AND THE WAY TO ITS REALIZATION

I now come to the third approach, in my opinion the only right approach, to the problem of a universal religion. This I shall call the approach of 'concrete universalism'. According to this approach, it is as futile to found a brand new religion for universal acceptance by an eclectic combination of elements taken from all the existing historical religions as to champion the supremacy of any of them over the rest and foist it on the whole human race. The universal ideal of religion already exists in and through all the various historical religions and is not something which awaits emergence at some future date. It has been admirably said by Swami Vivekananda: 'As the universal brotherhood of man is already existing, so also is universal religion. Who of you that have travelled far and wide have not found brothers and sisters in every nation? I have found them all over the world. Brotherhood already exists; only there are numbers of persons who fail to see this and only upset it by crying for new brotherhoods. Universal religion, too, is already existing.' (*The Complete Works of Swami Vivekananda*, Vol. II, p. 367, 10th edition)

What is needed today is not a search for a new universal religion, but a universalizing of our outlook, a widening of our intellectual horizon, a bursting of the shell of parochialism which keeps us imprisoned within its narrow confines, an opening of our eyes to the variety and richness of God's immeasurable bounty in His bestowal of varied faiths to humanity through a succession of saviours and God-men. Not until men and nations rise to this height of universalism, not until the truth is driven home to their minds that the Bible, the Vedas, the Koran, the Zend-Avesta, the Buddhist Tripiṭakas, and other sacred scriptures of the world are pages in the selfsame Bible of humanity, can there ever be real unity amongst them on the plane of religion.

'If there is to be a universal religion,' to quote the illustrious Swami Vivekananda again, 'it must be one which will have no location in place or time; which will be infinite like the God it will preach, and whose sun will shine upon the followers of Kṛṣṇa and of Christ, on saints and sinners

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alike; which will not be Brāhmanic or Buddhistic, Christian or Mohammedan, but the sum total of all these, and still have infinite space for development; which in its catholicity will embrace in its infinite arms and find a place for every human being, from the lowest grovelling savage not far removed from the brute to the highest man towering by the virtues of his head and heart almost above humanity, making society stand in awe of him and doubt his human nature. It will be a religion which will have no place for persecution or intolerance in its polity, which will recognize divinity in every man and woman and whose whole scope, whose whole force will be centred in aiding humanity to realize its own true divine nature.' (ibid., Vol. I, p. 19, 11th edition)

The problem of the unity and variety of religions must be intelligently and philosophically understood. We should understand clearly where the different religions meet, like the different radii of the circle in its centre, and where and why they diversify. It is as important to understand that there is a common, universal, and quintessential core in all religions, as to understand that the diversity in forms and practices, doctrines and dogmas, rituals and ceremonials, is but an inevitable result of the exigencies of historical circumstances in which they had their birth, growth, and development. The *gestalt* of each religion has been shaped by and bears the inevitable stamp of the genius of the race which gave it birth, and the efficacy of each for the spiritual nourishment of its followers is proved by the large number of saints and sages of the highest order it has produced within its fold.

Now, what is the common essential core of all religions? It is, I would say following Vivekananda, the impulse towards the actualization of the potential divinity in the soul of man. The goal which every religion has set before its followers is the attainment of a state of supreme blessedness of the soul, whether designated as union with Godhead or attaining of a perfection even as the Father in Heaven is perfect, or *Ātma-jñāna* or *nirvāṇa* or *kaivalya* or *kevala-jñāna*. From times immemorial, since the very dawn of civilization, religion has been a persistent and irrepressible urge in man and *can never be eradicated*. Why? What is the *raison d'être* of this irrepressible urge? It is the potential divinity of man struggling for actualization. As the poet has put it:

Were not the eye itself a sun,
No sun for it could never shine,
By nothing God-like could the heart be moved,
Were not the heart itself divine.

The ultimate salvation which man seeks in the form of perfection, freedom, or immortality could never be permanently attainable by him unless these belonged intrinsically to the ultimate nature of his soul.

I would sum up the whole philosophy of religion and the ultimate explanation of the unity and diversity of religions in the following words. Religion has existed all down the ages and will exist for ever as an irrepressible and ineradicable urge in man, because it is the soul's own inherent urge to actualize or realize its own potential divinity. No seeking or sensing or knowing of the Divine would be possible for man, if man himself did not partake of the nature of the Divine or if it were not a fact that, as Wordsworth has put it,

Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.

'Man can know nothing of God', says

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Baillie, 'except as God reveals Himself to him.' (*The Sense of the Presence of God*, pp. 187-8) But God could never reveal Himself to man unless man were of a nature akin to Him.

Religion is an atavism of the soul; the stages in man's spiritual unfoldment are stages in the progressive uncovering of his own pristine divinity.

This basic, universal, irrepressible, ineradicable religious urge in man found expression in the form of different historical religions in different countries at different epochs of human history. Each had its *gestalt* comprised of a body of ethico-spiritual disciplines, rituals and ceremonials, doctrines and dogmas, myths and symbols, theology and philosophy, shaped by the historical conditions of the place and the intellectual development of the times in which it had its birth. Baillie is certainly right in his observation that the *gestalt* of each faith is a logically complete whole and none of its elements could be taken from it and grafted to the *gestalt* of another faith. It should be deemed a high-water mark of cultural refinement on the part of a follower of any faith who could enter into a deep and sympathetic understanding of the *gestalt* of another faith. Nobody is yet known to have surpassed Sri Ramakrishna in this respect who actually *lived through* the *gestalts* of faiths other than his own.

But though these *gestalts* are different, one undertaking a comparative study of religions will not fail to notice that they have overlapping spots in them, and though varying in certain respects, they agree in certain other essential respects. The late Dr. Bhagwan Das's book, *The Essential Unity of All Religions*, is an excellent and erudite vindication of this fact, and has blazed a trail to follow for all future students of the comparative study of religions who want to do it in the right spirit.

Rituals and ceremonials must obviously differ, and so must myths and symbols and all other external observances, but the common platform on which all religions take their stand is their insistence on absolute moral perfectibility, cultivation of purity of heart, truthfulness, compassion, chastity and charity, worship, fasting, prayer, meditation, devotion to God, and service of all living beings. Buddhism, it is often pointed out, and Baillie also says that in his book, is a religion which stands apart in utter contrast to other religions in so far as it is a religion which does away with God, while the conception of God is the central point in other faiths.

A word, incidentally, about the attitude of Buddhism to the problem of God may not be out of place here, though, for considerations of space, it would not be possible for me to go into the problem *in extenso*. Whenever Buddha was questioned about the reality of God, he kept quiet. *He neither denied it nor affirmed* it. Why? Edmund Holmes, in his illuminating book, *The Creed of Buddha*, explains this silence as meaning that God was for Buddha a reality too deep for words to utter. Be that as it may, there is enough material in the Buddhist literature to suggest that Buddha was not interested in the enunciation of theological or metaphysical propositions, but presented his religion as a way of life, a *magga*, a path to be trodden which would eventually lead the aspirant to the direct perception of the ultimate Truth. The heart of his religion, 'The Noble Eightfold Path that leads to sorrow's ceasing (*ariyam atthaṅgikaṁ maggaṁ dukkhupasagāminam*)', is the pith and marrow of the ethico-spiritual discipline of all religions.

By far the greatest agreement in religions is to be found in the utterances of the mystics of all religions; so far as these pertain to *pure* mystical apprehension of

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Godhead, they are the ultimate melting-point of all religions. All doctrinal and philosophical differences cease there. Doctrines and philosophies are products of human thinking, and as such, necessarily relative to the intellectual development of the minds which produce them. They are but tuitions about the finite and the limited which must necessarily melt away in the intuition of the Infinite and the All.

NOTES AND COMMENTS

IN THIS NUMBER

'The Basic Approach', by Sri Jawaharlal Nehru, the late Prime Minister of India, originally appeared in the *Economic Review*, the fortnightly publication of the All India Congress Committee, and is reproduced here through the courtesy of the *Economic Review*. The document is remarkable for its clear analysis of the problems facing us today, and particularly for the emphasis it lays on the necessity of an ethical and spiritual approach in the solution of those problems. This month, as our readers will recall, marks the first death anniversary of Sri Jawaharlal Nehru.

'Education and Traditional Values', by Swami Ranganathananda, Head of the Ramakrishna Mission Institute of Culture, Calcutta, is the text of a paper contributed by him to a symposium on the above subject organized by the Indian National Commission for Co-operation with Unesco on 27 September 1962 at New Delhi. In his paper, the Swami deals with the approach of Indian thought, as expounded by Swami Vivekananda, to the problem of cultural continuity in a fast-changing historic milieu.

In his article on 'Approaches to the Problem of a Universal Religion', Dr. S. N. L. Shrivastava, M.A., D.Litt., Professor and Head of the Department of Philosophy, Vikram University, Ujjain, elucidates the true import of the ideal of a universal religion and the way to its realization.

REVIEWS AND NOTICES

RATIONAL RELIGION. By W. H. Sheldon. Philosophical Library Inc., 15 East 40th Street, New York 16. Pages 138. Price $ 4.75.

The main thesis of the book is that 'pure straight reason', by logical necessity, leads to worship of supernatural deity. True religion is the marriage of reason and emotion. That being so, the author argues, 'we cannot rest content with any conflict between faith and reason'. With great feeling, Dr. Sheldon asks: 'Why, then, should the infinite Lover give mankind this gift of reason, which is so good for them in many ways, yet is prevented from helping them to contact Him whom they crave to know?' Hence the author claims to demonstrate that pure straight reason leads to Christian love.

There is nothing new or startling in all that the author has to say. He traverses the well-known ground in the debate over mediate reason versus immediate experience. However, he claims novelty for the approach he makes to the discovery of the

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practical road to salvation through an analysis of 'goodness' by the help of pure straight reason. What the author does is this: First he tries to formulate an all-inclusive moral law, then he shows the impossibility of fulfilling this law in this earthly life, and, finally, he demonstrates the identity of morality and supernatural religion. By and large, our author seems to agree with Professor Blanshard in holding that 'the Good, in the sense of the ethical end, is the most comprehensive fulfilment and satisfaction of impulse-desire' (p. 21). This statement of the moral good is further elaborated by saying that it is something which is wanted before we have it, and is also wanted while we have it (p. 33). Out of this arises the well-known paradox: the conflict of good as wanted by different individuals. This conflict is solved by bringing in the will of the Deity and the guidance for practical action obtained by the identification of individual will with divine will. As already pointed out, there is nothing new or original in the arguments advanced so far.

In the third chapter of the book, which may be said to be original, the author tries to make explicit what has been implicit in his thinking. Reason guarantees the presence of the Deity in moral conflict, and this fact assures us that He is all love. This love is the third person in the Christian Trinity, who has so far not been fully identified as such in the history of the Christian religion. Christianity is fast entering this new phase of recognizing the Holy Ghost as pure love, and will soon develop universal love and selfless tolerance of all religions.

The concluding chapter harks back to faith whose essence is not outside reason.

This is a good book, worth studying thoroughly. Yet, the basic arguments need reorientation. Faith is reason mature. Just as a child grows or develops into an adolescent, and this into an adult, so reason has to grow and develop and mature into faith. In such a natural development, there is no question of any conflict or gaps between the two. Reason in the moral realm is incomplete and arrested in its growth, if it does not blossom into faith. The author has missed the significance of the *natural evolution* of reason into faith in religion and morality.

PROFESSOR P. S. NAIDU

LETTERS TO MANIBAHEN PATEL. BY M. K. GANDHI (Trans. Valji Govindji Desai). 1963. Pages 100. Price Re. 1.

STONE WALLS DO NOT A PRISON MAKE. BY M. K. GANDHI (COMPILED AND EDITED BY V. B. KHER). 1964. Pages 231. Price Rs. 2.50.

MAHATMA GANDHI: A PROPHETIC VOICE. BY HARIDAS T. MAZUMDAR. 1963. Pages 194. Price Rs. 2.50.

Navajivan Publishing House, Ahmedabad 14.

(1) The letters in the first book number in all 183. They cover the period between 12 February 1921 and 13 January 1948, and are addressed mostly to his spiritual daughter Srimati Manibahen Patel and her brother Dahyabhai and his little son. They are tender and are more of historical importance than of the literary. They give us an intimate insight into his Buddha-wise humanity and solicitude for the welfare of his disciples and co-workers whom he sculptured successfully into shipshape, in his own pilgrimage to realize freedom for his mother country. They also furnish us with the workings of his mind just on the eve of his momentous decisions taken to effect social and political reformation (Harijan uplift and country's freedom) for his own people as well as the rest of the world, whom he regarded as his flesh and blood.

(2) The title of the second book is taken from Richard Lovelace's lyric 'To Althea from Prison', and aptly heads M. K. Gandhi's experiences in jail in Africa (1908-1913) and in India (1917-1942). The compilation is, as it were, a philosophy of jail life, and gives us a vivid glimpse of the Mahatma's strenuous efforts at securing, firstly, jail reforms and, secondly, freedom for India; his faith that we are nothing without divine guidance; his equable vision and great compassion to one and all; his reflections on Christianity, Islam, and Hinduism; his beneficent humour even amidst the stress and strain of merciless incarceration; his kind words and attitude to his cruel jailors or other opponents.

(3) *Mahatma Gandhi: A Prophetic Voice* is the Indian edition of the author's *Mahatma Gandhi: Peaceful Revolution* (Scribners, New York, 1953), in a revised form with some additional material. The author, an intimate associate and a fervent devotee of Mahatma Gandhi, interprets and reconciles many of the seeming contradictions, especially with respect to *satyāgraha* and economics, in the philosophy of Mahatmaji. Some of the author's reflections on and criticisms of the Wardha scheme of education are really precious. The author's comparison and contrast of Gandhian socialism with the other forms of it are no less acute or convincing. This small thesis on Gandhism is simple and comprehensive.

P. SAMA RAO

THE SIMILE OF THE CLOTH AND THE DISCOURSE ON EFFACEMENT OF THE BUDDHA. EDITED BY NYANAPANIKA THERA, WITH INTRODUCTION AND NOTES. 1964. Pages 54. Price not mentioned.

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THE WAY OF WISDOM: THE FIVE FACULTIES. By Dr. Edward Conze. 1964. Pages 53. Price not mentioned.

Buddhist Publication Society, Kandy, Ceylon.

The first booklet relates to two discourses of the Buddha invoking the simile of the cloth, which describe ways and means to wipe out the sixteen defilements, elucidated later on into forty-four, such as covetousness, greed, ill will, anger, denigration, jealousy, envy, vanity, conceit, negligence, etc., and thereby purge the mind (askesis) of all its unrighteous activities and ultimately attain, with concentration and meditation, to a perfection tantamount to *nirvāṇa*, a blissful tranquillity. The second defines and elucidates the five faculties and prescribes *sādhanās* to achieve a perfect balance (*sthita-prajñatva*) among them all, i.e. the overall wisdom that is synonymous with and leads directly to *nirvāṇa*. The relevant portions of the Buddhist texts are clearly translated and explained.

P. Sama Rao

THE LONELY PILGRIM. By Srimati Manubahen Gandhi. Navajivan Publishing House, Ahmedabad 14. 1964. Pages 273. Price Rs. 3.

The book under review is the English translation of Srimati Manubahen's diary, written in Gujarati, on Mahatma Gandhi's Noakhali 'pilgrimage', which he undertook from 19 December 1946 to 2 March 1947 to heal the wounds of the communal riots that broke out in the two subcontinents of India and Pakistan in the wake of the Partition. The writer was by the side of Mahatmaji throughout the period of the pilgrimage, not only to attend to his personal needs, but also to help him in his arduous task of cementing the strained relations between the two communities, and she kept a faithful and first-hand record of Gandhiji's daily activities. The recorded events were read out to Mahatmaji as they were written from day to day and approved by him, and so we can vouch for their authenticity. The author takes particular care, in recording the events, to bring out the characteristic features of the unique method of non-violence and love employed by Mahatmaji—'soft like a flower and adamant (at times) like a steel'—in achieving his mission. The title, taken from a famous song of poet Rabindranath Tagore, 'The Lonely Pilgrim', is very apt. Gandhiji, the 'lonely pilgrim', was filled often with anguish at the sight of the ruin and devastation all around, but his intrinsic faith in the power of the name of the Lord (*Rāmdhun*) sustained him through the pilgrimage, and helped him to bring it to a successful conclusion. Little details of his life of austerity and his views on national problems given in the book remind us again and again of the great ideal of simple living and high thinking, of which he was a great exemplar. The book is a valuable addition to the Gandhian literature.

Swami Sivarupananda

DAWN OF WISDOM. By Swami Rajeswarananda. Ganesh & Co. (Madras) Private Ltd., Madras 17. 1964. Pages 260. Price Rs. 5.

The book contains a choice collection of writings from out of the editorials of the learned saintly author, contributed to *The Call Divine*, of which he was the chief editor. The collection covers a wide range of subjects, both secular and spiritual, about seventy-five in all. The book, like his *Divine Awakener*, abounds in sublime ideas expressed with great force and exquisite grace. In a way, the Swamiji has succeeded superbly in etherealizing and metamorphosing mundane values into the most spiritual ones, and all spiritual seekers are sure to benefit from a perusal of the book. The format is neat, and the price is quite modest for the spiritual fare provided, but the text needs a tidying up from printer's mistakes.

P. Sama Rao

THE TECHNIQUE OF MAHAYOGA (SELF-ENQUIRY). Edited by Sri N. R. Narayana Iyer. Sri Ramanashramam, Tiruvannamalai, S.I. 1962. Pages 66. Price Re. 1.

This booklet contains precious selections from Sri Ramana Maharshi's statements during his talks with his disciples, with connecting links supplied by the editor, who was one of his pupils. It is an authoritative exposition on *yoga*.

The work contains a brief life of the Maharshi and an Introduction to *mahāyoga* and its technique. The appendices cover Sri Ramana Maharshi's *Truth Revealed*, bearing on the practice of *mahāyoga*, with a running translation of Sri K. Lakshmana Sarma, another close disciple of his.

The *mahāyoga* of the Maharshi differs from the other yogic *sādhanās* like *rāja-yoga* only in form and not in substance, although there is a variation in the stress laid on some of the *bhūmikās* and on the steps taken to attain the Divine and get merged in It. A perfectly realized soul like Sri Ramakrishna that the Maharshi was, his contribution to yogic *sādhanā* is immeasurable; and this booklet which sets it out in a brief, precise, and lucid manner is doubly so. Sri Narayana Iyer deserves grateful congratulations for bringing this work to light.

P. Sama Rao

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THE BIG IDOL. By Richard R. Gregg. Navajivan Publishing House. Ahmedabad 14. 1963. Pages 72. Price 75 P.

This brochure on the role of money in the modern industrialized societies cuts altogether new ground in understanding the economic, social, and psychological consequences that inevitably ensue from the universal worship of 'The Big Idol', viz money. The author believes that the consequences of worship of this 'Big Idol' have been terribly disastrous, though he is aware of the good services rendered by it.

Mr. Gregg examines the functions of money in modern economies in terms of the role of money as a medium, a measure, a standard, and a store, and a means of transferring value from time to time and place to place. He realizes that these functions are extremely important. But for money, the growth of economies is almost certain to be hampered. All the same, lots of evils accrue because of the unreliability of the money-measure and because of the fact that the different functions of money are performed by the same currency. The value of money never remains constant. Things keep on fluctuating. Those who have experienced the horrors of a deep depression or those of a galloping inflation know fully well what havoc this faithless tool can play.

The author suggests that an attempt should be made to experiment with a separation of functions devised on the basis of assignment of different functions to different kinds of money, instead of asking the same unit of currency to perform all the functions. For instance, ordinary currency meant for day-to-day use could cease to be a store of value after a specified period of time, say a week. After the lapse of a week, the value of this currency would deflate either fully or partially. Everyone would be eager to get rid of this currency within the specified limits of time. This device would reverse the operation of Grasham's Law. There need not be a chronic deficiency of demand for goods and services. The stamp scrip idea of Silvio Bessel illustrates this point. Richard Gregg broadly agrees with the measures of monetary reform suggested by Lord Keynes.

All this appears apparently pretty sound and logical, but it overlooks the obvious point that the evils that should be attributed to the capitalistic mode of production are wrongly being attributed to the misbehaviour of money. Most of the evils that Mr. Gregg mentions just do not exist in a country like the Soviet Union. *En passant* he makes a very casual reference to how some of the evils persist even in a centrally organized economy, but does not pause to examine why the usual evils of capitalism do not exist, at any rate on the same scale, in a planned economy. 'The co-existence, concomitance, and the consequence of money' and certain evils associated with money lead him to the oft-repeated fallacy in reasoning that one is the cause of another. Both of them are the mere symptoms of the basic deficiencies in the working of the capitalistic order.

Monetary reform is necessary and useful, but it would hardly scrap the surface of the gigantic mountain, namely, capitalism. Mr. Gregg soft-pedals the issue, though he is fully aware of what is what.

H. G. Kulkarni

BENGALI

TANTRA O ĀGAMAŚĀSTRER DIGDARŚANA (Vol. I). By Mahamahopadhyaya Sri Gopinath Kaviraj, M.A., D.Litt. The Principal, Sanskrit College, Calcutta 12. 1963. Pages 62. Price Rs. 5.

Good introductory books on a subject like the Tantra are really a boon to the students of ancient Indian philosophy, because they help them to have a clear grasp of the fundamental principles of the subject. They also awaken in their minds an intense desire to know more and more of the subject. From this standpoint, the book under review is a very valuable and authentic contribution.

Tantra refers to that branch of knowledge in which characters, qualities, and actions of gods are described and *mantras* are also uttered. With the help of these *mantras* and also with the help of *yantras*, gods are invoked, worshipped, and meditated upon in a specially formulated esoteric manner by the initiated persons. It is because of this esoteric practice and mystic nature of the Tantra that it is widely misunderstood and misinterpreted.

The author of the book is a profound scholar of various branches of Indian philosophy, specially of the Tantra, and he is also well known for his valuable philosophical contributions. The present work will help the readers to have a clear understanding of the meaning of the Tāntric terms and also to have a thorough understanding of the significance of the Tāntric *sādhanā*. The book contains extensive knowledge of the Tāntric literature and also of the different Tāntric schools (*sampradāyas*).

Dr. Anima Sen Gupta

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NEWS AND REPORTS

RAMAKRISHNA MISSION EAST PAKISTAN MIGRANTS' RELIEF CENTRE

KURUD CAMP, DT. RAIPUR (M.P.)

ABSTRACT REPORT OF DISTRIBUTION

MAY 15, 1964 TO JANUARY 14, 1965

Item	*Quantity*	
Barley	554·5	kg.
Milk Powder	50,836	lb.
Multipurpose Food	768	kg.
Multivitamin Tablet ..	80,850	
Vitamin in Liquid Form ..	1,51,795	ml.
Horlicks	120	lb.
Sugar	600	kg.
Muri (Puffed Rice)	72	bags
Biscuits and Lozenges .. .. (mainly for hospital patients and maternity cases)	67	kg.
Sārīs	10,776	
Dhotis	4,350	
W.C. Blankets	11,120	
Woollen Blankets	50	
Garments	25,531	
Chaddars	418	
Blouses	1,080	
Banyans	1,858	
Lanterns	1,002	
Buckets	504	
Aluminium and Brass Utensils ..	550	
Enamel Plates	944	
Thread Reels	4,608	
Needles	17,000	
Vermilion	63	kg.
Vermilion Cases	9,072	
Books	1,800	
Exercise Books	326	
Slates	400	doz.
Slate Pencils	30	doz.
Pecuniary Help	Rs. 549·74	

Besides the above, about 750 items of allopathic medicines were given to the camp hospital for use in the dispensaries attached to it, and miscellaneous articles, such as gunny pieces, tin cans, bottles, and phials were distributed.

The Mission is also conducting a small library equipped with about 200 books for the benefit of the refugees.

Relief centres are also being run by the Mission in three other transit camps, namely, Mana, Mandala, and Shabari.

RAMAKRISHNA VEDANTA CENTER SEATTLE, WASHINGTON

DEDICATION OF THE NEW CHAPEL

The three-day (January 9, 10, 11, 1965) programme of dedication of the remodelled premises of the Ramakrishna Vedanta Center of Seattle, located at 2716 Broadway East, was presented by Swami Vividishananda, the founder and minister of the Center. The following guest Swamis of the West Coast took part in all the ceremonies, contributing much to the success of the programmes: Swami Prabhavananda, accompanied by Swami Krishnananda, of Hollywood; Swami Shraddhananda, of San Francisco; and Swami Aseshananda, of Portland.

The programme opened on Saturday morning, January 9, with a ritualistic worship performed by Swami Aseshananda, assisted by Swami Shraddhananda, the other Swamis being in attendance on the platform. At the end of the worship, there was offering of flowers by the Swamis and devotees, followed by the serving of a buffet luncheon. In the evening, many returned for vespers and singing of hymns.

The main dedication service for the public was held on Sunday, January 10, at 11 a.m. A record crowd attended. A loud speaker was used in the library, and every available space was used to seat the congregation. Swami Prabhavananda gave the opening prayer. Swami Vividishananda welcomed the congregation and introduced the speakers. The messages of good will and felicitation from friends and well-wishers were read by Swami Aseshananda. The visiting Swamis addressed the congregation. Swami Aseshananda spoke on 'Vedānta as the Philosophy and Religion of Experience'. Swami Shraddhananda had for his subject 'Human Approach to Vedānta', and Swami Prabhavananda concluded the addresses with a discourse on 'Vedānta as the Religion of Love'. All the talks were very inspiring, and the people enjoyed them very much.

The final item of the programme of dedication was a dinner served to the members and friends of the Center on Monday, January 11, at 7 p.m. After the dinner, Swami Vividishananda introduced Dr. Ainsley Carlton, of Christ Episcopal Church, and Mr. Paul Thiry, who designed the remodelled chapel; both spoke a few words to the guests. Swami Aseshananda spoke on Swami Vivekananda, who initiated the Vedānta movement in this country, and outlined his valuable contribution to the West.

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Swami Prabhavananda gave his intimate reminiscences of Swami Brahmananda, who succeeded Swami Vivekananda as the Head of the Order and consolidated it by his quiet meditative life. Swami Shraddhananda spoke about the ideas and ideals of the Ramakrishna Math and Mission. The addresses were friendly and informal, and proved extremely interesting to the dinner guests.

The entire interior remodelling work has been done in blonde mahogany. The altar has a carved symbol representing the harmony of religions. The symbol consists of the lotus, thunderbolt, star, cross, and crescent, sacred to the five basic religions of the world. A similar design appears on the front door and in the stained glass panels on each side of the door.

The library has similar panel work as the hall, chapel, and the music room, and has built-in bookcases with glass sliding-doors, accommodating approximately 3,000 volumes.

THE VEDANTA SOCIETY OF ST. LOUIS MISSOURI, U.S.A.

Report for 1963-64

Sunday Services: Swami Satprakashananda, Head of the Vedanta Society of St. Louis, spoke on different religious and philosophical topics in the Society's chapel on Sunday mornings. The services were open to all. Some came from Christian churches, Jewish temples, and different educational centres. The regular services were suspended during the hot season for about six weeks. But the Vedānta students continued to meet every Sunday morning and Tuesday evening at the usual time for prayer, meditation, reading, and listening to the Swami's tape-recorded lectures.

Meditation and Discourse: On Tuesday evening, the Swami conducted a meditation and expounded the *Bhagavad-Gītā*. Members and students of different religious and educational centres also attended the meetings. Meditation was also conducted on special occasions. The chapel was open for silent meditation on all week-days from 11 a.m. to 12 noon.

Additional Meetings: Special meetings were arranged in the Society's chapel for senior high school students on two different occasions. After the students had listened to his tape-recorded lecture, the Swami met them and answered their qestions. On Good Friday, he conducted a special service and gave a talk on 'Death and Rebirth'. Christmas Eve was duly observed. The Swami spoke on 'The Kingdom of God Is within You'.

The Swami also gave occasional lectures by invitation. At the Jewish Temple Shaare Eneth, he spoke on 'Sri Ramakrishna and His Place in Hinduism'. At the Missouri Methodist Church in Columbia (the site of the University of Missouri), his topic was 'Hinduism and Christianity'. The Swami gave a radio interview over KMOX radio station (CBS network) and also participated in a panel discussion in the studio of KTVI, Channel 2.

The 25th Anniversary of the Society: On Tuesday evening, October 22, the eve of the 25th anniversary of the founding of the Vedanta Society of St. Louis, a special meeting of the members and friends of the Society was held to honour the Swami. An artistically designed written tribute, expressive of their deep appreciation of the Swami and his work, was presented to him along with a handsome cheque as a personal gift. The Swami also received messages of congratulation from some out-of-town members and friends.

The public celebration of the 25th anniversary was held on Tuesday evening, March 24. Dr. L. A. Ware, Professor of Electrical Engineering, State University of Iowa, Reverend Thaddeus B. Clark, Minister of the First Unitarian Church of St. Louis, Rabbi Jerome Grollman, Rabbi of the United Hebrew Temple and President of the Rabbinical Association of St. Louis, and the Reverend Walter A. Hearn, Professor of the Missouri School of Religion, Columbia, spoke on the occasion. The messages of Swami Madhavananda, President of the Ramakrishna Math and Mission, and two other Swamis working in the U.S. were read at the meeting. A brief report of the work done by the Society during the first twenty-five years was also presented at the meeting.

As a special feature of the 25th anniversary celebration, the Society undertook the distribution of *The Gospel of Sri Ramakrishna* (abridged edition) to universities, colleges, and public libraries.

Anniversaries: On the birth anniversaries of Śri Kṛṣṇa, Buddha, Śaṅkara, Sri Ramakrishna, the Holy Mother, Swami Vivekananda, and Swami Brahmananda, devotional worship was performed in the shrine and special services were conducted in the chapel.

Out-of-town Guests and Visitors: The Society had the privilege of receiving about thirty-five guests and visitors from different places in the U. S. and abroad.

Interviews: The Swami gave about hundred interviews for spiritual guidance and for the solution of the seekers' personal problems.

Library: The library was well utilized by its members and friends.

The Vedānta Work in Kansas City, Missouri: The Vedānta students in Kansas City held fortnightly meetings for prayer and meditation, and listened to the Swami's tape-recorded lectures delivered in St. Louis, which was followed by a discussion.

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PRABUDDHA BHARATA

Vol. LXX JUNE 1965 No. 6

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

Arise ! Awake ! And stop not till the Goal is reached.

——:o:——

LETTERS OF SWAMI SHIVANANDA

(70)

Sri Ramakrishna Mission
P.O. Belur, Dt. Howrah
26 August 1916

Dear Maharaj,

I was extremely delighted to get your long letter. It is over eight years nearly since the passing away of Mahendra Babu, and we could not go to Darjeeling, in spite of their repeated requests. It was very good that I went this time; they were full of gratitude and I, too, was very happy.—'s mother greatly desires that something be done in memory of Swamiji at Darjeeling. She showed me a plot of land, but it is two miles below the town; it is extremely difficult to get down and climb up. I felt dead tired on my return after visiting the place once. The place is quite solitary, but it is near the cremation ground, though not very near. One or two rich Marwaris have agreed to help in this work. They are not in Darjeeling at present; they are in Calcutta; the matter will be discussed after their return. I was there for nearly a month; but not for a single day did I keep well—I had pain in the stomach almost throughout; added to that, I suffered much from neuralgia. . . .

At the behest of Baburam Maharaj, we had the opening ceremony of the dispensary building here on the *Janmāṣṭamī* day. The worship of Sri Ramakrishna and *homa* were performed, and portions of the *Bhāgavata* and the *Gītā* were read. Later, in the evening, a few medicine bottles were placed in the room, and from next day the dispensing of medicines started from that room itself. Jatin is overjoyed. No doubt, the room is not yet completely

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dry; but the work is going on. The number of patients is also greatly increasing—daily attendance is about sixty-seven or sixty-eight persons. Sitting arrangements have been made for the waiting patients.

I was very happy to learn that the foundation of the Madras Ashrama has been laid and that a superintending engineer is helping in the work; I was all the more happy to learn that he very much liked our plan. Now, if by the Lord's grace the work is slowly completed, everyone would feel happy. Of course, it involves a good deal of expense, no doubt about it. Particularly, as the basement area had to be deepened, there will certainly be an increase in expenditure. However, now that it has been started, it will certainly be completed by the Lord's grace. There is no doubt about it.

I was extremely glad to learn that you are all keeping well at Bangalore. — Maharaj is a devout soul; he is very eager to serve you. Wherever all of you may stay, the Lord will keep you happy. I am glad that — Maharaj's stay there is having a good impression on the people. ... The Lord protects the devotees; even if they stray into a wrong path by mistake, He, out of His mercy, will bring them back to the right track, in the manner of a father. Otherwise, what other way is there for the devotee?

I was happy to learn that vegetables etc. are exceedingly tasteful and cheap at Bangalore, and that the best quality of milk is available. May the Lord keep you all in great bliss and happiness! This is my innermost prayer. I was transported with immense joy to hear of that devout woman vegetable-vendor. The Lord's devotees are in all places; He has no distinction of space and time.

It is raining incessantly here. The sky is overcast with clouds practically every day. But the rains are not heavy: the waters of the tanks have not increased much. ... Other things here are in a way quite all right by the Lord's grace. Sukul Maharaj is slightly better. ... Surya, Shyamacharan, Sanat, and Varada—all the four have gone to Kasi. Baburam Maharaj will write to you about the rest.

Accept my heartfelt love, salutations, etc., and convey my blessings and love to all the boys. Don't forget to convey my heartfelt love and blessings to Narayana Iyengar; also convey them to —.

Yours
Shivananda

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ANCIENT VALUES IN MODERN INDIA

[EDITORIAL]

A time there was when India devoted the best part of her energies to the pursuit of religion and spirituality. Today, the attention of the people in India, as elsewhere, is more concentrated on politics and seeking of material enjoyment, often under the veneer of art and culture, than on religion and spirituality. That is at least what is visible to the naked eye. Now, is this but a passing phase natural in a period of transition or is it going to be the permanent feature of the Indian outlook in future, as it is already in the western countries and most of the underdeveloped countries under the influence of the West? What answer is India going to give to the question? On that depends not only the future of India but of civilization itself.

It is not in a vainglorious spirit, born of narrow patriotism, that we are making such an assertion. While goodness and spirituality are not the exclusive privileges of any country or race and we find men of sterling spiritual character everywhere and in all climes and among all nationalities, no nation has clung to religion with such a passion and for such an unbroken period as India, in spite of the vicissitudes and ravages of time; and it is in India alone that there is a spiritual tradition of centuries which can ward off the evils of a material civilization. While other civilizations, as old as the Indian or older still, have perished, India still continues to live, and live zestfully, with nothing of her accumulated wisdom seriously tarnished. A hundred tides of conquest and depredation have rolled over the country, yet leaving undisturbed the core of her existence. The conquerors have been transformed and absorbed into the national stream of her life, and she has managed to maintain the main tenor of her life more or less unaffected. And in the worst period of her national life, she has been able to throw up spiritual personalities of the highest magnitude. Now is she going to recoil from the position of strength and vitality that has been hers all these years? We think not.

No doubt there is general apathy and contempt for moral and spiritual values all around, among the young and the old alike, who are busily preoccupied with material advancement, sometimes in the most gross form unworthy of a great nation like India and at other times in higher subtle forms of national service, scientific outlook, and raising the standard of living. But one striking phenomenon stands out in bold relief. While in most of the eastern countries that have come under the sway of the western material civilization the process of secularization is almost complete, at least on the psychological level, and every one of them has succumbed to that influence without the least resistance, it is in India alone that there is a counter-force, however feeble it might be at present, standing up against such abject surrender. True, the number of persons rallying round that force is small and the force itself has not yet been able to hold its own and exert its influence on a universal scale, but that there is such a force and there are men rallying round it is in itself a silver lining in the midst of the darkening gloom. There is the vitality of the race which can supply the manna for the spiritual regeneration of humanity.

Even in the materially advanced coun-

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tries of the West, the thoughtful and the educated are becoming aware of the necessity of a spiritual leaven to check the increasing pace of material civilization. But we do not know whether the West possesses within itself the necessary spiritual strength to set off the dangerous consequences of the forces it has let loose in the form of science and technology. However, in so far as its impact on the underdeveloped countries is concerned, its contribution has been wholly material. The vision of the future that the West conjures up in the minds of the easterners is not that of spiritual enrichment, but of material pomp and glory. On the other hand, Indian culture possesses the capacity for rejuvenation and for bringing about a radical upheaval. The challenge that the West has thrown before mankind, namely, spirituality versus materialism, can be successfully met, we believe, only on the soil of India. In this connexion, we may recall what Lord Linlithgow, the then Viceroy of India, said years ago while addressing the joint meeting of the Indian Science Congress and the British Association in Calcutta: 'Even the most enthusiastic believer in western civilization must feel today a certain despondency at the apparent failure of the West to dominate scientific discoveries and to evolve a form of society in which material progress and spiritual freedom march comfortably together. Perhaps the West will find in India's more general emphasis on simplicity and the ultimate spirituality of things, a more positive example of the truths which the most advanced minds of the West are now discovering. Is it too much to hope that you, gentlemen, will be a channel through which India will make in an increasing degree that contribution to western and to world thought which those of us who know and love India are confident that she can make in so full a degree?' (Quoted by Radhakrishnan in *Eastern Religions and Western Thought*, p. 305)

But before Indian thought and culture could nourish humanity elsewhere, it is imperative that India should revitalize herself. As Swami Vivekananda said: 'If we set ourselves right here in India, the world will be "rightened". For are we not all one?' (*The Complete Works*, Vol. V, p. 227, 7th edition) How can it be done? That is the greatest problem before India. It is one thing to point out the ideal, another thing to carry it out in practice. Many of us recognize the need of a spiritual outlook, but we have the vaguest conception of spirituality and rarely do we work for things that make for spirituality. We may speak of transcendental spiritual realities in glowing terms and most eloquently; we may repeat *ad nauseum* about the need for belief; and people may even believe our words; but unless these transcendental realities are brought to the doors of the people in a tangible form, they are not likely to rouse any enthusiasm; or even if the enthusiasm is roused, it is not likely to last long. That is where *old* India scores. Old India not only spoke of religion and spirituality, but made them practicable, living, and dynamic. Man is by nature controlled by the senses; and spiritual truths are beyond the senses. Unless he withdraws himself from the attraction of the world and turns his vision inwards, he cannot experience spiritual truths. It is no easy task to do so, but we have to do it if we are to survive. It is a slow and gradual process. Man is to be helped from where he stands, step by step, to reach the threshold of the Divine. We have to create the necessary conditions for the gradual unfoldment of the divinity within. The ancient sages and seers of India knew about it. That is why they instituted various practical methods by which the senses and

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the mind could be directed gradually towards higher realities. For instance, it was enjoined on everyone, at least on those belonging to the higher castes, to withdraw themselves from their worldly vocations and engage themselves in the worship of God or repetition of His name or singing His praises at fixed times of the day. And the habit was ingrained in them from their very childhood so that, by the time they grew up, religion and spirituality were no more matters of argument or speculation for them but felt realities, and their faith could not be unsettled by reasoning.

In the development of inner consciousness, as in most of the things in the world, tradition plays an important role. We may decry tradition because in its decadent stage it encourages superstition and blind conformity; but, without it, there could be no progress either. It is on the experience of the past that the future is built up. If we have to learn everything by our own personal experience, we would be where we were, or in ages may make a little headway. Man, unlike animals, progresses because he can learn from others' experiences, from their successes and failures, from their foibles and virtues. 'The force of the sense of social confirmation is very helpful to eradicate doubt and scepticism and engender faith. The ritual helps to summon into the marginal consciousness of the worshipper the sense of a long line of past and venerated ancestors, whose faith is crystallized in the ritual. When a whole community follows the same ritual, the will of the present is added to the voice of the past. This social confirmation becomes so effective that faith marches triumphant over doubt and irresolution.'

This tradition was conveyed to us through sacred books, holy examples, pilgrimages, religious festivals and fairs, dramas, music, etc., which were frequent in ancient India. Also, there were the men of renunciation and laymen of exalted spiritual character, whose life itself was a demonstration of the reality of spiritual truths, and who went about the country preaching about God and religion. Through discourses in the vernaculars, often combined with music, they used to expound the scriptures in a simple language and carried the wisdom embedded in the books to the masses. And India was studded with innumerable temples in whose precincts men automatically breathed an air of spirituality. Over and above all this, society itself was ordered in such a way that the highest spiritual truths became practicable.

As a necessary step towards higher spiritual practices, the social law-givers insisted on its members abiding by the rules of conduct framed for the life in the community. Keeping in view the highest ideal of spiritual perfection or freedom or *mukti* as the ultimate goal, society dictated how the individuals should eat or drink or marry. The object was not to curb individual freedom as is evident from the ample scope left for the pursuit of worldly avocations, but to curb the selfish propensities that stood in the way of real freedom, namely, freedom from the bondage of the senses and the mind. While political freedom, economic freedom, social freedom were all recognized as important in their own spheres, they were all considered useful only as steps to spiritual freedom, which alone was ultimately valuable. So the principle held before members of the community was: 'Sacrifice of the individual pleasure for the sake of the family; that of the family for the sake of the village or town; of the town for the sake of society; and even the whole universe for the sake of the Spirit.' (*Mahābhārata*, I. cxv. 36) Individual freedom in the sense of licence to do whatever one liked irrespective of its effect on the community or one's own moral and

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spiritual life can only lead to anarchy. The way to spiritual freedom lies through subjection to social compulsions and the sacrifice of individual interests for larger and larger units. The social conventions instituted by society with a view to spiritual perfection also instilled consciousness of the spirit in the lives of the people.

That was the rationale behind the ancient Indian social order which held up as worthy of pursuit the four ends of life, viz pleasure, wealth, righteousness, and spiritual perfection, and prescribed four successive stages of life, viz the life of the student, of the householder, of the ascetic, and of the all-renouncing monk. While *mukti* or spiritual freedom was the highest ideal or goal and demanded the complete renunciation of all worldly concerns, it was recognized that such absolute renunciation could come only by long, strenuous training. The vast majority have to pass through the path of enjoyment. When they are satisfied with it and realize the hollowness of it all, then alone can they seek something higher. But completely giving oneself away for enjoyment also is not the way. Through restrained enjoyment to perfect renunciation of all enjoyment was the principle behind these four ends of life and four orders of life. 'Man', as the *Bhāgavata* (XI. v. 11) says, 'is instinctively inclined towards the enjoyment of sexual pleasure, flesh, and wine, and is in need of no scriptural injunction for that; the scriptures enjoin marriage, animal sacrifice, and consecrated wine so that man might gradually lose all attachment to his habituated evils by restricted enjoyment.' It further gives in XI. xx. 21 the example of the unruly horse to illustrate how this is effected. Just as in order to control an unruly horse, the breaker of the horse has to run some distance with the animal, keeping his hold on the reins firm, even so we have to gain control over our bodies and minds.

Looked at from this standpoint, the present materialistic tendency that we observe on the Indian scene is not, after all, as bad as it seems on the surface. It is only a passing phase. India, for long deprived of even the bare necessities of life, let alone the luxuries, through long years of subjection to foreign rule, is just now tasting a bit of enjoyment and is passing through the necessary stages of wealth and pleasure, before she could renounce them and wholly devote herself to the spiritual pursuit as of old. In the height of her glory, we find India surpassing every other country not only in spirituality but also in the earth's treasures—in art and culture, in commerce and industry. Now the entire picture has changed. The old order has broken down, though not entirely, and a suitable new one has not yet been instituted, and there is great turmoil. The economic condition leaves little leisure for other things except earning a livelihood. That explains the general disinterest in religious things and the materialist leanings of the people. We need not, however, get uneasy over it; hundreds of such waves have passed over the country, and this also will. After all, what glory is there in the renunciation of the beggar? or what benefit can accrue from such renunciation? A poor man does not benefit spiritually by fasting. First there must be the capacity and possibility of enjoyment. Only voluntary surrender of such an available chance of enjoyment constitutes true renunciation. Therefore, modern India's absorption in industrialization programmes and increasing the production capacity of the country is most welcome. That is the significance of Swami Vivekananda's repeated emphasis on the need for a harmonious synthesis of the East and the West. 'Therefore', he says in one of his inspiring utterances, 'man must aspire to become *mukta*, he must go be-

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yond the bondage of the body; slavery will not do. This *mokṣa* path is only in India and nowhere else. Hence is true the oft-repeated saying that *mukta* souls are only in India and in no other country. But it is equally true that in future they will be in other countries as well; that is well and good, and a thing of great pleasure to us. ... However, the central fact is that the fall of our country, of which we hear so much spoken, is due to the utter want of this *dharma* (i.e. in the Mīmāṁsaka sense of that which makes man seek for happiness in this world or the next). If the whole nation practises and follows the path of *mokṣa*, that is well and good; but is that possible? Without enjoyment, renunciation can never come; first enjoy and then you can renounce. Otherwise, if the whole nation, all of a sudden, takes up *sannyāsa*, it does not gain what it desires, but it loses what it had into the bargain—the bird in the hand is fled, nor is that in the bush caught. ... He who cannot leap one foot is going to jump across the ocean to Laṅkā in one bound! Is it reason? You cannot feed your own family or dole out food to two of your fellow men, you cannot do even an ordinary piece of work for the common good, in harmony with others—and you are running after *mukti*! ... Heroes only enjoy the world. Show your heroism; ... The householder must earn money with great effort and enthusiasm, and by that must support and bring comforts to his own family and to others, and perform good works as far as possible. If you cannot do that, how do you profess to be a man? You are not a householder even—what to talk of *mokṣa* for you!' (*The Complete Works*, Vol. V, pp. 446-8) Again: 'In India the quality of *rajas* is almost absent; the same is the case with *sattva* in the West. It is certain, therefore, that the real life of the western world depends upon the influx, from India, of the current of *sattva* or transcendentalism; and it is also certain that unless we overpower and submerge our *tamas* by the opposite tide of *rajas*, we shall never gain any worldly good or welfare in this life; and it is also equally certain we shall meet many formidable obstacles in the path of realization of those noble aspirations and ideals connected with our afterlife.' (ibid., Vol. IV, p. 404, 8th edition)

Here we should sound a note of warning. These are days when we are apt to make compromises with ideals to satisfy our own pet fancies and deep-seated desires. There is great danger of mistaking this plea of Swamiji for the combination of the East and the West to mean a combination of materialism and spirituality, as if materialism and spirituality can ever go together. That can never be: God and mammon cannot be served simultaneously. All religious teachers are emphatic that no spiritual emancipation is possible without absolute renunciation of everything worldly. The combination of the East and the West can be understood in two senses: (1) the combination of the best elements, both material and spiritual, of the East and the West; (2) the adoption of western scientific methods to raise the standard of living of the people, so that, with their bodily and mental needs satisfied, they may peacefully devote themselves to spiritual things, on the pattern of the ancient ideals of *artha, kāma, dharma,* and *mokṣa*. Let us not take this as a licence for unrestrained sense-enjoyment just because it is told that after complete satiation will come renunciation automatically. We will be deluding ourselves if we thought so, as Yayāti found out from experience long back: 'Enjoyment of sense-objects only increases the thirst for further enjoyment as fire fed by butter.' (*Bhāgavata*, IX. ixx. 14) Material glory can in no sense be deemed to be spiritual. Yet, if it helps

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man to satisfy his worldly ambitions and thus demonstrate the hollowness and triviality of the world, they indirectly help him to realize religion; and only in such a sense it is justifiable. But, for this, our secular activities are to be constantly reinforced by a transcendent idealism which would gradually lift us out of the mire of sensuality. We must always keep the most precious jewels that India has accumulated through the ages constantly before our eyes. Let us have industrialization, let us have scientific knowledge, let us have programmes for health and wealth and social well-being and prosperity, but let us also keep bright the torch of wisdom handed down from our ancestors. Otherwise, mere secular aspirations are dangerous. Those that lead the nation and are planning for the progress of the country must remember this and try to keep the spiritual ideal bright before them. A great responsibility also rests on religious men; much depends on how bright they can keep the torch of wisdom that has ignited their souls.

THE SPIRITUAL LIFE OF HENRY D. THOREAU

Mr. C. H. MacLachlan

In the summer of 1837, after his graduation from Harvard, Henry D. Thoreau, like many another bright young college graduate, was thinking about what he should do for a living. There were no corporation recruiters in those days, and no seductive baits offered by business and the professions. Thoreau would certainly have rejected them in any case, for he had already decided that he was going to live his life in his own way. But how? 'How', he asked himself, 'shall I get my living and still have time to live?'

His answer to this question must have seemed daring and unique at that time, and would seem even more so to this prudent generation. For he had decided upon a reversal of tradition. 'The seventh day', he said, 'should be man's day of toil, and the other six his Sabbath of the affections of the soul.' This was only seeming exaggeration. During the greater part of his life, he managed to live on only six weeks of gainful work a year. In New England, such a thing was heresy. What good was a college education if one intended to do odd jobs for a living and spend most of his life in the woods? His fellow townsmen of Concord were nearly unanimous in their feeling about Henry Thoreau: he was lazy.

Henry was too proud, or too independent, or too much of a realist to offer any explanation. He revealed his aims mainly in his life and, when they were eventually published, in his books. 'What I am, I am and say not. Being is the great explainer', he wrote. And in a letter to a friend he offered this bit more along the same line: 'If you want to convince a man that he does wrong, do right. But do not care to convince him. Men will believe what they see. Let them see.'

Emerson, his neighbour and good friend, understood. It was his touch that awakened Thoreau's genius, and the friendship begun in Thoreau's youth ended only with his death. Thoreau felt no shame in not studying for a profession, and Emerson approved. 'My brave

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Henry', he commented in his Journal, 'does not postpone his life, but lives already.'

There were thorny aspects of Thoreau that Emerson did not understand or that at least he found painful and limiting. 'I think', he wrote after Thoreau's death, 'the severity of his ideal interfered to deprive him of a healthy sufficiency of human society.' Emerson found 'something in his nature not to be subdued, always manly and able, but rarely tender, as if he did not feel himself except in opposition'. 'He wanted a fallacy to expose, a blunder to pillory, I may say required a little sense of victory, a roll of the drum, to call his powers into full exercise. It cost him nothing to say No; indeed, he found it much easier than to say Yes.'

But, for Henry, the ideal was all important, and therefore not severe. He was nonconformist by nature. He sternly disapproved of all frailty, especially his own. He was determined to live in as complete accord with his ideal as he could, and this was the central urge of his whole life. The intuitive awareness of underlying reality that is found in poets and men of genius was always strong in him. 'Our whole life is startlingly moral', he wrote in *Walden*. 'There is never an instant's truce between virtue and vice. Goodness is the only investment that never fails. Though the youth at last grows indifferent, the laws of the universe are not indifferent, but are for ever on the side of the most sensitive.'

Emerson greatly loved and admired his young friend and neighbour. 'He was', he said, 'a person of rare, tender, and absolute religion, a person incapable of any profanation, by act or thought.' And in his funeral oration he submitted this explanation of the man who refused to explain himself:

'I must add the cardinal fact that there was an excellent wisdom in him, proper to a rare class of men, which showed him the material world as a symbol. This discovery, which sometimes yields to poets a certain casual and interrupted light, serving for the ornament of their writing, was in him an unsleeping insight; and whatever faults or obstructions of temperament might cloud it, he was not disobedient to the heavenly vision. In his youth he said one day: "The other world is all my art: my pencils will draw no other; my jack-knife will cut nothing else; I do not use it as a means."'

At what point in his life Thoreau became aware of 'the material world as a symbol' is not precisely known. It has been suggested by more than one writer that he experienced some kind of spiritual rebirth, and that it took place soon after he joined the Emerson circle in 1841. As usual, Thoreau has given us no clue. Henry Seidel Canby, his biographer, indicates that Emerson discerned in Thoreau a genius that was not awake until he touched it, 'that he felt an instant response of like-mindedness, and in his Olympian way overlooked the differences; that his magnanimity set about to create a poet, and found unexpectedly an interpreter as Transcendental as himself and far more sensitive to the realities of the American fields and woods, which were the visible face of that nature which he worshipped in spiritual form'.

Two verses from Thoreau's first book, *A Week on the Concord and Merrimack Rivers*, which date from this time, reflect some extraordinary experience. They are animated by the thought which Emerson says 'makes all his poetry a hymn to the Cause of causes, the Spirit which vivifies and controls his own'.

I hearing get, who had but ears,
And sight, who had but eyes before;
I moments live, who lived but years,

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And truth discern who knew but learning's lore.

And again in these lines:

Now chiefly is my natal hour,
And only now my prime of life;
I will not doubt the love untold,
Which not my worth or want has brought,
Which wooed me young, and wooes me old,
And to this evening hath me brought.

Whatever happened, Thoreau seems always to have been single-minded about purity. There was no apparent deviation throughout his life, no change of course, only an intensified experience. Emerson remarked while Henry was still young: 'I can see, with his practical faculty, he has declined all the kingdoms of this world. Satan has no bribe for him.'

It was also about this time that Henry discovered *The Laws of Manu* in Emerson's well-stocked library. He reported the find in his Journal with the excitement of one who has unexpectedly encountered a seminal mind:

'I cannot read a sentence in the book of the Hindoos without being elevated upon the table-land of the Ghauts. ... The page nods toward the fact and is silent. ... The impression which those sublime sentences made on me last night has awakened me before any cockcrowing. ... The simple life herein described confers on us a degree of freedom even in perusal. ... Wants so easily and gracefully satisfied that they seem like a more refined repleteness.'

Thoreau and the Gita

When Thoreau read the *Bhagavad-Gītā* some four years later, the effect was even more significant. He read it in the first English edition, the Charles Wilkins translation of 1785, with a preface by Warren Hastings. He quotes without comment in his Journal the paragraph about action versus inaction. Arjuna is irresolute about engaging in a battle in which he must meet and slay his kinsmen and best friends. Is not understanding better than action, which here leads to slaughter? But Kṛṣṇa resolves these doubts, and Thoreau made careful note of the answer:

'A man's calling, with all its faults, ought not to be forsaken. ... Wherefore, O Arjoon, resolve to fight. ... Children only, and not the learned, speak of the speculative and the practical doctrines as two. They are but one. For both obtain the self-same end, and the place which is gained by the followers of the one is gained by the followers of the other. ... No one ever resteth a moment inactive. Every man is involuntarily urged to act by those principles which are inherent in his nature. ... So the man is praised who, having subdued all his passions, performeth with his active faculties all the functions of life, unconcerned about the event. ... He who may behold as it were inaction in action, and action in inaction, is wise amongst mankind. He is the perfect performer of all duty.'

Action and inaction, says Kṛṣṇa, obtain the selfsame goal, since God is in both and the issue is always in Him. A man must seek out 'those principles which are inherent in his nature', and act accordingly. And this was the principal idea which Thoreau took from the *Gītā*, that 'the wise man ... seeketh that which is homogeneous to his own nature'. This struck a responsive chord in Thoreau, for years before he had expressed the same thought in different words in his Journal where he wrote: 'We are constantly invited to be what we are.'

Thoreau's interest in the *Gītā* is reflected in the space he devoted to it in the

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Week, where among other comments he made this one:

'What after all does the practicalness of life amount to? The things immediate to be done are trivial. I could postpone them all to hear this locust sing. The most glorious fact of my experience is not anything I have done or may hope to do, but a transient thought, or vision, or dream, which I have had. I would give all the wealth of the world, and all the deeds of the heroes, for one true vision. But how can I communicate with the gods, who am a pencil-maker on the earth, and not be insane?'

It would be interesting to know precisely when Thoreau read the *Gītā*. His biographer says he probably read it in June 1845, after he had made his decision to go to Walden Pond. But this is only a guess, based on the probability that he had discovered the *Gītā* through Emerson, who had just read it for the first time and was discussing it with enthusiasm in his correspondence. But it is challenging to speculate on the possibility that Thoreau had *not* decided to go to Walden prior to reading the *Gītā*. There are no Journal entries between April 1842 and July 5, 1845, the day after he went to live at the pond. Thoreau seldom acknowledged his indebtedness to persons or institutions, and he well understood the value of an epochal book.

'How many a man has dated a new era in his life from the reading of a book!' he exclaims in *Walden*. What if the book behind *Walden* was that book of which Thoreau wrote in *Walden*: 'In the morning I bathe my intellect in the stupendous cosmogonal philosophy of the Bhagvat-Geeta, since whose composition years of the gods have elapsed, and in comparison with which our modern world and its literature seem puny and trivial; and I doubt if that philosophy is not to be referred to a previous state of existence, so remote is its sublimity from our conceptions.'

It may well have been the *Gītā* that sent Thoreau on the great adventure in simple living and high thinking that is one of the notable gestures of the human spirit.

Two days after he went to live at the pond, Thoreau gave his own reasons for the move: 'I wish to meet the facts of life—the vital facts, which are the phenomena or actuality the gods meant to show us, face to face, and so I came down here. Life! who knows what it is, what it does? If I am not quite right here, I am less wrong than before; and now let us see what they will have. ... Even time has a depth, and below its surface the waves do not lapse and roar.'

The reason given in *Walden* when it was published nine years later differed only in phrasing: 'I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived.'

Living the Greatest Art

For Thoreau, living was the greatest art of all, the art for which he laboured so hard on nature and his own thinking; for which he so eloquently opposed dishonesty, injustice, bigotry, and every device by which the spirit of man is enslaved. It was the art for which he cultivated so many arts, and in *Walden* he reveals how incessantly he worked at it. 'Do not be among those who have eyes and see not and ears and hear not', he advised. And in a letter to a friend, he revealed his eagerness to live. Was there folly in demanding too much of life? Not for Henry Thoreau. He was not afraid of exaggerating the value or significance of life, but only that he might not be up to its demands. 'I shall be sorry to remember', he said, 'that I was

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there, but noticed nothing remarkable; not so much as a prince in disguise: lived in the golden age a hired man; visited Olympus even, but fell asleep after dinner and did not hear the conversation of the gods ... lived in Judea eighteen hundred years ago, but never knew there was such a one as Christ among my contemporaries.'

Lines from the Journal of 1841 are a further avowal of his feeling:

My life has been the poem I would
have writ,
But I could not both live and live to
utter it.

These lines later were included in the *Week* with this note of explanation: 'There is always a poem not printed on paper ... stereotyped in the poet's life. It is what he has become through his work. Not how is the idea expressed ... is the question, but how far it has obtained expression in the life of the artist.'

Like all great books, *Walden* is one that lingers in the mind and in the heart. It is a book for those who love all nature and wildness, and it is also a book for those who want to explore life, who want to live daringly and meaningfully. It is a book for those who have the courage to create for themselves the values they shall live by, and who reject all meanness and conformity. It is a book to be read as it was written, in sentences and paragraphs, as a manual of devotion is read. It is a book in which the author observes his own rules for good writing as he prescribed them for others in the Journal; that it must have 'Sentences which suggest far more than they say ... which do not merely report an old, but make a new impression. ... Sentences which are expensive, towards which so many volumes, so much life went; which lie like boulders on the page, up and down or across; which contain the seed of other sentences, not mere repetition, but creation; which a man might sell his grounds and castle to build'. It is a book that is 'solidly done', not 'cursed with a style'.

Thoreau had an original mind. He did not get his ideas at second hand, not even from Emerson. He 'filtered' them from himself. *Walden* is against the values which make 'lives of quiet desperation' for the majority of men. Thoreau urged a life of principle dictated by conscience rather than a life of expediency dictated by society. He obeyed laws which he felt were more fundamental than those in force in the State. In *Walden*, he challenged the values of a society which refused to make an adequate return for a man's labour. And he offered a solution in simplified living and self-reliance, the deliberate reduction of one's wants to a level that could be easily satisfied, and leave time to cultivate the garden of the soul. He made no attempt to reform the world, but spoke 'mainly to the mass of men who are discontented, and idly complaining of the hardness of their lot or of the times, when they might improve them'. He did not 'prescribe rules to strong and valiant natures, who will mind their own affairs'. He did not speak to those who are well-employed, in whatever circumstances ... 'and they will know whether they are well-employed or not'.

He limited himself to a minimum of possessions, saying that his greatest skill was in wanting little. He was ashamed of time wasted in reading a novel or a newspaper. But he never felt ashamed of his rambles in the woods and along the streams of Concord, although his neighbours thought him lazy and a wastrel of time. 'If a man does not keep pace with his companions,' he said, 'perhaps it is because he hears a different drummer.' Living was the great art he wished to learn, and he

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felt that his neighbours who exchanged so much of life for property and respectability were the real wastrels. He was not thinking only of his neighbours in Concord or even in New England when he asked why men gave so poor an account of their time if they had not been asleep. 'The millions', he wrote, 'are awake enough for physical labour; but only one in a million is awake enough for effective intellectual exertion, and only one in a hundred millions to a poetic or divine life.' He had never, he said, met a man who was quite awake. 'How could I have looked him in the face?'

Pondering Thoreau's life after it was over, Emerson so much regretted the loss of his rare powers of action that he said he could not help counting it a fault in him that he had no ambition, that 'instead of engineering for all America, he was the captain of a huckleberry party'. Few lives, he noted, contained so many renunciations. 'Thoreau was trained for no profession. He never married. He never went to church. He never voted. He refused to pay his tax to the State. He ate no flesh and drank no wine. He never smoked tobacco, and although a naturalist, he used neither trap nor gun. He had no talent for wealth, and he knew how to be poor without the least hint of squalor or inelegance.' Emerson said he had 'no temptations to fight against—no appetites, no passions, no taste for elegant trifles'.

Thoreau and His Friends

Was it strange that the man who had set for himself so high a standard should find himself so constantly disappointed in his relations with his friends? Thoreau's Journal reveals an ambivalence about friendship that has baffled even his admirers. He had a passionate nature that longed for love and friendship, but, if the Journal is to be believed, he seldom if ever found a truly satisfying relationship.

'I find it wholesome to be alone the greater part of the time', he wrote in *Walden*. 'To be in company, even with the best, is soon wearisome and dissipating. I love to be alone. I never found the companion that was so companionable as solitude. We are for the most part more lonely when we go abroad among men than when we stay in our chambers.'

But in the Journal he reveals a longing for friendship that he did not admit in *Walden*. 'How happens it', he asks, 'that I find myself making such an enormous demand on men and so constantly disappointed? Are my friends aware how disappointed I am? Is it all my fault? Am I incapable of expansion and generosity? I shall accuse myself of anything else sooner.'

It was his greatest wretchedness to be loneliest when he was in the company of his closest friends, and Emerson was no exception. He is invited to see them, and 'they do not show themselves'. He feels 'a thousand miles off'. 'I leave my friends early. I go away to cherish my ideas of friendship.' 'No fields are so barren to me as the men of whom I expect everything, and get nothing. In their neighbourhood I experience a painful yearning for society.'

Friendship for Thoreau was an ideal state, and he demanded much of it. There must be a sacramental quality about a meeting with a friend. 'Unless we meet religiously we prophane one another.' 'Our friend's is as holy a shrine as any God's, to be approached with sacred love and awe.' And again: 'Some men may be my acquaintances merely, but one whom I have been accustomed to regard, and mix up intimately with myself, can never degenerate into an acquaintance. I must know him on that higher ground or not know him at all.' Friends need not confess and explain, but must be so intimately

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related as to understand each other without speech.

Sensibilities as fine as Thoreau's could seldom have found matching sensibilities in others. His noblest and truest thoughts on friends and friendship were communicated to the Journal. There is much evidence there that he loved his friends, but with his New England reticence he never told them so. 'Praise', he once wrote, 'should be spoken as simply and naturally as a flower emits its fragrance.' Perhaps, if he had practised this advice on his friends, he would have found less to complain about in friendship. But he demanded perfection, and not finding it, he went on his way unsatisfied.

Burroughs on Thoreau

Thoreau called himself 'a mystic, a transcendentalist and a natural philosopher to boot'. Nature was a great passion with him, but his greatest skill was not as a naturalist. John Burroughs, the famous American naturalist, discovered an idiosyncrasy in Thoreau. 'He was too intent upon the bird behind the bird always to take careful note of the bird itself', he said. But he added that 'All other nature writers seem tame and insipid beside Thoreau'. And it is fundamental to Thoreau to be deeply concerned with the spirit manifest in form—the bird behind the bird. There was some strange, mystic, deeper meaning always struggling to the light. 'At one leap,' he said, 'I can go from the buttercup to the life everlasting.'

'Man', he explained, 'cannot afford to be a naturalist, to look at nature directly, but only with the side of his eye. He must look through and beyond her. To look at her is as fatal as to look at the head of Medusa.' What Thoreau was finally after in nature was something ulterior to poetry or science or philosophy. 'It was', Burroughs said, 'that vague something which he calls "the higher law" and which eludes all direct statement.' 'He went to nature as to an oracle; and though he sometimes, indeed very often, questioned her as a naturalist and a poet, yet there was always another question in his mind. ... He ... brought home many a fresh bit of natural history; but he was always searching for something he did not find ... for the transcendental, the unfindable, the wild that will not be caught.'

He saw architecture in the trees of the forest, the plumage of birds in the ripples of the Merrimack River, and man himself as only a part of nature's scheme, although sometimes a superior part. ('Shall I not have intelligence with the earth? Am I not partly leaves and vegetable mould myself?') He describes the formation of a small island at the confluence of two rivers as one who has been present at the creation of the world. He seems to see the earth in all of its ages. No beauty escapes his eye, and he has a name for everything. But he sees with the eyes of the soul. The society he loved best he found in the woods and along the streams or on the banks of ponds. There, in solitude, he felt his kinship with 'the Spirit which vivified and controlled his own'. And there in the cool of a summer morning, with the wind in the trees and the sound of crickets in the air, the man who had been called too cold for friendship could give expression to psalm-like utterances like this:

'My heart leaps out of my mouth at the sound of the wind in the woods. I, whose life was but yesterday so desultory and shallow, suddenly recover my spirits, my spirituality, through my hearing. ... Ah! if I could so live that there would be no desultory moments. ... I would walk. I would sit and sleep, with natural piety. What if I could pray aloud, or to myself, as I went along by the brookside, a cheerful prayer, like the birds! And then, to

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think of those I love among men, who will know that I love them, though I tell them not ... I thank you, God. I do not deserve anything; I am unworthy of the least regard; and yet the world is gilded for my delight, and holidays are prepared for me, and my path is strewn with flowers. ... O keep my senses pure!'

'Civil Disobedience'

Perhaps it was inevitable that Thoreau, who was a man of uncompromising principle and conscience, and lived his conviction that 'there is never a moment's truce between virtue and vice', should sooner or later collide with authority. Thoreau's encounter took place in the July of 1846 as he walked from Walden Pond to Concord to have a shoe mended at the cobbler's. He had refused to pay his poll-tax—a protest against two things he regarded as evil, slavery and the Mexican War. 'When a sixth of the population of the nation which has undertaken to be the refuge of liberty are slaves, and a whole country is unjustly overrun and conquered by a foreign army, I think it is not too soon for honest men to rebel and revolutionize', he declared in his famous essay, 'Civil Disobedience'.

Henry was seized and put in jail, but his tax was paid by an aunt, much to his annoyance; not, however, before he had spent the night behind bars.

The essay, 'Civil Disobedience', resulted from this experience, and was, like most of Thoreau's writings, first given as a lecture. He was seldom an inspired lecturer; he was the kind, Canby said, 'who keeps his nose in his manuscript and drives the words at his audience'. His success was with the few exceptional listeners. The United States government, against which it was levelled, was a moderate government judged by the standards of many countries. It was not tyrannical, and majority rule was taken for granted. But Thoreau felt he was one of the 'very few ... (who) serve the state with their consciences ... and so necessarily resist it for the most part'.

Gandhi and Thoreau

Neither the lecture nor the essay that followed from it made much impression on Thoreau's contemporaries, but the essay has produced explosive results ever since. Gandhi called it a 'masterly treatise', which 'left a deep impression on me'. It was his source-book in the campaign for Civil Resistance in India, as it became in very recent years the source-book for Martin Luther King's campaign of passive resistance to segregation of the American Negro. Gandhi studied the essay during his second stay in jail and copied from it these words: 'I did not feel for a moment confined, and the walls seemed a great waste of stone and mortar.' And he must have been just as impressed by these other words from the same paragraph: 'They (Thoreau's jailers) thought that my chief desire was to stand on the other side of that stone wall. I could not but smile to see how industriously they locked the door on my meditations, which followed them out again without let or hindrance, and *they* were really all that was dangerous.' The essay has been read with excitement and hope by generations who have seen in it man's most effective method of dealing with tyranny.

Gandhi's biographer, Louis Fischer, wrote: 'By doing at all moments what he thought right and not what he thought expedient, or comfortable, or profitable, or popular, or safe, or impressive, Gandhi eliminated the conflicts in his personality and thereby acquired the power to engage in patient, peaceful conflicts with those whom he regarded as doing wrong. He took words and ideas seriously and felt that having accepted a moral precept he

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had to live it. Then he could preach it. He preached what he practiced.' All of this could be said as truthfully of Thoreau. 'Not a particle of respect had he to the opinions of any man or body of men,' Emerson said, 'but homage solely to the truth itself.'

'Must the citizen', Thoreau asked in his essay, 'ever for a moment, or in the least degree, resign his conscience to the legislator? Why has a man a conscience then? No. Men should be men first and subjects afterward. It is not desirable to cultivate a respect for law, so much as for right.'

'Why', he asked again, 'doesn't government cherish its wise minority? Why does it not encourage its citizens to be on the alert to point out its faults, and *do* better than it would have them? Why does it always crucify Christ, and excommunicate Copernicus, and pronounce Washington and Franklin rebels?'

'If the injustice is part of the necessary friction of the machine of government, let it go, let it go ... perchance it will wear smooth—but if it be of such a nature that it requires you to be the agent of injustice to another, then, I say, break the law. Let your life be a counter friction to stop the machine. What I have to do is see, at any rate, that I do not lend myself to the wrong which I condemn.'

'Under a government which imprisons unjustly, the true place for a just man is also in prison. ... If any think their influence would be lost there, and their voices no longer afflict the ear of the State, that they would not be an enemy within its walls, they do not know how much truth is stronger than error.'

'The State never intentionally confronts a man's sense, intellectual or moral, but only his body, his senses. It is not armed with superior wit or honesty, but with superior physical strength. I was not born to be forced. I will breathe after my own fashion. Let us see who is strongest. What force has a multitude? They only force me who obey a higher law than I.'

'It is not important that many should be as good as you, as that there be some absolute goodness somewhere; for that will leaven the whole lump.'

'They who know of no purer sources of truth, who have traced up its streams no higher, stand, and wisely stand, by the Bible, and the Constitution, and drink at it there with reverence and humility; but they who behold where it comes trickling into this lake or that pool, gird up their loins once more, and continue their pilgrimage toward the fountainhead.'

'Life without Principle'

In earlier days when Thoreau was deciding what he should do for a living, he had considered trade, but soon decided against it, because he found that it would take ten years to get under way, and he was afraid by then that he might be doing 'what is called a good business'. For he was genuinely shocked to find men spending so much of their lives getting a living and so little in fulfilling the higher purpose for which he believed man was created. He believed that 'trade curses everything it handles'.

That was why in 1854 he prepared another lecture which has come to us as the essay, 'Life without Principle'. He felt that if he were to sell his forenoons and afternoons to society, as most other men did, there would be nothing left worth living for. A man might be very industrious and yet not spend his time well. 'It is remarkable', he noted, 'that there is little or nothing to be remembered on the subject of getting a living; how to make getting a living not merely honest and honourable but altogether inviting and glorious; for if *getting* a living is not so, then living is not.'

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sional agitator or reformer, but of an upright man, a man who throughout his life was moved solely by principle. 'The community', he said, 'has no bribe that will tempt a wise man. ... An efficient and valuable man does what he can, whether the community pay him for it or not.' He found it so difficult to dispose of the few facts which were significant to him that he hesitated to burden his attention with those that were insignificant. It was important to him to preserve the mind's chastity and not 'to make a very bar-room of the mind's inmost apartment, as if for so long the dust of the street occupied us.' 'We quarter our gross bodies on our poor souls, till the former eat up all the latter's substance.'

Thoreau was never a 'joiner', never an organization man. His family's home in Concord was for many years a meeting-place for abolitionists, but Thoreau never became one of them. It took the Federal Fugitive Slave Law of 1850 to shake his philosophic detachment. He was angered by the capture of a Negro, Sims, in 1851. He was outraged in 1854 by the capture, after a futile attempt at rescue, of another Negro, Burns. And both of these episodes were in Massachusetts! Thoreau addressed an abolitionist audience in nearby Framingham, and the lecture has become famous as the essay, 'Slavery in Massachusetts'. He did not involve himself in abolitionist arguments. He did not attack the South. He attacked the North and he stood, as he always stood, on eternal questions of principle.

'I have lived for the last month—and I think every man in Massachusetts capable of the sentiment of patriotism must have had a similar experience—with the sense of having suffered a vast and indefinite loss. I did not know at first what ailed me. At last it occurred to me that what I had lost was a country.'

'I wish my countrymen to consider', he said, 'that whatever the human law may be, neither an individual nor a nation can ever commit the least injustice against the obscurest individual without having to pay the penalty for it. A government which deliberately enacts injustice, and persists in it, will at length even become the laughing-stock of the world.'

And again: 'Whoever can discern truth has received his commission from a higher source than the chiefest justice in the world who can discern only law.'

Lawyers and judges who venerated constitutional law and precedent found no deference in Thoreau.

'The law', he declared, 'will never make men free; it is men who have got to make the law free. They are the lovers of law and order who observe the law when the government breaks it.' 'In important moral and vital questions like this, it is just as impertinent to ask whether a law is constitutional or not as to ask whether it is profitable or not.' 'What is wanted is men, not of policy, but of probity—who recognize a higher law than the Constitution, or the decision of the majority.'

During this period, he could think of nothing else. Even the outdoors found him unresponsive. 'I walk toward one of our ponds,' he wrote in the Journal, 'but what signifies the beauty of nature when men are base? We walk to the lakes to see our serenity reflected in them; when we are not serene, we go not near them.'

Thoreau's disappointment in men, and this must have included some of his friends, was their lack of his own tough, uncompromising principle. In 'Life without Principle', he had written that 'It is for want of a man that there are so many men'. He was contemptuous of men who banded together, leaning on each other, and no individual strong enough to stand alone on truth. Sturdily self-reliant himself, he

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yearned for the self-reliant individual, the man of inward and private life. In 'Civil Disobedience', he declared that 'if one *honest* man, in this State of Massachusetts, ceasing to hold slaves, were actually to withdraw from this copartnership, and be locked up in the county jail, therefor, it would be the abolition of slavery in America.'

Meeting with John Brown

It was in Thoreau's own home in 1857 that he met the abolitionist, John Brown. Emerson has described Thoreau as a searching judge of men, one who could measure his companion at first glance and could very well report on his weight and calibre. Brown passed the test with honours. He had come to Concord to meet other abolitionist supporters, and Thoreau subscribed to the cause because he was so impressed in this first meeting with Brown. Here was the embodiment of his ideal, the man of principle who was also a man of action.

Brown was also a man of violence; but Thoreau, years before in 'Civil Disobedience', had recognized the need for violence under some conditions. 'But even suppose blood should flow,' he had said, 'is there not a sort of blood shed when the conscience is wounded? Through this wound a man's real manhood and immortality flow out, and he bleeds to an everlasting death. I see this blood flowing now.' Brown was the man he had been dreaming about for years, the 'one *honest* man', the minority of one he had argued could overturn a government. And Brown would have only men of principle in his band. 'I would rather', Thoreau heard him say, 'have the smallpox, yellow fever, and cholera all together in my camp, than a man without principle. . . . It is a mistake, sir, that our people make when they think that bullies are the best fighters, or that they are fit men to oppose these Southerners. Give me men of good principles—God-fearing men—men who respect themselves, and with a dozen of them I will oppose any hundred such men as these Buford ruffians.'

Brown's raid on the Federal arsenal at Harper's Ferry came as an absolute surprise to his abolitionist supporters in Concord, who had not been taken into his confidence. But when the raid failed and Brown and his surviving followers were in jail awaiting trial, Thoreau was aroused as never before. Officialdom had acquiesced in the festering evil of slavery, and many, even among his own neighbours, regarded Brown as a fool or a madman. Thoreau could think of nothing but Brown. He was stung by his critics and angered by his fellow countrymen's treatment of the man who 'had the courage to face his country herself when she was in the wrong'. Thoreau wrote steadily for several days, often without sleep, and then, while Brown was still in jail, announced that he would speak to his fellow townsmen in the church vestry.

Brown's followers, with their leader's approval, had deliberately killed five members of the pro-slavery group in Kansas several years before. This had alienated support for him, even among some abolitionists who had a horror of violence. But Brown had called himself an instrument in the hands of God, and Thoreau, conceding the need for violence under certain conditions, believed he had been right. He may have been thinking of the *Gītā* and its doctrine that the slayer may slay if it is his duty or genius to do so, and his motives are just.

'It was his peculiar doctrine', he declared in his lecture, 'that a man has a perfect right to interfere by force with the slaveholder, in order to rescue the slave. I agree with him. They who are continually shocked by slavery have some right to be shocked by the violent death of the slave-

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holder, but no others. ... I do not wish to kill nor to be killed, but I can foresee circumstances in which both these things would be unavoidable.'

The lecture, 'A Plea for Captain John Brown', given before his fellow citizens on October 30, 1859, two weeks after the Harper's Ferry raid, was not an attempt to save Brown's life, nor yet an attack on slavery, but a justification of violence in a good cause. With few exceptions, Thoreau never wrote or spoke enthusiastically of anyone, and never, before or after, as he did of John Brown.

'Think of him—of his rare qualities—such a man as it takes ages to make, and ages to understand ... a man such as the sun may not rise upon again in this benighted land. To whose making went the costliest material, the finest adamant; sent to be the redeemer of those in captivity; and the only use to which we can put him is to hang him at the end of a rope.'

Earlier, Thoreau had urged his native State of Massachusetts to sever the relationship which tied it to the slave-holding states. His idealism had no compromise in it, and he apparently was not troubled by the consequences of secession. He was concerned with principle, not with statesmanship. 'No face which we can give to a matter will stead us so well as the truth', he had said in *Walden*. 'This alone will wear well. ... Say what you have to say, not what you ought.'

But he thoroughly understood the value John Brown's death would have for the anti-slavery cause.

'I see now that it is necessary that the bravest, humanest man in all the country should be hung', he said. 'Perhaps he saw it himself. I *almost fear* that I may yet hear of his deliverance, doubting if a prolonged life, if *any* life, can do as much as his death.'

The 'Plea' was delivered with passion and eloquence, and Emerson noted that it was heard respectfully by many, and with a sympathy that surprised themselves. Its influence increased the ranks of the abolitionists, and the passionate outburst provoked by the episode at Harper's Ferry and its results, must have surprised even Thoreau.

The Golden Sunset

Ill health clouded the remainder of his comparatively short life. But as he grew older, he mellowed. His earlier strictures on friends and friendship no longer occupied a place in the Journal. Emerson reported that 'He grew to be revered and admired by his townsmen, who had at first known him only as an oddity'. Over the years, he had attracted as admirers a number of men of like mind with whom he carried on a considerable correspondence, and who became very much like disciples. In 1850, he had written in a Journal entry that 'We inspire friendship in men when we have contracted friendship with the gods', but on the same day he had characteristically warned of the weakness of needing others: 'Woe to him who wants a companion, for he is unfit to be a companion even of himself.'

The last months of his life were peaceful. 'There can have been few deaths more enviable', Mr. Canby writes, comparing Thoreau's passing with accounts of Northumbrian saints and holy men in Bede's *Ecclesiastical History*. He had begun to enjoy an entirely unsuspected popularity. Strangers sent grateful messages; children called on him; and boys of the neighbourhood brought him game to eat.

Thoreau had confined his expressions of disappointment with his friends to the Journal, and of these his friends were unaware. Emerson referred to him as 'a

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friend, knowing not only the secret of friendship, but almost worshipped by those few persons who resorted to him as their confessor and prophet, and knew the deep value of his mind and great heart'. And Bronson Alcott paid him a similar tribute in an article in the *Atlantic Monthly* a month before his death:

'I know of nothing more creditable to his greatness than the thoughtful regard, approaching to reverence, by which he has held for many years some of the best persons of his time, living at a distance, and wont to make their annual pilgrimage, usually on foot, to the master—a devotion very rare in these times of confessed unbelief in persons and ideas.'

A neighbour reported that Henry was deeply touched by the solicitude of his friends and neighbours and said that if he had known how people felt about him he would not have been so 'offish'. A friend, knowing that death was near, wondered 'how the opposite shore may appear to you', but Thoreau replied, 'One world at a time'. And when his aunt asked him if he had made his peace with God, he said, 'I did not know we had ever quarrelled'.

Thoreau died quietly on the morning of May 6, 1862. Funeral services were conducted in the parish church where Emerson, 'with broken, tender voice', read a eulogy of his departed friend, in which were included these words:

'The country knows not yet, or in the least part, how great a son it has lost. It seems an injury that he should leave in the midst his broken task, which none else can finish. . . . But he, at least, is content. His soul was made for the noblest society; he had in a short life exhausted the capabilities of this world; wherever there is knowledge, wherever there is virtue, wherever there is beauty, he will find a home.'

THE MORAL IDEAL

Dr. P. S. Sastri

What is the difference between the object of the good will and that of the bad will? What is the moral end, the object pursued by the moral man?

The moral good must conform to the generic definition of 'good': it must relate itself to interests of a subject, i.e. moral good is that which satisfies a moral agent.

A more definite content is needed for this idea of the moral end. Consider the distinction between good and better. An object is good if it satisfies some interest. It is better if it satisfies a greater or more permanent interest.

The moral agent is a unitary self. The moral good, then, must satisfy the self, and not merely an interest. Moral good, then, refers to the full self-satisfaction.

The action of a self-conscious agent is action for ends, and progress from a merely good to a better state implies the notion of a Best. This Best is our complete self-perfection, and hence it is only the Best, not the Better, that will satisfy the moral agent.

Moral good is thus the true or absolute Good, which is the Best. The pursuit of this Best is the distinctive characteristic of the moral will. This is the *formal* character of the moral good. What, then, is the *content* of the good? What is that object or end which possesses this character?

Only the man actually living the morally

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good life can provide an answer to this question. Or else, a man of great practical moral insight can provide one. The moral philosopher can study the ideals men entertain and the ends they pursue. He can describe the general character of those ideals, setting out their principal features.

In the mind of the moral agent, there is operative the idea of an end,

(1) which is absolute, taking precedence of all other ends;

(2) which is a common good—a good which can be shared by a society of which he is a member; and

(3) that the more clearly and concretely it comes before the mind, the more is this absolute, common good seen to be the good will itself or the 'perfection' of personal agents.

Any good which is to satisfy a unitary self-conscious agent is contemplated as complete and absolute. The moral consciousness envisages such an end.

Personal Good and Social Good

How can this ideal of personal good also be an ideal of social good? If it is not the same, it cannot be a moral ideal, for a moral ideal is social.

How can the ideal then be both personal and social?

The ideal must satisfy all the fundamental interests of the agent; and amongst those interests, the interest in other persons is quite obvious. Others also must share in the good I desire for myself.

Interest in others implies that those who are its objects are 'ends in themselves', and he is an end to himself. Their satisfaction is included in the conception of that at which he aims, viz his own satisfaction. The interest in other persons is developed only from an impersonal or social interest. Only from a community of persons cherishing each other's welfare could society develop. Pursuit of a common good gives rise to a system of laws, of rights and duties, of moral and legal rights and duties. Respect for the authority of the law arises not from fear, but from the idea of the common good: law is imposed by each member of the community on himself in conformity with a general good he is seeking.

A notion of common good is the basic idea in all community life, and is the foundation of the systems of rights and duties. This does not mean that this idea is *directly* implied in every particular assertion of right or duty. We find that unfair privileges do exist. These are parasitic. They are tolerated with a bad grace; for, to remedy them, one may have to upset what in the system *is* conducive to general good.

Men claim such privileges as 'rights', but do not recognize how rights and duties necessarily imply each other. They see that *their* rights imply duties for *others*; but not that the *possession* of rights implies the *submission* to corresponding duties. Hence the privileged classes make one-sided claims.

A common good is operative wherever a real *social* bond exists. From this follow the many implications of community life. Anyone capable of owing duties is capable of owning rights; scope should be given to these capabilities once they are realized. These lead to the development of morality.

Development of Morality

Development of morality can be analysed into two main aspects: (1) the gradual extension of the range of persons who are recognized as having a claim to share in the common good; and (2) the consequent development in the notion of the common good itself.

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(1) *Expansion of area over which 'common good' is recognized*

At first the range is narrow, confined to the members of the family or tribe. Then the range becomes wider because of the growing experience and the deepening reflection. One seeks to answer, 'Who is my neighbour?' Then, humanity is embraced and the conception of duty becomes larger and more complex.

This is a natural development of the human spirit. The idea of a common good is seen to grow with increasing diplomatic and economic contacts, giving rise to the idea of universal humanity. Humanitarian principle is thus evolved.

Humanitarianism is an ideal, and it deepens the bonds holding together the members of a clan or city; and it refuses to see any gain won at the expense of its honour and integrity. Nationalism and internationalism are alike based on freedom and self-government, on a consenting voice in questions of world policy and control of home affairs. It is founded on claims of justice, and is a protest against external imposition of another's arbitrary will. Thus liberty and equality give rise to the desire for fraternity.

The claim to be a person, with the rights and privileges of a person, implies also the recognition of those rights in others, in virtue of a common nature and ability to share in a common good.

From absolute monarchy or oligarchy we develop into democracy: (1) There is a deepening of the sense of common good and (2) also a deepening sense of each person as an end in himself. We find that democracy is (1) a deepening sense of individuality in the separate nations, and (2) a willingness to co-operate for a common good. Here we move towards the negation of war. Mutual war theory is opposed to facts of life and of thought, and it supports vested interests. Utilitarians, too, reject this view, for 'each is to count as one, and none as more than one'. Their fault is the insistence on a practical recognition of the principle that the individual is an end in himself.

The moral will is continuously working towards the conception and realization of a universal society. Organized society is a universal spirit individuating itself in particular persons in a community—a community of persons recognizing claims and counter-claims.

Economic forces and imperial conquest bring about conditions in which common needs and common nature can be recognized. Our 'better reason' or 'moral sense' operates in these circumstances and forges the bonds of new and wider association. The consequences put an end to imperialism.

(2) *Development in the idea of the 'common good'*

With this gradual extension, there goes an enrichment of the content of the idea of the good itself. This involves varied mental processes. Reflection on desires reveals them to be desires of a unitary self, and thus yields a notion of 'self' as distinct from any or all of its desires. There, then, supervenes the notion of a possible satisfaction of self as a whole. This is implied in the most elementary moral judgement on the conflict of desires, and on greater and lesser good.

Amongst the earliest objects fitting this idea of 'good as a whole' is the well-being of the family, our permanence in the family institution. In the earliest stages of specifically *human* development, the rejection of any particular good is inspired by the idea of a permanent good which is at the same time a common good. Into that idea of a true good which is the standard of moral judgement, the distinction of good

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for self and good for others has never entered. The idea of true good is an idea of satisfaction for a self which contemplates itself as abiding, but can only contemplate itself as such by identifying itself with some sort of society.

This well-being a man certainly thinks of as his own; not exclusively his own, because it is only as living in a community that he can conceive himself as having permanent existence. He thus presents to himself his own personal well-being as a social well-being.

This conception of well-being leads to an ordering of life in which some permanent provision is made for the self-realization of self and others. A man's well-being or happiness consists in the successful pursuit of various interests which society has determined for him. When realized, these take their place as a contribution to an abiding social good, for the opposition of self and others is not relevant to the good which he makes his end.

He recognizes their nature as like his own, and hence conceives their true happiness to be in the same direction as his own. As his interests belong to him only because he is a member of a society, he ascribes like interests to others.

At first, the common good is the well-being of a family. He is after having a stock of provision for maintaining life; he needs food, clothing, and a cave. Then he seeks the production of something of a permanent value like medicine.

Reflection on these capacities and activities gives rise to the notion of a spiritual good. He is not merely to keep the members of a family alive, but also to make them individuals of a certain kind or character.

Thus moral and spiritual virtues like honesty, bravery, and skill emerge. Then arises a distinction between deserving prosperity and having prosperity. Here the interest in merit arises as a guiding factor. When this interest in merit becomes self-conscious, we reach the stage of recognizing in the good will itself the supreme good and ultimate object of human endeavour. The only true good is conceived as *being* good.

Common good is not competitive: my gain must not involve your loss. The only really non-competitive good is the universal will to be good, i.e. the settled disposition to make the most of humanity in one's own person and in those of others. It is at this point that there emerges the distinction of good will from the bad will. It refers to the object of pursuit which distinguishes the virtuous will from the vicious.

We can consider this by reflecting on experience and by looking carefully at the actual pursuits of those whom we respect as good men. From these, and from actual moral judgements, and the history of men's moral ideals, we can say:

1. The moral end is the absolute good, i.e. it takes precedence of all others.
2. It is a common good.
3. The more we reflect upon practical life and the implications of the terms 'absolute' and 'common', the more do we become convinced that the ultimate good is nothing other than the will to *be* good, or to attain to perfection of humanity for self and others.

The Conservative and Progressive Aspects of the Moral Ideal

The moral ideal is conservative and at the same time progressive. How are we to reconcile these two views? The object of the good is the good will. This is arguing in a circle. Good must be defined in relation to its object. The object is good will. 'The good will wills itself' or its own realization.

To avoid the 'circle', we have to take the object of the good will to be something

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quite other than itself. This is not true to the ordinary moral consciousness. The supremacy of virtue over all other goods is a case in point. Kant has set out that nothing is good without qualification but the good will.

Then (1) we may take the good will to aim at an ultimate end other than its own development. This is to repudiate the judgement of the moral consciousness itself; or (2) we admit the 'circle'. The first is unreasonable. Ethical theory has no right to dictate ends. Its function is to theorize about the moral life. Its data are the actual judgements passed by the moral conscience. And an essential fact about moral judgement is its regarding virtue as the supreme good. The second alternative is really not a 'vicious circle'.

If we have to explain what the good will is by reference to its object, we must know the *object* of the good will. Or, if we can only say what the object is by referring it to the good will, we must already know what the good will is. Here is an insoluble blind alley. All will, as will, is the same psychologically. The distinction between the good and the bad will is to be found in the kind of the object willed. So we must be able to say something more definite about the object.

The conviction that a perfect realization must be possible influences our conduct. We have the idea of an eternally existing Best. It is the effort after this Best, starting from reflections upon its partial embodiments in social institutions, which gives the clue to its further embodiments. We know that *the Best* is; we do not fully know *what* it is. For fully to know would be to have attained. But we know enough of it to take the step of doing the duty lying to our hand. The *doing* will yield fuller knowledge, to the extent of setting the conditions which make the next duty clear. The extent to which one has fulfilled or fallen short of the ideal today will determine what, in particular, the fulfilling of it will entail tomorrow.

The conservative function of the moral ideal may now be taken up. We should know *what* it (the Best) is to have a system of categorical imperatives and definite laws, yielding our *actual* moral standards and inducing obedience to them. What is the relation between the moral ideal and 'the law' (the system of rules and commands prescribing particular courses of action for members of the social organism)?

Such an ideal operates as follows: It will keep before a man an object absolutely desirable, and yet not identified with any particular object of passing desire, but regulative of all satisfaction of particular desires. It will make a man impose upon himself rules which the wisdom and practical experience of his forefathers have discovered to be conducive to its attainment. The *what* which is commanded in these rules is to be found in the social institutions, laws, and refined public conscience. Those recognized duties of the good workman, parent, and citizen may *generally* be regarded, for all practical purposes, as categorically imperative. But theoretically, all duties are contingent upon and relative to circumstances. Increasing insight and change of circumstances may involve change in the law which, professedly, is directed to achieving the unchanging good. The good is absolute and unconditioned, and it gives rise to *generally* binding rules; but they are not absolute and unconditional in the sense in which it is.

Our categorical imperative has then too much content. But how can we discern our duty in extreme cases where no rule for behaviour exists? How can the same ideal be the source both of existing law and our obedience to it, and also of that advancing morality which stands as critic of

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those laws, gradually displacing them by higher and better ones? Here we have to take up the progressive aspect of the moral ideal.

The Cases of the Saint and the Reformer

Consider the cases of the saint and the reformer. The saint is satisfied with the scheme of duties presented to him and strives to fulfil them perfectly. He is the conscientious man who does the unrecognized duties in the proper spirit. The reformer rebels against many so-called duties and strives to alter the existing system. How can the same ideal be operative in both these? The saint is the conscientious man, acting as a good man, with a pure heart and having his will set on the object it should be set on. This reflection on the springs of conduct is the source from which morality is perpetually renewing its life. It keeps the saint from becoming a mere legalist.

Is such a reflection likely to make one become more disposed to do his duty? Does it make him any wiser as to what his particular duties are?

The reflection upon the ideal will direct us to 'what we have already seen producing good results'. The reflection upon the past separates the essentials (why such and such actions were held obligatory by us) from the rest. These essentials constitute the *aim* of action in present and future circumstances. Our practice becomes highly sensitive to our knowledge. This will have its effect on the content of our ideal; for the conscientious man transcends the level of routine action and the mere law of opinion. He selects the most appropriate principle and gives it a freshly significant application; he perpetually makes new law, while he is ostensibly applying the old. Holding to the ideal of perfection as a genuine practical ideal, the saint will find it developing its own content out of the stuff supplied by circumstance, custom, and growing knowledge.

Thus conscientiousness begins with loyalty to accepted standards, and almost inevitably rises above them *through* that loyalty. The distinction, then, between the saint and the reformer cannot be sharply drawn. But in a perfect state, there is no need for a moral reformer; not so the self-abasement before an ideal of perfection.

This act of self-abasement is self-exaltation, and it is the one final and permanent expression of spiritual character. Though in principle one with other expressions, it remains when the necessity for them has gone. Saintliness will endure for ever.

The Ultimate Unity of Good

If these important characteristics merely arise as accidental to the 'passing phases' of development, how can we, who are in the evolutionary process, say finally which are not merely transient characteristics of humanity? How can we be certain that any specifically human interest or activity will be 'conserved in the end'? Are we justified in looking forward to a full and eternal perfection of the human spirit in which it will have attained all that it is apparently aiming towards, here and now? If the special characteristics of the reformer are transient, are there any which are not?

A process *ad infinitum* is not a development; for, in development, the end must be continuously present through the process from first to last. Otherwise, it is only a change or series of changes.

Though all other capacities (e.g. animal functions) pass away, yet a capacity consisting in a self-conscious personality cannot be supposed so to pass. It partakes of the eternal nature; time exists for it.

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We do not know what our capacities *are*, for we know them only as realized. But we can distinguish the essential demands from the unessential.

Among those unessential demands, we may place the demand for pleasure. Among the essential, we have the realization of man's perfection as a moral being, the development of the good will itself.

It is difficult to see what the good will would be like in a context of perfection. Other capacities (aesthetic and scientific, for example) also have their place in the total perfection.

We do not know adequately what the end of the developing process is. We do know that it must be the perfection of *man*—the perfection of a social being, and it must therefore include a perfectly good will.

Virtue is a good; so are artistic and intellectual activities. There must be some *ultimate unity* of 'good'.

We assume this ultimate unity because the self is a unity; and we have to assume that moral, aesthetic, and intellectual perfection are necessarily related to one another; for the self cannot be divided into various 'faculties', each with its independent 'capacity'.

THE TASKS OF THE EDUCATION COMMISSION

Sri H. G. Kulkarni

The Education Commission set up recently by the Government of India was inaugurated at Vigyan Bhavan, New Delhi, by the Union Minister of Education, Sri M. C. Chagla, on 2 October 1964. The Chairman of the Commission is the Chairman of the University Grants Commission, Sri D. S. Kothari. Besides the Chairman, there are fifteen distinguished members of the Commission, drawn from different parts of India as well as from abroad. The Commission is to avail itself of consultations with experts like Sir Eric Ashby of Cambridge, Professor P. M. S. Blackett and Sir Willis Jackson, both of whom are drawn from the Imperial College of Science and Technology, London, and Professor Fredrick Seitz, President, United States National Academy of Sciences, Washington. France, U.S.S.R., and Japan are also to send their experts to collaborate with the members of the Commission on behalf of the UNESCO. The Commission has the unique distinction of bringing together expertise from the most advanced countries of the world, working under diverse ideological bases. It is, indeed, pretty exciting to find out how the experts from different areas of experience look upon the problems of education in a basically backward country like India. The Commission is asked to submit its report latest by 31 March 1966.

The Terms of Reference

This is the sixth commission to be appointed by the Government of India to review the state of education and to recommend lines of further development. No commission in the past, however, was entrusted with so comprehensive a task as to screen the entire system of education at all the stages and in all its aspects. The commissions in the past were asked to deal with some particular sectors or aspects of education, and not with the system as a whole. The present Commission, under

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Sri Kothari, is the first of its kind to take stock of the entire situation as it has evolved in our country through the process of history, with a view to suggesting measures to overhaul the system in the light of the economic, social, and political needs of the country and the ideals of freedom, equality, and justice, which our constitution holds before the people.

The resolution of the Government of India setting up the Commission states: '... the system of education has not generally evolved in accordance with the needs of the times; a wide and distressing gulf continues to persist between thought and action in several sectors of this crucial field of national activity.' Further it observes: 'In view of the important role of education in the economic and social development of the country, in the building up of a truly democratic society, in the promotion of national integration and unity, and, above all, for the transformation of the individual in the endless pursuit of excellence and perfection, it is now considered imperative to survey and examine the entire field of education in order to realize within the shortest possible period a well-balanced, integrated, and adequate system of national education, capable of making a powerful contribution to all spheres of national life.' In view of the unlimited tasks set before the Commission, there does not seem to be any chance left for anybody to accuse the Commission of transgressing the terms of reference on any score. The Commission, of course, has already devised a plan to work on, on the basis of division of labour; and towards this end, twelve task forces have been formed to take up some particular aspects of education. The synthesis of the conclusions reached by particular task forces would provide the overall picture of the existing system of education in India and the lines of development suggested by them on the basis of their findings.

The Immediate Objective of Education in a Country Like India

The basic objective of education in a country like India should be to help the people to make an adequate living. This has to be the inevitable goal for the overwhelming majority that has to struggle under conditions of grinding poverty to eke out a bare subsistence. It must be remembered that the *per capita* income of India is no more than Rs. 339 per annum (the figure refers to the year 1962-63 at current prices). Given the great disparities in the distribution of income, the vast majority of the people in India are compelled to live under a state of perennial threat of famine and starvation. Phrases like 'the endless pursuit of excellence' are devoid of any content to people to whom food and shelter are still a great luxury. The wretched children of misery can hardly be expected to appreciate the value of education. Swami Vivekananda observes in this connexion: 'What is the goal of your education? Either a clerkship or being a rougish lawyer or at the most a deputy magistracy, which is another form of clerkship—isn't that all? What good will it do you or the country at large? Open your eyes and see what a piteous cry for food is rising in the land of Bharata, proverbial for its food. Will your education fulfil this want?' (*The Complete Works*, Vol. VII, p. 182, 5th edition) The cry for food has become ever more piteous because of the enormous growth of population and the painfully slow increase in the supply of foodstuff during recent years. There has to be a nation-wide awakening in India about the seriousness and gravity of the miserable economic situation, and what better instrument could be conceived of towards the achievement of this end than a well-designed system of education?

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Education in India has to be practical, realistic, and occupation- and productivity-oriented. People must be made to act on the basis of reason. Reason is the special prerogative of man, but unfortunately the bulk of the people do not seem to believe in it. Restoration of reason to its own rightful place should be the supreme objective of education. The formative years of the rising generations must inculcate vigorously the basic attitudes to life in the light of the needs of our country. It is possible to revolutionize the Indian society within a short span of twenty-five years, if adequate efforts are made to transform the youngsters.

The economy and the society have to be integrated and co-ordinated. The present system of education leaves much to be desired in this connexion. Boys and girls are not trained for any particular pre-planned goal as such, excepting in a few cases. In most cases, there is a mere drift towards some unknown purpose. Energies are thus unnecessarily wasted. Purposeful and goal-oriented education is the cry of the hour.

The Magnitude of the Task

Stupendous is the magnitude of the task to be accomplished. The present population of India is likely to be around 50 crores. Assuming that about 20 per cent of the people are in the age-group 6-14, the size of the school-going children would be 10 crores—the entire population of Japan, or U.K., or Pakistan, or half the size of the population of U.S.A. (According to 1961 census, the percentage of children in this age-group happened to be 19·1; hence the assumption of 20 per cent is not arbitrary.) The population is scattered over a very wide area. There are as many as 5,67,351 villages and 2,700 towns inhabited. Eighty-three per cent of the people live in the villages, and only 17 per cent in the towns. If the percentage distribution of children as between the rural and the urban areas be taken to be the same as that of the general population, 8·3 crores of children would be from the rural areas and 1·7 crores from the towns and cities. Out of the 10 crores of children, only about 6 crores are actually expected to be in some school by the end of the Third Plan. Four crores would still be left out, and almost all of them would be the rural children. During the decade 1951-61, expenditure on primary education increased from Rs. 12·46 crores in 1950-51 to Rs. 33·67 crores in 1960-61. All the same, it is extremely small. During 1960-61, the total public expenditure came to Rs. 1,653 crores, of which primary education accounts for only 33·67 crores—a little more than 20 per cent only. No wonder primary education should suffer on account of paucity of funds.

There is further aggravation of the problem because of the growing numbers. Some immediate measures have to be undertaken to ensure free and compulsory universal education for all the children in the age-group 6-14.

It is estimated for the year 1960-61 that the percentage of children schooling in the age-group 6-11 is 61·1; in the group 11-14, it is 22·8; in the group 14-17, it is 11·5. In the next age-group of 17-23, consisting of university students—arts, science, and commerce—the percentage drops to 1·8. As against 6 crores of children in the primary schools, there were only 9 lakhs in the universities. The science students constitute only 35·8 per cent of the total strength, studying in the universities. The number of universities comes to 58.

Out of the total outlay of Rs. 1,960 crores under the First Plan, Rs. 133 crores were spent on education; the actual outlay under the Second Plan was Rs. 4,672 crores, and of this, expenditure on education came to Rs. 204 crores. In the Third Plan, the

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total outlay is expected to be Rs. 8,099 crores, and that on education Rs. 408 crores. Thus, a little less than 7 per cent of the First Plan, a little less than 4·4 per cent of the Second Plan, and a little more than 5 per cent of the outlay in the Third are assigned to education. In the Third Plan, more than half the allotment is made for elementary education; the secondary schools get a little more than 22 per cent; the universities about 21 per cent; and the rest goes to other schemes of education. There has been obviously a great expansion in education, but the task to be accomplished is so big that the efforts seem very much inadequate.

The Quality of Education

So often the cry is heard that the quantitative expansion of education in India has brought about a qualitative deterioration, and since further quantitative expansion would be inevitable in the years to come, the maintenance and improvement of standards becomes an exceedingly difficult task. The number of students per teacher goes on increasing; the class rooms get overcrowded; there is a great shortage of accommodation to house institutions of education; there is no place to play owing to lack of space for playgrounds; the libraries cannot expand fast enough in keeping with the pace of growth of the number of students; the laboratories cannot be built and equipped with in keeping with the growing needs. For the meagre wages paid to the teachers, it is difficult to attract really good teachers, particularly when the materialistic forces hold sway over the mind of the whole society and the appeal of ideals fights an ever losing battle against the onslaught of the triumphant rise of modernism. Most of the students and the teachers are drawn from those layers of society that remained aloof from 'education' in the past. They are the beginners in the field, and, like all beginners, they have to take some faulty steps before they can hope to stabilize their strides. Fresh traditions have to be built up. It takes time to educate the parents and to build up 'home universities'. Such of the students as are endowed with a strong inner urge would always maintain their standards, but theirs is a dwindling number as a percentage of the total. The bulk of them have to be taught to appreciate the worth of finer values. Their wild and untrained instincts have to be given a proper direction. The institutions of education find it so hard to cope with the problem. Indiscipline is inherent in the sort of situation that is evolving. Matters are made much worse because of the impact of politicians, who find a handy human stuff to be employed off and on for the furtherance of party or personal ends. Restoration of the reverence for learning is a difficult task of reconstruction, since the traditional values are in the melting-pot. A certain amount of coarseness is, perhaps, unavoidable in the sort of competitive, acquisitive society that is emerging in India out of the womb of the industrial revolution.

The emphasis on technical perfection to improve the supply of trained labour to the nascent industries and the ever growing needs of workers under the impact of the modern ways of living force them to be good tools of production, whether or not they develop into good human beings. The technical standards have to be maintained and perfected, and if time permits, some attention may be paid to the cultural standards as well. It is difficult to guess what the Commission is going to suggest in this context.

The Medium of Instruction

One of the ticklish issues that has come to the forefront in our country in the post-independence period is the problem of

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medium of education. The elementary and the secondary schools have changed over to the regional languages, but most of the universities still continue to teach through the medium of English. There is no doubt about the fact that English has done immeasurable service to our country in liberating reason's role from out of the trammels of all sorts of superstitions imposed by our degenerate traditions. Recently, there has been a strong reaction in our country to the continued use of the English medium of education, and the demand for replacement of English by Indian languages has gained considerable strength. There is a strong case for this demand, but violent changes may do more harm than good. We have to wait till our own languages grow into fit enough instruments for the teaching of all sciences.

Failures and Wastages

Anyone who cares to look at the system of education in India would be struck by the colossal wastage of years caused by failures of a very large number of boys and girls in different examinations. One wonders whether it is not possible to have a system in which nobody fails. It may appear a ridiculous proposition to those who are used to see a large percentage of failures year after year, but it is possible to conceive of a system which eliminates failures altogether, excepting for those that become inevitable on grounds of ill health. Some cynics might say that it would aggravate the problem of unemployment, since failures withhold large numbers away from the labour-market at least for a short while, and if failures are eliminated, the number of job-seekers would immediately go up. We have to face this problem sooner or later, and the sooner we face it, the better. The verdict of the Commission on this issue should be of great interest.

The Ultimate Aim of Education

The ultimate aim of education is to help the children to grow to their fullest stature and to realize the best which their potentialities permit. They grow in accordance with their own nature. All that education has to do is to remove the obstacles out of their way. Nothing, in fact, could be imposed in a short period of time. We have to expose the children to the right ideas and allow them to assimilate those thoughts to the best of their ability. Swami Vivekananda observes in this connexion: 'What our country now wants are muscles of iron and nerves of steel, gigantic wills which nothing can resist, which can penetrate into the mysteries and the secrets of the universe and will accomplish their purpose in any fashion, even if it meant going down to the bottom of the ocean, meeting death face to face. . . . It is man-making religion that we want. It is man-making theories that we want. It is man-making education all round that we want.' (*The Complete Works*, Vol. III, pp. 190, 224, 8th edition) To devise a system of education with such high ideals is extremely difficult, but let us hope we would take a step in the right direction.

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KAṬHA UPANIṢAD: SĀNKHYA POINT OF VIEW—3

DR. ANIMA SEN GUPTA

Ṛtaṁ pibantau sukṛtasya loke
guhāṁ praviṣṭau parame parārdhe;
Chāyātapau Brahmavido vadanti
pañcāgnayo ye ca triṇāciketāḥ—

'There are the two in the world who have entered into intelligence in the supreme cavity of heart, enjoying the results of their good deeds. The knowers of Brahman call them as light and shade; likewise also (say) those householders who perform the Nāciketa sacrifice three times.' (I.iii.1)

Following the Sāṅkhya, it can be said that the use of the dual number (*dvivacana*) in this verse indicates that both *buddhi* and Puruṣa are to be referred to with a view to understanding the real implication of this *Kaṭha Śruti*. It is because consciousness remains hidden in *buddhi* that it has been described as *guhāṁ praviṣṭa*. Intelligized *buddhi* assumes different forms by coming in contact with the diverse objects of the world. Owing to *vṛtti-sārūpya*, these diverse forms are falsely ascribed to Puruṣa. *Buddhi-vṛttis* are subject to origination and decay, but consciousness is eternal. So intelligized *buddhi* and pure consciousness are as radically distinct as shade and light. The place where pure consciousness is realized is *hṛdayākāśa*, i.e. the heart, which is subtler than the outer *ākāśa*.

It is no doubt true that, according to the Sāṅkhya, knowledge is the direct means of liberation. Still, worship of fire, too, may be regarded as a means for removing sorrows from life. In the *Sāṅkhya-kārikā*, it has been admitted that sacrifices etc. can remove sorrow partially for a particular period of time. It is only the absolute cessation of misery that cannot be brought about by performing sacrifices.

The general belief is that, in the *Sāṅkhya-kārikā*, *vaidika* sacrifices have been ridiculed. It seems to me that this impression is not correct. The author of the *Sāṅkhya-kārikā* has simply tried to emphasize the importance of the discriminatory knowledge which, in his opinion, is superior to *vaidika karmas*. The system of Sāṅkhya is orthodox; it is therefore not proper to hold that it has adopted anti-Vedic attitude here and has condemned the Vedic sacrifices. The unsteady and non-eternal nature of the fruits of the Vedic rituals has also been discussed by Śaṅkara and Rāmānuja in their *Brahma-Sūtra-bhāṣyas*.

While explaining this *Kaṭha Śruti*, the Vedānta system has referred to *jīva* and Īśvara. The follower of the Sāṅkhya, too, can say that both forms of Puruṣa (pure and impure owing to its reflection being caught in the *buddhi*) have been referred to in this verse. Although it is the Avivekī Puruṣa that experiences pleasures and pains through reflection, still the use of the dual number is permissible here on the basis of *chatri-nyāya*. All modifications of *buddhi* are wrongly ascribed to Avivekī Puruṣa only, and not to the Puruṣa in its pure form. Pure Puruṣa is light, but Avivekī Puruṣa, owing to *aviveka*, occupies the place of darkness.

Yaḥ seturījānānāṁ akṣaraṁ Brahma
yat param;
Abhayaṁ titīrṣatāṁ pāraṁ Nāciketaṁ
śakemahi—

'We are capable of performing the Nāciketa sacrifice which is the bridge for the sacrificers, and also we can know the imperish-

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able, supreme Brahman, which is free from fear for those who want to be emancipated.' (I.iii.2)

Nāciketa fire is the means (bridge) for removing the sufferings of the sacrificers, whereas the wise attain liberation by the acquisition of the discriminating knowledge (i.e. by the realization of the true form of the soul or Ātman).

Ātmānaṁ rathinaṁ viddhi śarīraṁ rathameva tu;
Buddhiṁ tu sārathiṁ viddhi manaḥ pragrahameva ca—

'Know that the soul is the master of the chariot who sits within it, and the body is the chariot. Consider the intellect as the charioteer and the mind as the rein.' (I.iii.3)

Indriyāṇi hayānāhur-viṣayāṁsteṣu gocarān;
Ātmendriyamanoyuktaṁ bhoktetyāhur-manīṣiṇaḥ—

'The senses, they say, are the horses, and their roads are the sense-objects. The wise call Him the enjoyer (when He is) united with the body, senses, and mind.' (I.iii.4)

Here the word 'charioteer' stands for the Avivekī Puruṣa or the Bhoktā Puruṣa, while the body has been referred to as the chariot. This is because the *prārabdha karmas* of the Avivekī Puruṣa get exhausted only by being enjoyed through the body. Even *tattva-jñāna* or the discriminating knowledge is acquired through the internal organ (i.e. the body). The charioteer is getting related to the chariot through the mediation of *buddhi*. It is the intelligized *buddhi* that either helps the Jīva Puruṣa attain liberation through its virtuous dispositions, or leads him astray through the vicious ones. Mind has been described as 'rein' because it is only by restraining the mind that the intellect can control the sense-organs. The sense-organs, therefore, have been described as horses, whereas objects have been referred to as roads. (This is because the sense-organs get related to objects.) Owing to non-discrimination (*aviveka*), the Jīva Puruṣa gets associated with the intellect, the mind, the sense-organs, etc., through reflection and experiences (of course, seemingly) of worldly pleasures and pains.

It may be argued that in the *Kaṭha Śruti* (I. iii. 3), body has been mentioned explicitly, whereas in the *Kaṭha Śruti* (I. iii. 10), *mahat* (and not the body) has been spoken of. All categories of the verses 3 and 4, excepting the body, have been mentioned again in verse 10. This discrepancy has got to be reconciled if a satisfactory explanation is to be provided for. I shall make an attempt to give a satisfactory explanation from the Sāṅkhya point of view.

It is an admitted fact in Indian philosophy that migration of the soul from one world to the other is effected through the subtle body known as *sūkṣma śarīra* or *liṅga śarīra*. According to the Sāṅkhya, when the subtle body gets associated with the gross body, the *buddhi* in its *vyavasāyātmika* form emerges in the *jīva*. The *Kaṭha Śruti* (I. iii. 3) has mentioned this *buddhi*, and it is because the *vyavasāyātmika buddhi* works in a gross body that the gross body has been spoken of. But in verse 10, categories have been mentioned in a series passing from the less subtle to the more subtle. Hence, there *mahat-tattva* or the more subtle form of *buddhi* has been mentioned after the *vyavasāyātmika buddhi* of the *jīva*. There is no mention of the gross body, which is simply a gross modification of the gross *bhūtas*.

It has already been mentioned that the Avivekī Puruṣa, being associated with in-

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tellect, mind, etc., appears as a *bhoktā* or enjoyer of pleasures and pains. The question, therefore, arises: What is the real meaning of the *bhoktṛtva* of Puruṣa?

The Advaita Vedānta denies both agency and power of enjoyment of the soul, so as to keep unimpaired its unchangeable character. According to the Sāṅkhya, on the other hand, Puruṣa is '*draṣṭā bhoktā*' and *akartā*. *Kartṛtva* (agency), causing changes in the Puruṣa, has not been admitted by the Sāṅkhyas, but *bhoktṛtva* of Puruṣa has been admitted. This admission of Puruṣa as *bhoktā* has caused much confusion in the minds of the critics. *Bhoktṛtva* here has not been used in its ordinary worldly sense. It simply refers to the relation of the Jīva Puruṣa with the objectified *buddhi-vṛttis* through reflection. (This point is fully clarified in my book *Essays on Sāṁkhya and Other Systems of Indian Philosophy* in the article 'Vācaspati and Vijñāna Bhikṣu on the Bhoktribhāva of Puruṣa'.)

This fact of enjoyment through reflection does not destroy the non-attached nature (*asaṅga*) of Puruṣa, because *asaṅgatva* of Puruṣa is opposed only to changeableness (*pariṇāmitva*) and not to the power of reflection. Whether the formless soul can have reflection is a great controversial issue in the Advaita Vedānta. In addition to *pratibimbapakṣa*, the Advaitins have also accepted *avacchedakapakṣa*. Following the Sāṅkhya, too, we can say that there can be *avacchedya-avacchedaka* relation between consciousness (*caitanya*) and internal modes (*buddhi-vṛttis*). Moreover, the Sāṅkhyas have accepted the reflection of Puruṣa only in the *buddhi-vṛttis* and not in any other place. The Advaita Vedānta also admits the reflection of the soul in *antaḥkaraṇa*. Just as the relation of the soul with *antaḥkaraṇa* through reflection does not cause any change in the former according to the Advaita Vedānta, in the same manner, the relation of the soul with *buddhi-vṛttis* through reflection does not spoil the *kūṭastha* nature of the Ātman.

One more question may be raised in the context of these verses 3 and 4. Even granting that the Sāṅkhya categories have been enumerated in the verses 3, 4, 10, and 11, we find that there is no mention of *ahaṅkāra* anywhere in these *ślokas*. How are we to account for this important omission? In answer to this objection, it may be pointed out that although there is no mention of *ahaṅkāra* as a category in these verses, still there is a definite mention of *ātmendriyamanoyukta bhoktā* in the verse 4.

The charioteer (as we have already seen) refers to Avivekī Puruṣa, who is incapable of distinguishing himself from *buddhi*, whereas the body is that with the help of which the world is being enjoyed by the Avivekī Puruṣa. The *ātmendriyamanoyukta bhoktā*, mentioned in the verse 4, may be supposed to refer in a manner to *ahaṅkāra*. This is because *bhoga* or enjoyment is possible only when there is awakening of *ahaṁvṛttis* in the intellect. The sense-organs give us only indeterminate knowledge. After that, the mind intervenes and completes the work of analysis and synthesis. But actual enjoyment does not take place unless there is such experience as 'I am happy', 'I am sad', 'This is my experience', etc. When the intellect starts its own function which is called *adhyavasāya*, the *ahaṁvṛtti* takes its rise; because, unless there is 'I-feeling' (*ahaṁbhāva*), there cannot be any decision whether the enjoyment should be clung to by the enjoyer or should be given up. Hence *bhoktā* (enjoyer) in the verse 4 refers to consciousness reflected in *ahaṁpratyayātmaka buddhi-vṛtti*.

Indriyebhyaḥ parā hyarthā arthebhyaśca paraṁ manaḥ;

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Manasastu parā buddhiḥ buddherātmā mahān paraḥ.
Mahataḥ paramavyaktam avyaktāt puruṣaḥ paraḥ;
Puruṣānna paraṁ kiñcit sā kāṣṭhā sā parā gatiḥ—

'The objects are superior to the senses, the mind is superior to the objects, the intellect is superior to the mind, the great Ātman is superior, again, to the intellect. The unmanifested is superior to the great Ātman, and the Puruṣa is superior to the unmanifested. Nothing is superior to the Puruṣa. That is the end, that is the supreme goal.' (I. iii. 10-11)

Here, the Sāṅkhya categories have been mentioned in a series. *Tanmātras* are more subtle than the sense-organs, mind is more subtle than *tanmātras, buddhi* is more subtle than the mind, and *mahānātmā* or *mahat-tattva* is more subtle than the intellect. *Mahat-tattva* here refers to *samaṣṭi buddhi.* It is because *mahat-tattva* is the seed of the whole world that it may also be described as the soul of all. It is permeated with consciousness. This intelligized subtle *samaṣṭi buddhi* has practically no difference from the first-born Hiraṇyagarbha of Śaṅkara, as the latter is the root of *sarvabuddhi.* Avyakta Prakṛti is subtler than *mahat,* and pure consciousness or Puruṣa is subtler than Prakṛti. There is no other category subtler than Puruṣa. The soul is the last limit, and is of supreme value.

According to Śaṅkara, *avyakta* here does not refer to Prakṛti of the Sāṅkhya. On the other hand, it stands for the unmanifested seed-power of God, a power that gives rise to name and form.

While commenting on the *Brahma-Sūtra* (I. iv. 5), Śaṅkara says that the entity which has been described in the *Kaṭha Upaniṣad* (I. iii. 15) as *mahataḥ param* is also the principle that is referred to by such words as soundless, touchless, formless, etc., meaning thereby the Paramātman. So, in the sentence *mahataḥ paramavyaktam,* the *avyakta* may legitimately be understood to refer to the seed-power of God, which is also known as Māyā.

Following the Sāṅkhya, it can be stated here that the mere fact that *aśabdam* etc. refers to that which has been denoted by *mahataḥ param* in *anādyanantaṁ mahataḥ paraṁ dhruvam* (I. iii. 15) does not logically imply that this principle cannot be the Pradhāna of the Sāṅkhya. This is because the Pradhāna, too, can be described as soundless, touchless, formless, tasteless, and smell-less, as there is no manifested quality in Nature. Prakṛti is also *avyaya* as it is an inexhaustible source of matter and energy.

According to the Sāṅkhya, the discriminating knowledge (*vivekajñāna*) is the only means of liberation; the knowledge of the distinction between Puruṣa and Prakṛti is not complete unless there is an inquiry into the nature of Pradhāna (*Pradhāna-jijñāsā*). In fact, it is only after taking birth in different *yonis,* assuming different forms and enjoying Prakṛti in diverse ways that the *jīva* can realize that Prakṛti is of inferior value and is therefore to be given up in favour of the soul which is of the supreme value. One seeks to attain Self-knowledge only when he realizes fully that Prakṛti is an obstacle on the path of liberation. Hence, if the Vedas declare that Self-knowledge (*Ātma-jñāna*) is means to liberation, it has no real incompatibility with the Sāṅkhya position.

The sentence in the *Kaṭha Upaniṣad* (I. iii. 15), *nicāyya taṁ mṛtyumukhāt pramucyate,* can be understood in relation to Prakṛti also; because, unless there is knowledge of Prakṛti, there cannot be any escape from the clutches of Death.

According to *Yoga-Sūtra,* Prakṛtilīna

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Puruṣas are those who worship Prakṛti. Hence, as an object of worship also, Prakṛti is *jñeya* (object of knowledge).

Eṣa sarveṣu bhūteṣu gūḍho'tmā na prakāśate;
Dṛśyate tvagryayā buddhyā sūkṣmayā sūkṣmadarśibhiḥ—

'This Ātman, hidden in all beings, reveals itself not at all, but is seen only by the seers of the subtle through their pointed and subtler intellect.' (I. iii. 12)

The soul which lies hidden in the innermost core of all things is not perceived when one remains under the influence of ignorance. When, through spiritual discipline, intellect becomes pure, subtle, and *sāttvika,* then only the true form of Puruṣa is reflected in it. Those who have purified their minds by *samādhi-yoga* are in a position to perceive the minutest thing and also to feel the subtlest of feelings. The intellect of the wise becomes as sensitive as the eyelids. These wise men are called *sūkṣmadarśins,* because they can perceive the subtleties of objects with their purified intellect.

Yacched vaṅmanasī prājñaḥ tad yacched jñāna ātmani;
Jñānamātmani mahati niyacchet tad yacchecchānta ātmani—

'The wise should merge the speech in the mind and that mind in the intellect, the intellect in the great self, and that great self, again, in the self of peace.' (I. iii. 13)

According to Śaṅkara, the word *vāk* refers to sense-organs. This interpretation is acceptable from the point of view of the Sāṅkhya school as well. The wise man (Vivekī Puruṣa) should keep his external sense-organs under the control of his mind, because the external sense-organs are directly connected with the mind. Mind, again, should be kept under the control of his own *buddhi,* the unconscious illuminating principle (*jñāna ātmani*). It is because the intellect exercises its influence over all the instruments of knowledge that it can be regarded as the soul of all the *karaṇas.* The individual *buddhi* should further be brought under the control of *mahat-tattva* or *samaṣṭi buddhi.* Lastly, *mahat* will be subordinated to Puruṣa. Thus, all the categories of Nature will be finally subordinated to consciousness or soul. The *mahat-tattva* of the Sāṅkhya occupies the same place that has been occupied by the first-born Hiraṇyagarbha of Śaṅkara. Prakṛti of the Sāṅkhya becomes living and meaningful through the reflected consciousness of Puruṣa. So, consciousness is the primary principle, and hence realization of *Ātma-svarūpa* constitutes the highest goal of human life.

Uttiṣṭhata jāgrata prāpya varān nibodhata;
Kṣurasya dhārā niśitā duratyayā durgaṁ pathas-tat kavayo vadanti—

'Arise! Awake! (O man) Realize (that Ātman) having approached the excellent teachers. Like the sharp edge of razor is that path, difficult to cross and hard to tend—so say the wise.' (I. iii. 14)

In this verse, the aspirant has been called upon to realize the true nature of his self. This is the path of *yoga sādhanā.* One has to proceed by this road very carefully following the instructions of Śāstras. The wise man describes this path as a difficult one. This is as precarious as the sharp edge of a razor. A slight carelessness on the part of the aspirant will mean a tragic fall.

The verse 15 has already been explained along with verses 10 and 11. In the remaining verses of the third canto of the first part of *Kaṭha Upaniṣad,* the importance of *Ātma-vidyā* has been laid stress upon.

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NOTES AND COMMENTS

IN THIS NUMBER

Mr. C. H. MacLachlan is a member of the Vedanta Society, New York. He was formerly the Editor of *The Long Islander*, a paper started by Walt Whitman. His beautiful portrayal of 'The Spiritual Life of Henry D. Thoreau' is the fruit of deep study and research over a long period, and we are grateful to him for specially preparing it for *Prabuddha Bharata*.

Dr. P. S. Sastri, M.A., M.Litt., Ph.D., Head of the Department of English, Nagpur University, examines the content of 'The Moral Ideal' in its different phases.

Sri H. G. Kulkarni, who is familiar to readers of *Prabuddha Bharata* through his reviews of books, focuses our attention on some of 'The Tasks of the Education Commission' recently appointed by the Government of India to examine the entire system of education prevailing in the country and to suggest ways and means for its improvement. Sri Kulkarni did his M.A. from the School of Economics, University of Bombay, and held a Ford Foundation Fellowship in the Economic Development Section of the Delhi School of Economics, Delhi. Currently, he is a lecturer in economics in the Shri Ram College of Commerce, Delhi University.

In the third instalment of her article on 'Kaṭha Upaniṣad : Sāṅkhya Point of View', Dr. Anima Sen Gupta, M.A., Ph.D., Reader in Philosophy, Patna University, takes up for exposition *ślokas* 1-4 and 10-15 of the third canto of the first part of the *Kaṭha Upaniṣad*. The first and second instalments of the article appeared in the August 64 and February 65 numbers of *Prabuddha Bharata* respectively.

REVIEWS AND NOTICES

CENTAUR: ESSAYS ON THE HISTORY OF MEDICAL IDEAS. By Dr. Felix Marti-Ibanez, MD Publications, Inc., 30 East 60th Street, New York 22, N.Y., U.S.A. 1960. Pages xxii+714. Price $6.

This collection of essays and other writings is from the prolific pen of a doctor who is also a well-known medical historian, psychiatrist, writer, philosopher, and editor-in-chief of a medical newsmagazine which has a wide circulation in America, Canada, and other countries.

This voluminous book is divided into eight chapters with an Introduction and exciting titles. The first seven chapters contain the learned doctor's contributions to the *International Record of Medicine* between 1952 and 1958, as well as his addresses and lectures published in the said journal during that period, and several Forewords and a few essays brought out in some other journals; the last chapter presents the editorials of the savant in the *MD* medical newsmagazine in 1957 and 1958. These were brought out in a book form first in 1958 and again in 1960.

Dr. Marti-Ibáñez shows in these kaleidoscopic writings an astonishingly wide and varied knowledge of many subjects. He speaks with justifiable authority not only about medical topics such as the history of medicine, psychiatry, chemotherapy, endocrinology, neurology, etc., but also concerning such diverse subjects as atomic physics, painting, cooking, drama, semantics, philosophy, and the literature of many countries.

The captions to the essays are interesting, though uncommon, and stimulate the curiosity of the reader to pursue the subject further: for instance, 'Medicine in the Spain of Don Quixote', 'On the Psychology of Symbolism in Oriental Rugs', 'The Theatre in Our Age of Anxiety', to quote only three out of the many.

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Moreover, a fascinating theme which appears repeatedly, for example, the motif of a Beethoven Symphony, is developed in the book, and it gives the essays a unity in spite of the diversity of the subject matter. This suggests that all expressions of human endeavour, whether they are scientific or philosophical discoveries or artistic creations and spiritual evolution, are all related to one another and also to the current trends of thought of the time in which they appear. Viewed in this context of the total environment, these manifestations lose their apparent strangeness and are seen to be a necessary product of the times. With his wide knowledge in so many different fields, Dr. Marti-Ibáñez has ably introduced this original and highly interesting concept into his essays with a subtle but powerful effect.

The subject index and the name index at the end are thoughtful additions. The bibliography refers to over 350 books. This unique book is well arranged, thought-provoking, and demonstrates profound erudition. The printing and get-up are excellent. It is a book which may be read by anyone with pleasure and profit.

DR. G. G. JONES, M.D.
SWAMI EKATMANANDA

AN ENQUIRY INTO THE NATURE AND FUNCTION OF ART. BY DR. S. K. NANDI, M.A., LL.B., D. PHIL. (CAL.), SAHITYABHARATI (VISVABHARATI). University of Calcutta. 1962. Pages 175. Rs. 10.

Dr. S. K. Nandi's book is a philosophical treatment of the real nature of the aesthetic activity and the object of that activity. It seems to be anomalous that a writer who is not himself an artist in the accepted sense will philosophize on art, but we cannot deny to the philosopher the right to undertake a critical analysis of any particular aspect of human experience and activity and to view it in relation to human life as a whole. The philosophy of art is a part of the general philosophy of man and his world with special reference to man as an artist and to that aspect of the world which we call beauty, and a philosopher's views on art must be influenced by his general philosophical outlook.

This book contains, in addition to the Introduction, six chapters on Plato, Aristotle, Kant, Hegel, Romain Rolland, and Tagore and Croce respectively. Dr. Nandi's observations on the theories of beauty and art propounded by these eminent thinkers show that he has made a painstaking study of their works and has subjected their views to a thorough examination in a critical spirit. He has made a careful assessment of the relative importance of the different elements in their theories and has pointed out their main defects. His remarks on Plato's 'mimesis' theory which regards every form of art as an imitation, and Aristotle's utilitarian theory which regards the generation of socially valuable emotions as the main task of art will be found to be eminently reasonable by everybody who has given any serious thought to the nature of art. He has rightly pointed out why Kant's attempt to show that in art or aesthetic judgement, the 'ought' can realize itself as 'is' fails on account of the dualism inherent in his philosophy and that Hegel's excessive intellectualism vitiates his theory of the nature of beauty and the artistic activity. The fifth chapter, containing an appreciative account of the views of Romain Rolland on beauty and art, and the sixth chapter, containing a comparative study of the aesthetic theories of Croce and Rabindranath, are the most valuable and interesting chapters of the book.

Dr. Nandi is not, however, a merely negative critic. He has made an important contribution to the theory of beauty and art. It is true that he is very much under the influence of B. Croce, but he is not a mere camp-follower of that eminent philosopher and art-critic. His book deserves to be read by everybody who has a real interest in the philosophical theories of art.

It is a matter of regret that the pages of such a book are disfigured by a large number of printing-mistakes, some of which leave a very bad taste in the mouth of the reader.

PROFESSOR K. C. GUPTA

SWAMI TURIYANANDA. BY SWAMI RITAJANANDA. Sri Ramakrishna Math, Mylapore, Madras 4. 1963. Pages 212. Price Calico: Rs. 2.50; Board: Rs. 2.

The book is an English biography of Swami Turiyananda, one of the direct disciples of Sri Ramakrishna and a personality of the highest spiritual excellence. Swami Turiyananda was a living embodiment of the highest ideal of Advaita Vedānta, and was greatly responsible for moulding the life of both the lay devotees and monastic members of the Ramakrishna Order in the East as well as in the West. His life is naturally full of facts and incidents which provide a living lesson to those who aspire to build up a life of dedication equally capable of purposive attachment to work and blissful detachment from it. As such, the present book fulfils a great need.

The book is divided into twelve chronologically arranged chapters. There is an appendix containing an interesting account of the reaction of an outside visitor to Shanti Ashrama, California, U.S.A., of

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which Swami Turiyananda was the founder. The author has taken great pains to collect not only episodes of deep spiritual significance but also simple incidents suggestive of Swami Turiyananda's human side of life, and the book is replete with authentic narratives, often in Turiyananda's own words. These features make the book all the more valuable to every spiritual aspirant. The language and style are simple and lucid. But the book deserves a better get-up.

P. R. BHATT

THE LAST YEARS OF BRITISH IN INDIA. BY MICHAEL EDWARDES. Cassel & Company Ltd., London (Allied Publishers Private Ltd., 17 Chittaranjan Avenue, Calcutta 13). 1963. Pages 250. Price 25 shillings.

Michael Edwardes, with his knowledge and first-hand experience of military service in India, Burma, and China, and the Punjab massacres of 1947 and a knowledge of Indian languages, is peculiarly competent to write on this topic. As a contributor to the *Guardian* and a commentator on Asian affairs for the B.B.C., his views are of importance.

The book purports to present truthfully the story of Indian Independence, how it came about and what prospects it holds. But some of his statements like 'Patel was not a thinker but a worker. Nehru was a thinker but not really a man of decisive action' (p. 45) or that 'India owes more to him (Subhas Bose) than to any other man' (p. 45) are rather sweeping generalizations, which may not be acceptable to all. However, the book is well written and is worth going through.

DR. P. N. MUKHERJEE

VEDANTA DICTIONARY. BY ERNEST WOOD. Philosophical Library, Inc., 15 East 40th Street, New York 16, N. Y. 1964. Pages 225. Price $ 6.

The learned author was the President and Dean, American Academy of Asian Sciences, San Francisco. He has also spent quite a few years in India, studying for the Vedānta Śiromaṇi degree of the Madras University.

The present book under review is a companion volume to the other two books, viz *Yoga Dictionary* and *Zen Dictionary* by the same author. It is claimed by the publishers that 'The Dictionary embraces all the three well-known schools of Vedanta Philosophy. It is based upon the Vedanta Sutras and the original Sanskrit writings of the great philosophers who founded those three schools'. But the 'selected bibliography' given at the end of the book omits most of the well-known *prakaraṇas* of Advaita, and has no reference to the original works of Viśiṣṭādvaita and Dvaita. Common terms used in Vedāntic literature like *ādhāra* (substratum), *adhikaraṇa* (substratum or topic), *pariṇāma*, *āgama*, *āptavākya*, *smṛti*, *vivarta*, *pañcīkaraṇa*, *vikalpa*, *samaṣṭi*, *vyaṣṭi*, etc. do not appear as main titles, whereas non-Vedāntic terms like *skandhas* have made their appearance here and there. Technical terms peculiar to the systems of Vedānta other than the Advaita are totally absent. Spelling of Sanskrit words is not very happy (e.g. Ansha for Aṁśa, Hansa for Hainsa), since the author has used his own system of transliteration instead of the standard one accepted by Indologians.

Some peculiarities and defects may now be noted. The explanation of *krama-mukti* (p. 100) is completely wrong. The word 'Gocara' has been translated as cow-rope (p. 48), and is called a simile. A more appropriate translation would have been 'grazed over by cattle', indicating the range of cattle. It is a regular word and *not* a simile. Under 'Upanishads' (p. 195) the author states: 'The following ten are definitely quoted in the *Brahma Sūtras*, and therefore are accorded front rank place: Aitareya, Taittirīya, Chhāndogya, Brihadāraṇyaka, Shwetashwatara, Īsha, Kena, Mundaka & Māndukya.' In the first place, none of the *sūtras* is a direct quotation from any of the Upaniṣads; they only refer to certain Upaniṣadic statements which appear to have ambivalent meanings. Secondly, neither the *Īśāvāsya* nor the *Māṇḍūkya* forms the subject matter of the *Brahma-Sūtra*, whereas the *Kaṭha Upaniṣad*, which does, has been omitted. Under 'Shankaracharya', only the date has been discussed, and nothing at all has been mentioned regarding his life or achievements. Incidentally, it is interesting to note that the author seems to subscribe to the view that Śaṅkara lived between 500 B.C. and 200 B.C. (p. 172). On page 121, 'Mumukshutwa' has been printed as 'Mumukshatwa'. Perhaps, this is only a printing mistake. It would have been better if the author had consistently used either the Sanskrit words or their equivalents in the alphabetical order. The mixing up has given rise to some duplication (*vide* Pramā and Pramāna [p. 137]; Knowledge, Means to [p. 100]).

The book, however, has its brighter side. A lot of trouble has been taken to collect the required information and present it in a simple but systematic manner. Hence it can serve as a useful handbook of Vedānta for beginners.

Printing and get-up are superb, but the cost is prohibitive from Indian standards.

SWAMI HARSHANANDA

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LONG DISCOURSES OF THE BUDDHA (DIGHA NIKAYA I-XVI). TRANSLATED FROM THE PALI WITH AN INTRODUCTION BY A. A. G. BENNETT. Chetana Ltd., 34 Rampart Row, Bombay. Pages 237. Price Rs. 6.50.

The *Dīgha Nikāya* is a collection of dialogues in which the Buddha gave his views on the social, moral, psychological, and philosophical problems. These problems continue to agitate us even today.

Dīgha Nikāya is a part of the *Sutta Piṭaka*, one of the Tripiṭakas. The first two *suttas* explain the state of thought at the time of the Buddha. These are the *Brahmajāla-Sutta* and *Samannaphala-Sutta*, which present the doctrines of the Vedāntists, relativists, nihilists, and subjectivists. The next three present the Buddha's conversations with the leading Brāhmaṇas. Here we have his views on wisdom, conduct, and sacrifice. The fifth gives us the *pañca-śīla*. The sixth and the seventh cover the stages of the path. The eighth deals with the ascetic and the ninth with suffering. Teachers are discussed in the twelfth, and the union with Brahmā in the thirteenth. The sixteenth is the famous *Mahāparinibbāṇa-Suttanta*.

The translation of each *sutta* is clear and lucid, and a précis is provided. The introduction is a brief but critical survey of the contents. The author is to be congratulated on her fine translation of the Pali text.

DR. P. S. SASTRI

ENGLISH-SANSKRIT

VEDĀNTA-PRAKRIYĀ-PRATYABHIJNĀ (VOL. I). BY SWAMI SATCHIDANANDENDRA SARASWATI. Adhyatma Prakasha Karyalaya, Holenarsipur, Mysore State. 1964. Pages 133+672. Price Rs. 16.

In an age of changing ideals and programmes, it is but natural for the reflecting and thoughtful minds to look back upon the rich tradition and examine it carefully. Such an examination is bound to reveal the supreme value of the perennial philosophy called Advaita Vedānta. It is the religion of man, and it is the philosophy of all times. But a system of philosophy becomes a living one when it is reinterpreted in the light of the new concepts and problems of the age in which we want it to work.

This is precisely what Swami Satchidanandendra Saraswati has done in the present work. It is the first systematic treatise to be written in simple and lucid Sanskrit in the present century. In a 133-page English Introduction, we have a clear exposition of the Vedāntic doctrine of Reality, of Vidyā and Avidyā, of the thought of Śaṅkara, and of the contributions of his successors. There is a valuable explanation of the *adhyāropa-apavāda nyāya*.

The Sanskrit text draws our attention to the traditional method of interpreting the Upaniṣads as found in the writings of Gauḍapāda, Śaṅkara, and Sureśvara. This methodological study of Advaita, spread over seventeen chapters, takes us to the works of Śaṅkara, Maṇḍana, Sureśvara, Padmapāda, Vācaspati, Vimuktātman, Prakāśātman, Amalānanda, Śrīharṣa, Citsukha, and Sarvajñātman.

This is the first volume of the historical development of Advaita, and we eagerly await the next volume. Written in a simple language, the work stimulates the reader to be eager to approach the works of the great masters. This study is of the greatest value, and every student of philosophy will find here a rich treasure. The validity of method is what is important in the study of philosophy. That the traditional method of Śaṅkara alone does full justice to the *Prasthāna-traya* is the basic tenet of this work. It is to this tradition that the Advaitic thinkers have been ably related.

DR. P. S. SASTRI

BENGALI

MAHĀBHĀRATER GALPA (PART I). BY SWAMI VISVASHRAYANANDA. Ramakrishna Mission Students' Home, Belgharia, 24 Parganas, West Bengal. 1964. Pages 126. Price Rs. 2.

The author, who has already to his credit a number of books specially meant for the younger generation, narrates in the present work some of the stories of the *Mahābhārata* in a simple captivating style. The stories selected and the manner of their presentation are sure to inculcate in the young minds of the students character-building and strength-giving ideals. The first two stories, for instance, lay stress upon self-confidence, self-exertion, and practical wisdom: the fourth and the fifth on nobility of character; the seventh and the eighth on the development of character through renunciation and service. The next two stories beautifully portray the high ideals of Indian womanhood—piety, chastity, and courage. The last two elucidate in brief the different philosophical ideas of Hinduism and the goal of human life. Others also are similarly inspiring and instructive.

The author deserves the gratitude of all lovers of Indian heritage for his efforts to disseminate the ancient Indian ideals among the younger generation. Every boy and girl should read this book.

SWAMI SIDDHARTHANANDA

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NEWS AND REPORTS

XI INTERNATIONAL CONGRESS OF THE INTERNATIONAL ASSOCIATION FOR THE HISTORY OF RELIGIONS

SEPTEMBER 6-11, 1965—CLAREMONT, CALIFORNIA

A group of European and American scholars, specialists in some particular period of the general history of religion, aware of the wide public interest aroused by Sir James Frazer's *The Golden Bough*, decided to meet regularly for international congresses and for the publication of their various researches through the proceedings of the congresses. Among the leaders of this group, besides Sir James Frazer, were Raffaele Pettazzoni (Rome), Gerardus van der Leeuw (Amsterdam), H. Ch. Puech (Paris), Friedrich Heiler (Marburg), and Arthur Darby Nock (Harvard). The first Congress was held in Paris in 1900; the second in Basel in 1904; the third in Oxford in 1908; the fourth in Leiden in 1912; the fifth in Lund in 1927; and the sixth in Brussels in 1936. When UNESCO organized the International Council for Philosophy and Humanistic Studies as an agency for promoting the continuation of the researches of scholars during the difficult war years, these historians of religion decided at the seventh Congress in Amsterdam in 1950 to organize themselves as a member society of this International Council. From that time on, under the patronage and co-operation of UNESCO, the International Association for the History of Religions, following the general plan established by the International Council, has held regular congresses every five years. The eighth Congress was held in Rome in 1955, and a special Congress in 1958, held in Tokyo under the initiative of the recently organized Japanese Branch of the IAHR, became the ninth Congress and marked the beginning of the world-wide organization of IAHR. The tenth Congress was held in 1960 at Marburg. It was at this Congress that the Executive Committee decided to hold its next Congress in the Western Hemisphere and accepted the invitation extended by the Claremont School of Theology and the Blaisdell Institute to hold the 1965 Congress at Claremont. The Claremont Colleges immediately gave their support to this invitation and have co-operated in the planning of the meeting. The International Executive Committee is composed of historians of religion from all continents and represents a growing number of branch organizations.

It is customary to focus the communications presented at these Congresses around a central theme. At the tenth Congress, at Marburg, for example, the central theme was 'First and Last Things'. In view of the revolutionary war situation and the great historical significance of current events, the International Committee approved three major topics for the Claremont Congress. The more specialized communications in various fields in the history of religion will centre on the theme of 'Guilt and Rites of Purification'. There will be separate sections for papers on: (1) General Theory of Guilt, Pollution, and Purification; (2) The Ancient Near East and Early Christians; (3) Islam; (4) Buddhism; (5) Other Religions of Japan; (6) India and Indonesia. The plenary sessions will be devoted to 'The Impact of Modern Cultures on Traditional Religions'. The evening sessions will be devoted to panel discussions of the question: 'What can critical scholarship contribute to a better understanding of the problems raised by contemporary relations among religions?' This selection of topics makes it evident that the Congress is concerned both with the ancient themes in the development of religion and with the revolutionary changes of the present.

THE PROGRAMME

Monday, September 6: Afternoon and evening Registration in Claremont Men's College

Tuesday, September 7:
- 9-30 a.m.: Opening Session
- 3-30 p.m.: Sectional Sessions: 'Guilt and Rites of Purification'
- 8-00 p.m.: Symposium: 'Relations among Religions Today'

Wednesday, September 8:
- 9-30 a.m.: Plenary Session: 'Traditional Religions and Modern Cultures'
- 3-30 p.m.: Sectional Sessions
- 8-00 p.m.: Symposium

Thursday, September 9:
- 9-30 a.m.: Plenary Session
- Afternoon and evening: Excursion to San Juan Capistrano Mission and party on ocean beach

Friday, September 10:
- 9-30 a.m.: Plenary Session
- 3-30 p.m.: Sectional Sessions
- 8-00 p.m.: Symposium

Saturday, September 11:
- 9-30 a.m.: General Assembly of IAHR
- 12-30 p.m.: Closing Session.

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PRABUDDHA BHARATA

Vol. LXX JULY 1965 No. 7

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

Arise ! Awake ! And stop not till the Goal is reached.

—:o:—

LETTERS OF SWAMI SHIVANANDA

(71)

Math
P.O. Belur
Howrah, Bengal
9 October 1916

Dear Hari Maharaj,

Accept the Vijaya salutations, embraces, etc. of Baburam Maharaj, myself, and all the others at the Math. You must have known all the details of the worship here from Baburam Maharaj's letter. I had never witnessed the worship of Mahāmāyā in the image at the Math, though it had been performed twice before. Moreover, since the Holy Mother was present this time, it was as if the worship was done in the presence of the Divine Mother in flesh and blood ; there was no necessity to imagine it. The image was exquisitely beautiful and handsome. The main worshipper and the assistant were both *brahmacārins*. The young assistant was well versed in scriptures and a graduate. He was previously the headmaster of some government English high school. Now, he has been blessed (with initiation) by the Holy Mother and is staying at the Math, after renouncing the world. The youth who performed the worship had done it a few times in his house; as such, he knew many of the things. He did the worship very nicely. The boys have worked like devils; it was through their efforts that the worship turned out to be so grand. Though there was continuous rain and storm on the three days, yet, through the Mother's grace, there was no obstruction in the way of any item of the function. So much so that just at the moment the devotees would sit for taking the *prasāda* (consecrated food offerings), the rain would stop for some time. All were wonderstruck at it. Later on, we were given to understand by Yogin Ma

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that whenever the devotees would sit for receiving the *prasāda* and it was about to rain, the Holy Mother would immediately start repeating Mother Durgā's name, saying: 'That's it! How will so many people sit and eat in the rain? Leaves and everything will be simply washed down with water. O Mother, please save us!' Mother also would actually save us; all the three days it was so. About 4,000 persons took *prasāda* on the three days (both times including).

On the Vijaya Daśamī day, the Holy Mother and her household ladies came and performed the ceremony of *varaṇa* etc. Then the boys themselves carried the image and placed it on two boats tied together, and took it in the northern direction up to the shrine of the Daw's and in the southern direction up to Lala Babus' pond; then they brought it back to the Math ghat and immersed it in the waters.

Today I went through your letter to Baburam Maharaj and got all the news about the worship there.

I got all the news about De Mellow from Bhusan's letter; surely everything is Lord's will. May God bless him! This is all our sole prayer. ... I was glad to hear that K— has recovered from his illness and returned, and that Ram and Kanai are keeping quite well. Convey to them my blessings and love; also to Mohanlal, Govindlal, Gangi, Lacchiram, and Gopalu.

From now onwards, the climate of Almora will be nice. Your health also will remain better by the Lord's will. My heartfelt love, salutations, etc. once again to you. Write for all the news.

Servant—Shivananda

(72)

Ramakrishna Advaita Ashrama
Luxa, Varanasi
20 November 1916

Most Beloved —,

I received your letter here. I have come here for a few days' stay; shall be returning to Math within a short time. Know that there is only one instruction; it is this: 'You have taken refuge in Sri Ramakrishna, the incarnation of the age, the most compassionate, the saviour of the fallen, benevolent to the devotees, the lord of the poor; there is nothing more to worry about.' You merely pray to him, saying: 'Lord, you have assumed a human body to uplift the mortals; I have no knowledge, no intelligence, no devotion, no faith; have mercy on me.' Pray to him thus crying like a child. Further say: 'Lord, I have taken refuge under your direct disciples; taking refuge under the devotees and taking refuge under you are one and the same thing; so be kind to me.' Pray in this manner; you will see that you will attain peace, you will attain bliss. Accept my heartfelt blessings.

Your well-wisher,
Shivananda

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NON-VIOLENCE AS A NATIONAL POLICY?

[EDITORIAL]

Kiṁ karma kimakarmeti kavayo'pyatra mohitāḥ;
Tat te karma pravakṣyāmi yajjñātvā mokṣyase'śubhāt—

'In regard to what is duty and what is not, even men of sharp intellect are puzzled; therefore I shall tell you what is real duty, by knowing which you will be freed from ignorance.'

(*Bhagavad-Gītā*, IV. 16)

Non-violence, or non-injury to all beings in thought, word, and deed, is one of the first principles in Hindu ethics. It is eulogized as the highest virtue in the scriptures, and is regarded as an essential discipline for the spiritual aspirant. For, according to Hinduism, spiritual life is nothing but the seeing of the Lord or one's own higher Self or divinity in all beings, and how can a person aspiring after spiritual life, or who has reached its culmination, hate or injure any other? He cannot hate his own Self or the beloved Lord. So the injunction is that he should be free from enmity towards all beings (*nirvairaḥ sarvabhūteṣu*). He in whom this virtue has become established, or as the *Yoga-Sūtra* (II. 35) puts it, in whose presence all enmities cease in others, is the ideal of Hinduism. The highest in the scale of the Hindu social order, the *sannyāsin* on the one side and the Brāhmin on the other, represent this ideal in its pure form. The *sannyāsin*, or the man of renunciation who has given up his all—family, possessions, society, name, fame, and worldly prospects—for the sake of the Lord, moves about in the world without hatred and malice to anyone and friendly to all, intent on only doing good to humanity. Though he lives in society and works for its welfare, he is not bound by any of its caste restrictions and social taboos, and no particular section of society has any exclusive claim on his loyalties. For, as a Sanskrit verse puts it, the entire universe is his country, the Lord Himself his parents, and the inhabitants of the whole earth his relatives. In the words of the *Gītā* (XII. 13-19): 'He hates none, is friendly and merciful to all, has nothing of his own, is free from egoism, is even-minded in pain and pleasure, is forbearing, and always satisfied. He has controlled his self; his will is firm; his mind and intellect are given over to the Lord. He disturbs none, and is disturbed by none; is free from joy, anger, fear, and anxiety. He does not depend on anything, is pure and dexterous, does not care whether good comes or evil, and never becomes miserable. He has given up all efforts for himself. ... He is the same in praise or in blame, silent and thoughtful, satisfied with what little comes in his way, is homeless and steady in mind.' He is the ideal towards which the entire humanity is called upon to approximate itself.

This is easy enough to understand: the highest motive power or principle guiding all our actions should be that we should hate or injure none. But complications arise when we try to work out the principle on the individual and collective levels, and particularly when we forget that non-violence is more a mental attitude than a mere abstinence from physical injury or non-resistance to evil. In the latter senses,

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we cannot consider non-violence to be the highest virtue at all times and in all conditions, both from the practical and the philosophic or religious points of view. Here the ancient dictum *'yasmin deśe kāle nimitte ca yo dharmo'nuṣṭhīyate sa eva deśakālanimittāntareṣvadharmo bhavati*—the same deed that is virtuous at a certain place, time, and circumstance becomes non-virtuous at a different place, time, and circumstance' (Śaṅkara, *Brahma-Sūtra-bhāṣya*, III. i. 25) is more applicable and logical. Just as physical good is the lowest of helps that we can render to a person, so also the physical injury that we may inflict upon a person is the lowest of violence that we may commit; and as the *Mahābhārata* (*Vana Parvan*, CCXII, 32-34) says: 'Who is there that does not inflict violence? Even ascetics devoted to non-violence (are forced to) commit violence, but by great effort they reduce it to a minimum.' In fact, this equating of non-violence with *mere* physical injury is a modern fad that has no sanction in the Hindu tradition. As to the other sense in which non-violence is mainly used nowadays, viz non-resistance to evil, there cannot be an absolute rule that non-resistance to evil is the correct course of action under *all* circumstances.

The maxim 'resist not evil' may be understood in various ways. In the first place, what is the nature of the evil that we are asked not to resist? If it refers to the evil in ourselves—lust, greed, hatred, jealousy, etc.—then 'resist not evil' is not the proper injunction, and no religious teacher would approve of it. We *have to* resist these evils with all our might, and there can be no exception to this under any circumstance. The modern problem with regard to the application of non-violence in all walks of life arises with the question: What are we to do when somebody does evil to us? Should we, following the Bible, offer unto him that smiteth us on one cheek the other also, or, following Kṛṣṇa, fight back and pay the miscreant in his own coin? Again, the answer would depend on the time, place, and circumstance: on whether the evil affects only the individual concerned or a whole community; even in the case of the individual, at what stage of development he is; whether the non-resistance to evil helps the progress of the individual and the community—physically, morally, spiritually, and in other ways—or makes them weak and imbecile. We cannot but, for instance, admire the courage of the *sannyāsin* in the story who, in spite of being repeatedly bitten by the scorpion whom he wanted to save, did not desist from the attempt because, as he explained, it was the nature of the scorpion to bite and his to help and serve all beings without caring for the consequences; or of the *sannyāsin* who lived in a forest and used to repeat day and night *'Śivo'ham*—I am the Blessed One', and went on repeating it as long as there was breath in him even when he was in the jaws of a tiger; or yet of the other *sannyāsin* who was attacked by a soldier of the enemy camp during the Indian mutiny of 1857, but who blessed the assailant, saying that the assailant, too, was He, the Lord Himself. These are undoubtedly bright examples of the principle of non-violence, the non-violence of the brave and the courageous, who would rather suffer themselves than inflict suffering on another in return, and that without the least bit of rancour in their hearts. Nothing would shake them from their belief that personal endurance and voluntary suffering are a greater force than violence.

But the question of all questions is: Is it of universal application irrespective of time, place, circumstance, and the level of understanding of the individual? It is all

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right, nay, the only right course, for the *sannyāsin*, the man of renunciation, and a few other exceptional souls, whose sole ambition in life is spirituality and God-realization; and who have the strength to follow up their convictions to their logical conclusion and spurn everything worldly as of no consequence; and who are responsible only to themselves and to none else. But what about the ordinary householder who has his duties to the family dependent on him, and who has not yet risen to that stage of perfection from where he could be indifferent to worldly concerns? or of even the *sannyāsin* or the man of spiritual realization who is not a mere individual concerned with his own salvation and with keeping bright his own ideal of perfection, but a teacher or leader of a community or nation whose every action has its repercussion on the physical, mental, and spiritual welfare of millions of others that look up to him for guidance and depend upon his sagacity and common sense to take them to their destined goal? Should he passively look on at the misery inflicted on a whole community because non-resistance is the highest virtue? And should the others who have not come up to his level of perfection also follow suit? The answer of Hinduism is a definite no. There is a gradation in morality; life progresses through slow and gradual evolution. There are, and can be, no sudden jumps. The majority have to go on with this slow growth, and the exceptional ones have to get out of the worldly net to realize the ideal, in the present state of things. In the *satya yuga*, or the golden age, where all are saints interested only in righteous living, non-resistance to evil may be a uniform ideal brooking no exception. But in the *kali yuga*, in the application of the principle of non-violence we have to take into consideration the individual differences, which are a fact. We have to resist evil at all costs, and we find all great religious leaders whom we worship and adore do resisting evil by every means available to them—by persuasion where that is effective, by force when that is necessary. The Indian ideal prescribes four ways for bringing to book the recalcitrants and the disturbers of peace, security, and welfare of a nation—*sāma* (persuasion), *dāna* (offer of temptations), *bheda* (sowing of dissension), and *daṇḍa* (punishment). We have to live, before we can live righteously. Here it is a question of countering the disastrous effects of the evil in others which is trying to find expression outside and which affects not one single individual but millions of others as also the evil-doers themselves. 'Resist not evil' would be a meaningless proposal in such a case; not only is it meaningless but positively harmful, too, to the development of the individual's personality. We would be confusing things and worsening matters by considering non-resistance as the highest expression of non-violence and enforcing a uniform standard of behaviour on all and sundry. Lofty ideals become degenerated in the hands of the unprepared, and when indiscriminately thrust upon them, rather retard their growth than raise them to a higher level. The subjective element is an important factor, if not the most important, in the application of all high ideals. Therefore we find the best of teachers, the world-movers, recommending even violence and force on occasions to stop the evil-doers from their nefarious activities that threaten to destroy the very conditions necessary for righteous living. Further, they themselves have set the example in this regard. Even Buddha and Christ, the great apostles of passivity in the face of evil, were not averse to the use of force when other means failed and circumstances demanded it. Said Buddha: 'He who deserves punish-

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ment must be punished. The Tathāgata does not teach that those who go to war in a righteous cause after having exhausted all means to preserve the peace are blameworthy.' Christ chided and chastised the Pharisees and the Sadducees in unmistaken language, and was most severe on the money-changers at the temple whom he whipped and drove out of the temple, enraged at their sacrilegious act. And the Hindu incarnations, Rāma and Kṛṣṇa, who knew what was what and were never obsessed with wrong and impractical notions of virtue, actually fought all their lives against evil and the evil-doers.

Yet, it was not that they compromised with the highest principle of non-violence they themselves preached. They were the best exemplars of their own teachings. The principle, namely, the absence of hatred and love towards all beings, was ever intact in their actions; only its application and external manifestation varied according to the need of the occasion and the persons concerned. It is the same love that prompts the mother to fondle one child and beat another or treat the same child differently on different occasions. The savage understands a good thrashing better than a cartload of pious sermons; while a mild word of admonition may be enough for the cultured. Force in itself is neither good nor bad; it is the purpose for which it is used and the person using it that make it one or the other. A knife in the hands of a surgeon is a blessing to mankind, while that in the hands of a robber is a curse. Mere pain or suffering as a result of one's act does not constitute violence. In many cases, such infliction of pain or suffering is the only way the interest of the person who is made to suffer is safeguarded.

In a perfect world where all are righteous, the use of force is unnecessary; but the world is not as perfect as that. When confronted with evil that is menacing to the very existence of a whole community living its own peaceful life, we have to take measures to put down the miscreants. Physical violence has to be met with physical resistance if need be, when there is no other way, and the kings or their modern counterparts who are invested with the responsibility of the protection of a nation cannot afford to be talking about the niceties of the non-violent creed. It is to be brought home to the depredators and miscreants that they cannot get away with the spoils of their misdeeds with impunity. Not to do so would be failing in one's duty and betraying one's weakness. In this the lesson of the *Gītā* and the *Mahābhārata* war is clear: the principle of righteousness is to be protected at any cost, violence or no violence. If *dharma*, or the way of righteous living, is itself going to be affected by the application of any rule in any particular context, then that rule is to be given up or modified and the proper means for the protection of *dharma* is to be adopted. Right means are to be employed, no doubt. But what constitutes the right means depends on the occasion. If a supposedly right means is going to save only the individual who uses it and the one against whom it is used is only encouraged to indulge in more evil, one should care more to stop the other man from continuing in his evil ways than try to save oneself alone from it. Much more so is this imperative when the whole society is detrimentally affected and demoralized by the adoption of such supposedly right means.

To say that violence should not be used on the criminal even while he goes on committing crime after crime is to encourage evil and help in its proliferation. And to submit, in the name of non-violence, tamely, without resistance, to the kicks and insults heaped upon one by every Tom, Dick, and Harry that takes it into his head

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to do so is disgraceful for the ordinary man of the world striving to live an honourable life, particularly when it is born of cowardice. It is a sign of weakness, and not of non-violence. Far better is it to be destroyed by offering resistance than lead a jelly-fish existence by not doing so. That is what the *Mahānirvāna Tantra* (VIII. 48-52) enjoins on the householder: 'To his enemies the householder must be a hero. Them he must resist. That is the duty of the householder. He must not sit down in a corner and weep, and talk nonsense about non-resistance. If he does not show himself a hero to his enemies, he has not done his duty. And to his friends and relatives, he must be as gentle as a lamb. It is a duty of the householder not to pay reverence to the wicked; because, if he reverences the wicked people of the world, he patronizes wickedness; and it will be a great mistake if he disregards those who are worthy of respect, the good people. If the householder dies in battle, fighting for his country or his religion, he comes to the same goal as the *yogin* by meditation.' (Trans.: Swami Vivekananda)

Non-violence as a national policy requires us to take into consideration all these aspects: the nature of the evil-doer and the extent of the evil done; the victim and the stage of his development, his station in life, and the extent of his influence on the community to which he belongs; the motive power behind the recourse to non-violence; and its final effect on the people who take to it as a remedy for their suffering. The main test of true non-violence is whether it is born of weakness or of strength; whether it engenders strength in the observer of it or makes him a coward and misfit; and whether the outcome of it on the individual and the community is healthy and conducive to the physical, mental, moral, and spiritual welfare of all or not. Non-violence as a national policy has not much to commend in itself if it is not born of the inner strength and does not augment the strength that is already there. Looked at from this point of view, the motto of our national policy should be not non-violence or violence, but strength and fearlessness. Strength is what India lacks now and what she needs most. As Swami Vivekananda pointed out years back: 'Everything that can weaken us as a race we have had for the last thousand years. It seems as if during that period the national life had this one end in view, viz how to make us weaker and weaker till we have become real earthworms, crawling at the feet of everyone who dares to put his foot on us.' (*The Complete Works*, Vol. III, p. 238, 8th edition) But we do not seem to have learnt the lesson from the past. Weakness is rampant in all spheres of Indian life. That is the root cause of all our troubles—whether it is corruption, lack of enterprise and unity, internal squabbles on petty issues like language etc., and slow progress of our development programmes, or whether it is danger from outside. Our politics, our scientific endeavours, our artistic attempts—all exhibit a spirit of weakness and defeatism. Even in our search for religion, we are running after all sorts of mysticisms. We have to reverse this trend. Our policies should be directed towards not proving the efficacy of non-violence on a national level—that may be left to the individuals—but to the strengthening of the nation in every field. 'This is not the time with us to weep even in joy; we have had weeping enough; no more is this the time for us to become soft. This softness has been with us till we have become like masses of cotton, and are dead. What our country now wants are muscles of iron and nerves of steel, gigantic wills which nothing can resist, which can penetrate into the

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mysteries and secrets of the universe, and will accomplish their purpose in any fashion, even if it meant going down to the bottom of the ocean and meeting death face to face. That is what we want. ... If foreigners want these things, we want them twenty times more. Because, in spite of the greatness of the Upaniṣads, in spite of our boasted ancestry of sages, compared to many races, I must tell you that we are weak, very weak. First of all is our physical weakness. That physical weakness is the cause of at least one-third of our miseries. We are lazy, we cannot work; we cannot combine, we do not love each other; we are intensely selfish, not three of us can come together without hating each other, without being jealous of each other. That is the state in which we are—hopelessly disorganized mobs, immensely selfish, fighting each other for centuries. ... This sort of weak brain is not able to do anything; we must strengthen it. First of all, our young men must be strong. Religion will come afterwards. Be strong, my young friends; that is my advice to you. You will be nearer to heaven through football than through the study of the *Gītā*. ... You will understand the *Gītā* better with your biceps, your muscles, a little stronger. You will understand the mighty genius and the mighty strength of Kṛṣṇa better with a little strong blood in you. You will understand the Upaniṣads better and the glory of the Ātman when your body stands firm upon your feet, and you feel yourselves as men.' (ibid., Vol. III, pp. 190, 241-2)

Let us remember these bold words of Swami Vivekananda and apply ourselves to infuse new strong blood into the nation first. Let that be the main plank of our national policy. The rest—non-violence and all that—will in time find their proper places in the national milieu when we have become sufficiently strong in every sphere, not the least physically. Until then they are but names without much substance.

APPAYYA DĪKṢITA AND HIS ĀTMĀRPANASTUTI

SWAMI VIMALANANDA

If the first formulation and presentation of the seminal thoughts of religion, philosophy, and art fell to the lot of the *ṛṣis* produced by northern India, their interpretation, amplification, elucidation, reformation, fortification, and promulgation belonged to the Ācāryas, poets, and dedicated scholars of colossal genius subsequently given birth to by southern India. If Vasiṣṭha, Vyāsa, Vālmīki, Gautama, Jaimini, Śabara, Patañjali, Kapila, Caraka, and Garga are northern luminaries, Śaṅkara, Rāmānuja, Vidyāraṇya, Madhva, Vedāntadeśika, Appayya Dīkṣita, and Nārāyaṇa Bhaṭṭa are southern personalities who have made the history of Indian thought of the past what it is. The North and the South have combined to produce the spiritual fabric of Indian culture mediated through the beauties of Sanskrit literature, North giving the web and the South the woof. Anyone who tries to pick out the threads and try to assess their value separately will be destroying the attractive pattern of the fabric and its basic worth in our national life.

The devotional lyric, *The Hymn of Self-oblation,* to be reproduced here in the

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ensuing months in original with an English translation, is one of the finest compositions of Śrī Appayya Dīkṣita, who lived from A.D. 1520 to 1593. One will certainly appreciate better the depth and devotional significance of this hymn after a peep into the personality of Appayya Dīkṣita. So, for the benefit of those who have not known about the Dīkṣita, particularly in the North, a brief account of his life and works is given here. The versatility of Goethe's universal mind, expressed through more than one hundred and sixty works, was the marvel of his contemporaries and successors. Appayya Dīkṣita, who lived a century earlier to Goethe and wrote over one hundred and four works, was also a polymath whose versatility and universal mind were equally astounding in the milieu in which he lived. But in the life of Appayya Dīkṣita we find the religious leaven more pervasively, as it was then the characteristic of native Indian genius.

When northern India first fell a prey to the depredations, and then to political domination, and finally to the religious intolerance of Mohammedan rulers, southern India tried to preserve the common heritage. The Vijayanagara Empire, under Kṛṣṇadeva Rāya and Acyuta Rāya, tried to revive the glory of the Gupta period (which was then only a memory in the North) and also to inaugurate an era of renaissance. After the battle of Tālikoṭa, the new promise was frustrated, and the Empire was fragmented. Vijayanagara Empire then passed into the hands of Rāma Rāya's brother Tirumala, the founder of the Aravīḍu dynasty. During Kṛṣṇadeva Rāya's time, one Nṛsiṁha Dīkṣita, called also Ācārya Dīkṣita, received high honours of the Vijayanagara court. Kṛṣṇadeva Rāya used to honour Nṛsiṁha Dīkṣita by falling at his feet for paying reverence due to a *guru*. Nṛsiṁha Dīkṣita's son, Raṅgarāja Dīkṣita, has left two works on Advaita. He had no issues for a long time, and he lived a saintly secluded life. He worshipped Naṭarāja at Chidambaram, and after his fortieth year, he got the first son, who was Appayya Dīkṣita, and then the second one, Ācān Dīkṣita, the grandfather of Nīlakaṇṭha Dīkṣita, the famous poet and minister of Tirumala Nāik of Madura. Raṅgarāja Dīkṣita taught all the Śāstras to Appayya Dīkṣita, his first son, with equal competence, and performed also the Viśvajit sacrifice out of religious fervour.

The vassels of the disintegrated Vijayanagara Empire asserted independence. Cinna Bomma Nāik of Vellore, by his skill and tact, became prosperous and powerful. Appayya Dīkṣita enjoyed the patronage of this ruler during the best period of his activities. About a dozen works on Śaivism were produced by Appayya Dīkṣita in his early life; his *Śivārkamaṇidīpikā*, a beautiful commentary on the *Śrīkaṇṭha-bhāṣya*, headed the list and formed the bed-rock of southern Śaivism. When this grand work on Śivādvaita was complete, Appayya Dīkṣita was bathed in a stream of gold coins emptied over him by the King Cinna Bomma. This is referred to in the Adayappalayam inscription, dated A.D. 1582. Cinna Bomma also made arrangements for the maintenance of five hundred students who learned *Śivārkamaṇidīpikā* directly from the author himself. This was a necessity then, because Vaiṣṇavism of an intolerant type became a menace to Śaivism itself in the South.

No doubt, the *kuladevata* and *iṣṭadevata* of Śrī Appayya Dīkṣita was Umā-Maheśvara. But he was not a narrow sectarian or blind religious zealot, though he was the resuscitator of Śaiva Śāstra, which was about to be wiped out of the South. This is how he got pre-eminence as *Śrī-kaṇṭha-mata-pratiṣṭhāpanācārya*. In one of his compositions, he expressed himself

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to this effect: 'It is circumstance that made me a controversialist. I cannot keep quiet when hatred of Śiva is proclaimed by perverted minds. To refute their offensive attacks, I had to take steps with much regret. I would have been quite happy to remain always as an exponent of Advaita only. Definitely committed to Advaita, we are not much concerned whether Viṣṇu is proclaimed in the Veda or Śiva. I am equally a devotee of Viṣṇu.' This confession is proved also by his actions and attitude. Appayya Dīkṣita was an admirer of the illustrious Śrīvaiṣṇava leader Śrī Vedāntadeśika, who was an equally great genius, and Dīkṣita paid him the compliment of writing a beautiful commentary on his great epic poem *Yādavābhyudaya*, which is now available in print. It is believed that Appayya Dīkṣita had written also a commentary on Deśika's *Pādukāsahasra*, a thousand stanzas written in the course of one night in praise of the Lotus Feet of Bhagavān Viṣṇu. Appayya Dīkṣita's *Varadarājastava* is a well-known hymn of great beauty sung in praise of Viṣṇu. His *Śrīkṛṣṇadhyāna-paddhati* and *Viṣṇutattvarahasya* are not available now. In the opening verse of his *alaṅkara* work, *Kuvalayānanda*, he invokes the blessings of Viṣṇu:

Udghāṭya yogakalayā hṛdayābja-kośam
Dhanyaiś cirād api yathā ruci
gṛhyamāṇaḥ
Yaḥ prasphuratyaviratam paripūrṇa-
rūpaḥ
Śreyaḥ sa me diśatu śāśvatikam
Mukundaḥ—

'The blessed, with the aid of yogic art, after prolonged effort realize in the blossoming lotus of their heart Mukunda (the Giver of release), to their great relish. May He who is ever radiant and perfect in every way grant me perpetual supreme good!'

The Tuluva dynasty came to an end with the death of Sadāśiva Rāya in A.D. 1567. Sadāśiva Rāya was the nominal ruler of the Vijayanagara Empire from A.D. 1542, and Rāma Rāya was his regent till 1565, when the latter died in the battle of Tālikoṭa at the age of 97. Rāma Rāya was an ardent Vaiṣṇava, a disciple of Mahācārya of Sholingar, the author of *Caṇḍamāruta*, and was very much influenced by Śrī Tātācārya, the author of *Pañcamatabhañjana*. The two works mentioned above were meant to defend the Vaiṣṇava creed and attack Śaivism. At the instance of Mahācārya, Rāma Rāya revived the worship of Govindarāja Svāmin installed in the Naṭarāja temple of Chidambaram, where Appayya Dīkṣita happened to stay. In commemoration of the restoration of the worship of Govindarāja, Dīkṣita wrote his *Hariharastuti*, simultaneously singing the praise of Viṣṇu and Śiva by a kind of double word-play. While the Vaiṣṇavas place Śiva only in the *jīva* group, Appayya Dīkṣita conceded *Brahmatva* to Ambikā and Śiva along with Viṣṇu, and he even identified Viṣṇu with Gaurī. He wrote *Caturmatasāra* to elucidate the philosophy of all the four schools held in eminence—Advaita, Viśiṣṭādvaita, Dvaita, and Śivādvaita. From all this, it is clear that Appayya Dīkṣita was a genius of remarkably broad outlook, an impartial judge of the scriptures, and a thorough and gifted writer.

It is not necessary to describe all his works here. The depth and versatility of his learning will be evident even from a bare sketch. When books were not multiplied by printing and alphabetical works of references were almost nil, he gained an astounding mastery over the entire content of Vedic and post-Vedic literature—Vedas, Āgamas, and Purāṇas—by the power of memory and insight. In the words of Khaṇḍadeva, the author of *Mīmāṁsākaustubha* and the founder of the

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neo-Mīmāṁsā school, Appayya Dīkṣita was a *mīmāṁsaka-mūrdhanya*, a top authority on Mīmāṁsā. His *Vidhirasāyana* is a work of conciseness and great penetration into the subject. In *Nayamañjarī*, he deals with Advaita; in *Nayamaṇimālā*, with Śrīkaṇṭha-mata; in *Nayamayūkha-mālikā*, with Viśiṣṭādvaita; and in *Nayamuktāvali*, with Madhva philosophy. His *Ānandalaharī* is an attempt to synthesize the four culminating in Advaita. Appayya Dīkṣita's *Kuvalayānanda* and *Citramīmāṁsā* are texts eagerly studied by students of *alaṁkāra*. He wrote *Śivārcanacandrikā* to initiate his patron King Cinna Bomma into Śaiva worship. He wrote also *Śivapūjāpaddhati* and *Śivadhyānapaddhati* as guides for Śiva worship. The work that has brought for him fame all over India is *Parimala*, an interpretative commentary on the *Kalpataru* on *Bhāmati*. He wrote his commentary *Parimala* at the instance of his senior contemporary Śrī Nṛsiṁhāśramasvāmin.

Bhaṭṭoji Dīkṣita, the author of *Siddhānta-kaumudi*, came from the North to study Vedānta and Mīmāṁsā under Appayya Dīkṣita. It is said that when the great grammarian from the North came to Appayya Dīkṣita, he found a poor-looking man living in an ordinary house, wearing musty clothes, and recognized him to be the teacher whom he sought after, hearing of his great fame. That was India of the past, where inner worth counted more than dress and appearance.

Appayya Dīkṣita spent his last days in the vicinity of Chidambaram. Daily he came to the temple for worship. At the age of 73, one day while he was on the way to the temple, he suddenly passed away, repeating an extempore verse depicting his spiritual realization, the last words of which were completed by his successor. He lived a life of dedication to God, and whatever wealth he got as a token of honour received from rulers he devoted to *Śivālayasthāpana*. Śrī Appayya Dīkṣita, as delineated above, is a radiant example of a great personality, fully dedicated to the service of God and religion through profound and painstaking scholarship, incessant literary endeavour of the highest order, deep and broad philosophic insight, and great capacity for organizing religion for preserving *dharma*.

India has produced a few versatile characters that have combined in them practical ability, philosophic insight, and poetic genius of the highest order—and all dedicated to the glorification of God. Appayya Dīkṣita is one of them. The hymns and devotional poems of Appayya Dīkṣita reveal a perfection in style, metre, rhythm, and natural flow which make them extremely charming. His *Śikhariṇīmālā*, *Śivatattvaviveka*, *Śivakarṇāmṛta*, *Rāmāyaṇatātparyasaṁgraha*, *Bhāratatātparyasaṁgraha*, *Brahmatarkastava*, *Śivamahimakalāstuti*, *Śivādvaitanirṇaya*, all deal with the glory of Śiva. His *Durgācandrakalāstuti* and *Ādityastavaratna* are supposed to have mystic efficacy. One Śivānandayati has written a commentary on his *Ātmārpaṇastuti*, to be reproduced here. This poem is in the form of a supplication to Maheśvara conceived as the Supreme. Many of the stanzas contain echoes of the Vedic *mantras*, notwithstanding that he draws mainly from the Purāṇas for his thoughts and line of synthesis. Without straining the language or taking recourse to arguments, he has shown that the Purāṇas are really corroborative of the teaching of the Vedas. A study of the hymn that will follow is not only a spiritual inspiration in itself, but also affords us a glimpse of the true depth of Appayya Dīkṣita's mind.

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BUDDHISTIC PHILOSOPHY OF EDUCATION—1

I. LIFE OF BHAGAVĀN BUDDHA

PROFESSOR P. S. NAIDU

In a true enough sense Buddhism is impersonal, in that its Dharma is taken to be *sanātana*. A Buddha is one whose proper name it would be in vain to ask, and to whom are appropriate only such terms as Arhat, Tathāgata, and Mahāpuruṣa. Bhagavān Buddha identified himself completely with the Eternal Law. When, on the eve of attaining *mahāparinirvāṇa*, Ānanda asked the Master what instructions he would like to leave for the Saṅgha, Buddha's reply was: 'Why should I leave any instructions ... ? Let him who thinks that the community depends on him leave instructions.' And it is significant that all the likenesses of Buddha carved in stone, marble, ivory, or other media represent not any particular historic individual, but the generic concept 'Buddha'. This, perhaps, is in keeping with the best ancient Indian traditions.

Yet, there is another side to the medal, another perspective for viewing the picture, another approach to a proper understanding of Buddhism, and that is personal. Bhagavān Buddha was a historic personage. Legends, no doubt, gathered round his name, but it must not be forgotten that he lived as a man amongst men, in the sixth century before Christ. The *way* of life he taught and the *view* of life based upon that way are so intimately connected with his person that a study of his biography is necessary for a correct understanding of Buddhism. Moreover, our main aim in this pilot study is to evolve a philosophy of education, and in this context, the personality of the Master is of supreme importance. For here we have a great teacher whose view of human life grew out of his own inner experience, who translated that view into a supreme personal way of life, and who made it the mission of his life to communicate that view and that way to the suffering millions. And in this mission he was eminently successful. Where else, if not in Buddha's life and teachings, can we find inexhaustible material for building up a significant Indian philosophy of education?

When, actuated by these considerations, we seek for a detailed and accurate historical account of Buddha's life, we meet with disappointment. There are no trustworthy contemporary records. We have to cull dates and events from the anecdotes mentioned in the incidents in the Pali canon, specially in the *Sutta Piṭaka*. These were reduced to writing only in 80 B.C. (S. Radhakrishnan: *Indian Philosophy*, Vol. I., George Allen & Unwin, London, 1923, p. 341) The result is that, even to this day, we do not know the exact dates of Buddha's birth and final *nirvāṇa*. It is true that the historic sense was weak in ancient India, and the concept of biography more or less unfamiliar. To the learned men of that age in our land, the teaching was of paramount importance, and so the person who imparted it kept himself in the background. Soon after the death of a great teacher, his name became legendary, got mixed up with other and similar names, and a composite image emerged that had no reference to any historic personage. This was the case with the great teachers of the Vedic and the Upaniṣadic ages, and, to some extent, this was the case with the Buddha too. No wonder then that even Ananda Coomaraswamy is inclined to

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accept the mythological interpretation of Buddha's life. (Ananda K. Coomaraswamy and I. B. Horner: *Gotama, the Buddha*, Cassell, London, 1948, p. 2)

Much as we may lament the lack of historical perspective among our forbears, we should, at the same time, remember that this suppression of individual personality of a teacher is in keeping with the lofty Upaniṣadic teachings, which blossomed later into Vedāntic traditions.

Despite these observations, the amount of genuine historical (as apart from chronological) material available to us about Bhagavān Buddha's life was amazing. There was something arresting, forceful, and outstandingly compelling which prompted the generations that immediately followed him to record for posterity the events of his life. The personality of Buddha defied tradition and left an indelible individual impress on history. Herein we may look for the secret, not only of his greatness as a teacher, but also of the remarkable vitality of his teachings. This secret is of utmost value to one engaged in evolving an Indian philosophy of education.

The ideal of 'Buddha' is of very ancient origin in our country. Long before Prince Siddhārtha was born, this ideal was well known to our ancients. The distinguishing features and characteristics of the Buddha were carefully listed by them. And Buddha, it should be remembered, is the ninth *avatāra* in Hindu tradition. Sometimes, it becomes difficult to tease out the features of the historic Buddha from the legendary. In later Pali literature, the image of the actual (or the historic) is stretched and padded to fit into the mould of the ideal (or the legendary). Still, so dynamic and overpowering was the individual personality of the historic Buddha that we can get enough material for an authentic biography from the literary sources available to us.

Birth, Parentage, and Early Life in the Palace

Of contemporary records, as I have already pointed out, there are none. The main source for a biography of Buddha is the Pali canon. We have enough evidence to show that Buddha lived about 2,500 years ago. About the exact date of his birth, there is some doubt. Ananda Coomaraswamy bears testimony to this uncertainty (ibid., p. 2), and in this he is supported by Sir Charles Eliot (*Hinduism and Buddhism*, Vol. I, Routlege and Kegan Paul, 1957, pp. 130-1). Christmas Humphreys, too, ventures to give only a probable date. (*Buddhism*, Penguin Books, p. 30) But Bhikku Narada Thera asserts that Buddha was born on the full moon day of May in the year 623 B.C. (*A Manual of Buddhism*, Associated Newspapers of Ceylon Ltd., Colombo, 1953, p. 1) The Bhikku comments on this date that the Buddha era is reckoned from the death of Buddha. (ibid., fn. 2) Radhakrishnan gives the date as *c.* 567 B.C. (*Indian Philosophy*, p. 347) Surendranath Das Gupta says that 'Gautama, the Buddha was born in or about the year 560 B.C.' (*A History of Indian Philosophy*, Vol. I, Cambridge University Press, 1957, p. 81); while R. R. Diwakar is of the opinion that 'it was probably in the year 563 B.C. that Buddha was born on the full moon day of the month of Vaisakh' (*Bhagavan Buddha*, Bharatiya Vidya Bhawan, Bombay, 1960, p. 27). These are a fair sample of the views held regarding the birth date of Buddha. We may safely conclude from these statements that the great teacher lived about 2,500 years ago, that is, in the sixth century B.C.

Information about Buddha's parentage is readily available. Siddhārtha (one who has achieved his object) was the only son of Rājā Śuddhodana of the Śākya clan of

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Kṣatriyas, and his queen Mahā Māyā. The queen passed away seven days after the birth of the Prince, and thereafter Mahā Prajāpatī, the queen's sister, also married to Rājā Śuddhodana, brought him up with loving care.

The term 'Rājā' needs elucidation at this point. (Sir Charles Eliot: *Hinduism and Buddhism*, Vol. I, p. 131) It is really equivalent to the president of a small aristocratic republic. At the time we are speaking of, there were quite a few of these 'republics' along the Himalayan belt, alongside the great monarchical kingdoms of Kosala and Magadha. Perhaps, the 'President' was elected, but he was venerated as a 'Rājā' or even as a 'Mahārāja'. Śuddhodana was a Mahārāja of this category, ruling over the Śākyas, with Kapilavastu as his capital. Gautama was the family name, which later got attached to Buddha. A point of special interest is that later, when the Saṅgha was organized and placed on a sound footing, its structure and functions appear to have been modelled closely on the pattern of the Śākyan republic.

The Śākya country was fertile, agriculture being the main occupation of its citizens. Rājā Śuddhodana was opulent, and naturally saw to it that Prince Śuddhodana was brought up in royal comfort. Legend has covered up the facts relating to his boyhood. Popular accounts seem to suggest that he led a luxurious life in the midst of the charming members of the royal harem. This has created a general impression that, feeling disgusted with sense-cloying pleasures, Prince Śuddhodana turned to a life of renunciation as an escape from the snares of the world. Nothing can be farther from truth. Right from the beginning, Śuddhodana was a redoubtable champion of pure inner life, fighting incessantly against the lower nature in man. His mind had already, at a very early age, risen to an exalted level. There is a remarkable incident demonstrating the innate spirituality of Buddha's mind. Left alone as a child, under the 'rose-apple tree', close by the place where the Śākyas were celebrating the great 'agricultural festival', with his father busy in supervising the *melā* and the nurses supposed to be guarding him, Siddhārtha quietly slipped away to witness the festive grandeur, and found himself all alone. With his pure mind, he immediately went into meditation. Even at this tender age, his mind turned inwards in deep contemplation, and the child enjoyed the bliss coveted by *ṛṣis* and *munis*. In the midst of sense attractions, it is evident that the mind of Siddhārtha, remained unsullied. Indulgence is absolutely foreign to the nature of one born with the purest of *saṁskāras*. This trait is of great importance when, at a later stage, we have to think of him as a great teacher.

Rājā Śuddhodana, when he saw what happened under the rose-apple tree, was greatly perturbed, as the astrologers had predicted that he would become either a mighty emperor or a great Buddha. Hence he hastened to surround the young prince with everything needed for luxurious living, so that Siddhārtha's senses may be charmed and soothed. Extra precautions were taken to keep far away from the prince's range of experience anything that might suggest suffering, disease, or death. Thus, Siddhārtha was brought up in cloistered security. In due course, he married his cousin Yaśodharā, and they had a son named Rāhula. It is noteworthy that when Rājā Śuddhodana brought the glad tidings of the birth of a son and heir to Prince Siddhārtha, the latter's remark was, 'Ah! one more tie of bondage!'

Despite the precautions taken by Rājā Śuddhodana, the Prince did witness at first hand *duḥkha* (or misery) in its gruesome forms. He saw a person afflicted with

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disease, a very aged man, and a corpse. It is said that, after witnessing these, he saw also the calm, radiant, and peaceful countenance of a religious mendicant dressed in yellow robes. His charioteer, Channa, on being questioned, is said to have replied that no-one born of a mother can escape *duḥkha* in the forms that Siddhārtha had witnessed. Deeply moved by the sight of pain and suffering, and with a mind filled with pity and compassion, the Prince returned home, determined to find a cure for this universal *duḥkha*. Śuddhodana, alarmed at the turn events were taking, attempted to dissuade his son from taking the path which was slowly opening up for him. Siddhārtha's magnificent response to his father's entreaties was that, if the king would assure him that he (Siddhārtha) will never fall a victim to disease, old age, and death, then he would stay on and lead the normal life of the heir apparent. How could the father give such an assurance ?

The Great Going Forth

Gauging to the full the strength of Siddhārtha's resolve, Śuddhodana sought to keep his son forcibly confined within the palace. But his efforts were in vain. On an auspicious night in the month of Caitra, Siddhārtha bade silent farewell to his sleeping spouse and infant son, and walked out. The studded palace gates, it is said, opened of their own accord, and Siddhārtha rode out on his charger, Kaṇṭhaka, accompanied by his charioteer, Channa. Out into the darkness he rode, his mind set on the great goal. After Siddhārtha had ridden some distance, he dismounted, divested himself of royal robes and all royal insignia, cut off his long hair, and handed over all these to Channa, with instructions to go back to Kapilavastu, taking Kaṇṭhaka with him. Siddhārtha was in his twenty-ninth year. All accounts are agreed on this fact. There is no divergence of opinion in regard to the exact age of the Prince when the 'great going out' occurred.

There is a point of significance on which we have to dilate a little at this stage. The sight of the old man, the sick person, and the corpse, on the one hand, and the glimpse of beatific peace on the countenance of the yellow-robed mendicant, on the other, may have been historic facts, as legends assert, or they may have been merely symbols of the inner struggle in Siddhārtha's mind. In either case, they were only contributory or secondary factors which served to intensify the urge in the Prince's mind to seek the ultimate truth. The urge was already there, right from birth, waiting for the gates to open, and, at the right moment, the great renunciation was made.

It is well to remind ourselves here that Siddhārtha's renunciation was not the result of fear for himself, lest he became a victim to disease, old age, and death, nor of disgust at the foulness of earth's pleasures, nor of even of repulsion which cloyed appetite brings in its train—it was none of these—but deep compassion for suffering mankind. (*Anguttara Nikāya* as quoted by Sir Charles Eliot in *Hinduism and Buddhism*) How can man be rescued from the clutches of *duḥkha* ? It was this all-encompassing *love*, arising out of pity for the helpless, that spurred Siddhārtha on in his great quest. This love seems to have been there in him from birth in a germinal form, and in his twenty-ninth year, it grew into an all-consuming passion. We have to emphasize this universal love and compassion when we think of Siddhārtha as a seeker, and Buddha as a teacher.

The Unflinching Quest

For six years after leaving his home, Siddhārtha pursued the traditional paths

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for realization. First he went to Rājagṛha, the capital of Magadha, where accomplished teachers of fame were in residence. In the role of a humble pupil, Siddhārtha approached Ālāra Kālāma for instruction. He had intimate discussions with the reputed teacher on inner spiritual experiences. Following the *guru's* directions, Siddhārtha entered into intense *sādhanā*, and soon reached the goal—the state of nothingness, which was the highest according to Ālāra. Siddhārtha was not satisfied. He felt, perhaps intuitively, that there was something higher and more exalted than 'nothingness' to be sought after by *sādhakas*. After realizing this ideal of nothingness, when one comes down to the plane of ordinary consciousness, declares Siddhārtha, one does not escape completely the vicious grip of desire and passion. Siddhārtha sought complete spiritual freedom, but did not find it through Ālāra's help. So, he went to another teacher, Uddaka Rāmaputra. Uddaka's ideal was a state where there was neither consciousness nor non-consciousness. This, too, did not reach up to the expectations of Siddhārtha. It was now clear to the Prince what he was striving after. It was the state of realization which would confer ethical perfection on man in his daily life. Siddhārtha felt that the paths indicated by Ālāra and Uddaka were partly right, but the goal was not satisfying. (R. R. Diwakar: *Bhagawan Buddha*, p. 58) So, he felt that he should now strive on on his own; he was his own guide and should find the treasure he sought through his own self-effort.

Siddhārtha moved on to Uruvela in Magadha, and resolved to practise the severest of penances till he found the Truth. The spot he chose for his *sādhanā* was a lovely one. The place was full of earnest seekers, and many of them marvelled at the firmness of Siddhārtha's resolve and the intensity of his penance. Amongst the admirers, there were five Brāhmin ascetics who formed into a group and waited on the Prince, and ministered to his needs. Their hope was that when Siddhārtha attained realization, he would impart the secret teaching to them.

Siddhārtha's self-inflicted physical torture was of such great severity, that anyone else in his place would have breathed his last. 'When I touched my belly,' says Siddhārtha, speaking later of his experiences at this period, 'I felt my backbone through it, and when I touched my back, I felt my belly—so near had my back and my belly come together through this fasting. And when I rubbed my limbs to refresh them, the hair fell off.' (*Buddhism and Hinduism*, p. 138) Yet, illumination was as far off as ever.

The Final Illumination

At this critical moment, Siddhārtha suddenly remembered the beatific experience he had, as a child, under the rose-apple tree. It dawned on his mind that there must be another path to realization, different from those he had been following so far. He felt at the same time that for further experimentation, his body must first be nourished a little. So, Siddhārtha took some rice boiled in milk, given as a sacred offering by Sujātā, the married daughter of a cowherd, in fulfilment of her vows. The five Brāhmins who were nursing him so far, in the hope of getting some spiritual return, were disappointed at what in their opinion was a breach of the ascetic vow of perpetual fasting. So, they departed from the grove where Siddhārtha was staying.

Refreshed by the nourishment he had taken, Gautama sat in deep meditation under the Bodhi tree, with a firm resolve to reach the final stage of illumination.

Let us review the situation with a view

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to understanding the principles which guided the great teacher-to-be in the early stages of preparation. Gautama studied the traditional paths and followed them, one after the other, with single-minded devotion. The untold tortures that he inflicted on himself bear evidence to his devotion and loyalty to the doctrines he accepted. He gave tradition and authority a full and fair trial, and in the end found them completely lacking. His reason rebelled against them. And the restless urge for perfection was still there in Siddhārtha's mind in all its intensity. The best that the Brāhminical disciplines could give was not good enough for him. He had to carve out a new path for himself, and reach the goal through self-effort. He had to realize the truth, make it his own, and then pass it on to others. Thus, Siddhārtha was shaping himself not only into a great teacher, but into a great model for all teachers to come.

Six years had passed since Gautama left the palace, and these were years of strenuous *sādhanā*. He was at this time 35 years of age, and was determined to find at all costs what he was seeking. It was a glorious day in May. The shades of evening were lengthening. Night was closing in, and so were the legions of Māra. The legendary tales of the arch tempter, and the subtle devices he employed to entice Gautama away from the object of his quest, are to be understood in the figurative sense. Māra and his minions are but externalized, concrete symbols of the forces that Siddhārtha was fighting against within himself.

In the *Majjhima Nikāya* (*sutta* 36), there is a striking account, purporting to be given by Buddha himself, of the experiences on this memorable night. Buddha, addressing Aggivessana, speaks of the childhood experience under the rose-apple tree and says: 'Then, Aggivessana, came to me the consciousness—this is the way of enlightenment. ... Why should I fear this happiness which comes otherwise than by sense desire, otherwise than by things not good?' So, he took the path and, in the first watch of the night, reached the stage which he calls the first *jhāna*. In this stage, by contemplation and concentration of mind, without resort to any of the traditional breathing or other exercises, Gautama attained a state free from pain and strain. Thereafter, 'suppressing attention and investigation, I entered on and became a dweller in the second *jhāna*, born of that interior concentration of mind, tranquil, uplifted, full of joy and happiness'. Gautama passed beyond this to the third *jhāna* 'where joy fades out, and the seeker remains equable, mindful, and attentive, and acquires deep insight'. This, however, is not the end of the quest. There is a higher stage still, the stage of *sambodhi*, as distinct from *samādhi*. Only when this stage is reached does one get true wisdom and true freedom. Gautama, naturally enough, strove to reach this stage of highest perfection. Many legends bring in Māra and his host of evil tempters at this stage. Be that as it may, Siddhārtha stood firm, overcame all the obstacles, and attained *sambodhi* in the last watch. And the glorious morning of victory dawned. The *sādhaka* became the *siddha puruṣa*; Siddhārtha became the Buddha. And Gautama knew it. He knew he had won. He knew he had solved the riddle of life and was free. The splendour and solemnity of the final hour of victory are described best in Edwin Arnold's language. In the closing stanzas of the Sixth Book of his *Light of Asia*, Arnold writes:

Lo! the Dawn
Sprang with Buddh's Victory! ...
Yea! and so holy was the influence
Of that high Dawn which came with

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victory
That, far and near, in homes of men
there spread
An unknown peace ...
So glad the World was—though it
wist not why—
... the Spirit of our Lord
Lay potent upon man and bird and beast,
Even while he mused under that
Bodhi-tree,
Glorified with the Conquest gained for all
And lightened by a Light greater
than Day's.

And Arnold concludes with the famous and oft-quoted song of victory of Buddha:

Then he arose—radiant, rejoicing,
strong—
Beneath the Tree, and lifting high
his voice
Spake this, in hearing of all Times
and Worlds:
'Many a house of life
Hath held me—seeking ever him who
wrought
These prisons of the senses, sorrow-
fraught;
Sore was my ceaseless strife!
But now,
Thou builder of this tabernacle—thou!
I know thee! never shalt thou build again
These walls of pain,
Nor raise the roof-tree of deceits, nor lay
Fresh rafters on the clay;
Broken thy house is, and the ridge-pole
split!
Delusion fashioned it!
Safe pass I thence—deliverance to
obtain.

For seven days after this beatific experience, it is said, Buddha was immersed in bliss before the Bodhi tree. He was swimming in the ocean of supreme *ānanda* created by *sambodhi*. Some legends say that it was during this week that Buddha was fixing firmly in his own mind the knowledge of the four noble truths and of the eightfold path that had come to him in the final stage of realization. He was particularly trying to forge firmly the twelve links in the chain of causation in their correct order.

The First Phase of Buddha's Ministry

And now the hour had come when the Enlightened One was to deliver the message to the world, for was not *loka-saṅgraha* his sovereign aim when he set out on his great quest? Māra made one last attempt to ensnare Buddha. Doubts began to assail Buddha's mind. The Eternal law is hard for the worldly minded to understand and to follow. Why should he cast pearls before swine? Why not remain a solitary Buddha, merged in the supreme beatitude of *nirvāṇa*? Why return to a teacher's life and preach to men hard of understanding and even harder of heart? So, the compassionate and all-loving Buddha began to waver.

Buddha mused—
Who love their sins and cleave to
cheats of sense,
And drink of error from a thousand
springs—
Having no mind to see, nor strength
to break
The fleshly snare which binds them—
how should such
Receive the Twelve Nidānas and the Law
Redeeming all, yet strange to profit by,
As the caged bird oft shuns its open
door?

(*Light of Asia*, Book VII)

As this fatal doubt crept into Buddha's mind, a voice deep inside him cried out:

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But in that hour there rang a voice
as sharp,
As cry of travail, so as if the earth
Moaned in birth-throe '*Naśyāmi*
ahaṁ bhū
Naśyati loka!' 'Surely I am Lost,
I and my creatures': then a pause,
and next
A pleading sigh borne on the western
wind,
'*Śrūyatāṁ dharma, Bhagavat*!'
'Oh, Supreme
Let thy great law be uttered!'

(ibid.)

This pleading touched Buddha's compassionate heart, and he, smiling divinely, said: 'Yea, I preach!'

Māra was a master strategist. Seeing that Buddha was above all temptations, he sought to isolate the Master's benign influence, so that other mortals may be caught in the tempter's net. If the Enlightened One once launched on his mission of mercy, then all men would be saved. None would be left for Māra as victims. If Buddha could be persuaded to keep his treasure to himself as a secret, and enjoy *sambodhi* bliss in solitude, then there would be a vast region available for Māra's evil activities. Hence, the arch tempter managed to trouble Buddha's mind with serious doubts for a while. But it was only for a very short period that these doubts persisted. Brahmā Sahampati came to the rescue of the afflicted mortals. His pleadings finally prompted the Master to commence his mission.

Let us pause for a while and reflect on certain personality traits that have been high-lighted by the incidents narrated above. Siddhārtha sacrificed everything and subjected himself to endless physical privation and suffering in order that he might reach his goal. The teacher should count no sacrifice too great when he is engaged in the pursuit of knowledge. And when once he has attained his coveted goal, he should give freely, give all that he has acquired and give himself without any reservation to worthy disciples. No sooner did Buddha receive final illumination, than he resolved to share his hard won treasure with those who helped him in the days of his search. From the idealistic standpoint, the teacher has first to attain realization and then pass on the fruits of his labours to suffering humanity. But—and this is a point to be stressed later—the fruits have to be given to each according to his fitness to receive and assimilate them.

The Master cast his vision forth on flesh,
Saw who should hear and who must
wait to hear,
As the keen Sun gilding the lotus-lakes
Seeth which buds will open to his beams
And which are not yet risen from
their roots;

(ibid.)

Dharmacakra-pravartana and the First Monastic Disciples

Buddha thought of Ālāra and Uddaka as the fittest ascetics to receive the first charge from him. But they had passed away in the meantime. Then, Buddha remembered the five Brāhmins who looked after him during the period of his *sādhanā* at Uruvela. They had moved to Isipatana (now Saranath), and the Master wended his way thither. In the Mṛgavana (Deer Park) of Isipatana, the Enlightened One found his erstwhile companions. As he approached them, the ascetics were struck by the sacred aura surrounding him and by his dignified and calm bearing. Infinite peace seemed to envelop him. On the strength of their former relationship, they accosted him in a tone of familiarity. 'Friend Gautama', they began. Buddha stopped them short by the curt reply:

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'It is not seemly, monks, that you should address the Tathāgata as "Friend" and "Gautama". Open your ears. I shall teach you the Law. If you will learn, the Truth shall meet you face to face.' (L. Adams Beck : *Life of the Buddha*, p. 136)

In this apparently trivial incident is embedded a pedagogical principle of deep significance. The teacher has to maintain a certain distance between himself and those he is going to teach. His level is exalted; that of the learner is decidedly lower. Both the teacher and the taught have to become fully aware of this fundamental law of teacher-pupil relationship. Intimate contact there should be between the teacher and his pupils, but it is the kind of intimacy we find between the father and his children in a well-ordered Indian family. Any other kind of relationship is ruinous to both.

And so Buddha preached his first sacred sermon to the five ascetics in the Mṛgavana. So dynamic was his voice, so charged with power were his words and so holy was his person at the time, that all doubts were dispelled. The leader Kauṇḍinya (Kondanna), and the four other monks, Bhadraka, Aśvajit, Bassav, and Mahānāma were converted on the spot, and followed the Master. Thus began the *Dharma-cakra-pravartana* (setting in motion the wheel of Dharma) of Buddha.

The first five converts were ascetics, but the next batch to embrace the faith was composed of opulent merchants of Varanasi. First of these was young Yasa, and then came four of his comrades, and finally, fifty more. These were duly ordained as monks, and became *arhats* (spiritually perfected ones). Of the sixty-one converts, sixty were forthwith sent out by Buddha on a mission of preaching and conversion. Yasa alone was permitted to stay back to help his parents. On the eve of their departure, Buddha addressed the sixty thus: 'Go now and wander forth for the gain of the many, for the welfare of the many, out of compassion for the world, for the good, for the gain, and for the welfare of gods and men.' (Sir Charles Eliot: *Hinduism and Buddhism*, p. 146) The returns were quick and the converts were numerous. It was a great hardship to the first missionaries to escort the new converts over long distances, for ordination by Buddha. The Master, therefore, authorized the monks to perform the ordination, using the simple confession of faith which is now well known all the world over:

Buddhaṁ śaraṇaṁ gacchāmi
Dhammaṁ śaraṇaṁ gacchāmi
Saṅghaṁ śaraṇaṁ gacchāmi

From Varanasi Buddha journeyed to Uruvela, where he lived with his disciples at the hermitage of the reputed teacher Kaśyapa. Kaśyapa and his thousand disciples were ascetics, but they continued to perform rituals involving the use of fire. But, coming under Buddha's influence, the teacher along with his disciples accepted the Master, and they became his devout followers. There are conflicting opinions about an important sermon, known as the 'Fire Sermon', which is supposed to have been preached about this time. Some narratives say that this sermon was preached to Kaśyapa and his disciples, soon after their conversion; others hold the view that it was at Gayāsīsa, sitting on an elevated mound, and noticing one of those spontaneous grass-fires which are common in certain seasons, Buddha was inspired to turn an ordinary natural event into a fit theme for a great lesson. Addressing the vast congregation of disciples, numbering a thousand and more, Buddha said : 'Everything, monks, is burning and how is it burning? The eye is burning; what the eye sees is burn-

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ing; thoughts based on the eye are burning; the contact of the eye (with visible things) is burning and the sensation produced by that contact, whether pleasant, painful, or indifferent, is also burning. With what fire is it burning? It is burning with the fire of lust, the fire of anger, with the fire of ignorance; it is burning with the sorrows of birth, decay, grief, lamentation, suffering, dejection and despair.' (ibid., p. 147) Ananda Coomaraswamy is of the opinion that this sermon is particularly valuable for a clear understanding of *nirvāṇa* in its primary sense. (*Gotama, the Buddha*, p. 6)

Conversion of Sariputta and Moggallana

The next place of importance in Buddha's tour, on his mission of mercy, was Rājagṛha. Here, King Bimbisāra received the Master with reverence and invited him, along with his disciples, to dinner in his palace. This was the first invitation of the kind that the Enlightened One accepted, conveying his consent by silence. Perhaps, there is some deep significance in thus expressing willingness by silence; for, on several subsequent occasions, the great teacher accepted *bhikṣā* and certain classes of gifts in this manner. To what extent the teacher at the present day can emulate this example is a matter for conjecture.

Buddha, as was customary with him, gave an inspiring discourse after dinner at King Bimbisāra's mansion. The king was converted, and in gratitude, the monarch presented a magnificent garden house, known as the 'Bamboo Grove', to the Brotherhood. Following this precedent, in later years, quite a few 'retreats' were given as gifts to the Order. One such was Anātha Piṇḍika's Jetavana.

So great was the charm of the Master's teaching, and so powerful was the attraction of the Law and the new way of life, that vast numbers of young men, many of them of noble birth, flocked to Buddha and implored to be admitted to the brotherhood of monks. The ordinary people were dismayed, and went about saying:

The Great Monk has come through the
Wood-ways;
He sits on the hill,
And whom will he steal from us next,
For he takes whom he will?
(*Life of Buddha*, p. 156)

When his disciples complained to Buddha against this sacrilege, he counselled patience, and asked them to reply calmly:

The heroes, the perfect ones, lead by
the Truth:
And who calls it amiss?
If the Buddha persuades by the Truth,
Will ye blame him for this?
(ibid.)

Two incidents of note that occurred while Buddha was at Rājagṛha must be mentioned. Bhikku Kassapa, with his vast following of disciples, who were all converted by Buddha, went with the Master to Rājagṛha. When King Bimbisāra wanted to hear the Doctrine preached, Buddha asked Kassapa to begin the discourse, first paying honour to his own disciple in the presence of the monarch and the great assembly of nobles and ordinary men. Buddha gave due honour to his senior disciples. The disciple who had measured up to the expectations of the *guru* was worthy of being honoured by his own *guru*.

The second incident was the coming of Sāriputta and Moggallāna, the two who were designated later as the chief disciples by Buddha himself. Upatissa and Kolita were two very young Brāhmin lads whose

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families were on terms of intimate friendship. The boys were earnest seekers after Truth even at a tender age. For some reason, people of the locality preferred to call them by names associated with their mothers. So, Upatissa was known as Sāriputta (son of Sāri) and Kolita as Moggallāna (child of Moggali). These names stuck to them ever after.

Sāriputta and Moggallāna, along with many other youngsters, were studying under Sañjaya, a reputed Brāhmin teacher. The two boys were profoundly dissatisfied with what they were being taught. So disappointed were they that they went back to their homes with an understanding that he who first discovered the Truth should immediately communicate with the other—an excellent model for inter-pupil relationship at the present moment. One day Sāriputta met Bhikku Assaji, one of Buddha's disciples on his alms-getting rounds in Rājagṛha. The monk's holy appearance and bearing arrested Sāriputta's attention. Approaching the Bhikku with respect, Sāriputta gently inquired who was his teacher and what was his teaching. In the brief conversation that ensued, Sāriputta experienced a degree of inner peace and joy which he had not known before. True, the young lad's mind was ripe for realization, but the final touch of the *guru* was needed. Learning of the Master and of his temporary abode from Bhikku Assaji, Sāriputta decided to approach him immediately for enlightenment. He had, however, to keep his promise to his bosom-friend. So, he hastened to Moggallāna, who cried out on seeing Sāriputta: 'Your eyes are shining. Your colour is pure and clear. Have you then found deliverance from death?' Sāriputta replied: 'I have found it! I have found it!', and narrated briefly the incident of his meeting with Assaji. Together the boys went to their teacher Sañjaya, and requested him to accompany them on their visit to the Enlightened One. Sañjaya was unwilling to follow the young men, but allowed all his disciples to accompany them. So, the goodly company sought the Master, who knew intuitively of the true nature of the two blessed lads. They listened with deep veneration to the discourse given by Buddha, and were immediately converted. It is said that Sāriputta and Moggallāna became *arhaṭs* soon after. A startling incident occurred after this conversion. Buddha named Sāriputta and Moggallāna as his two chief disciples, the former for his peerless intelligence and insight, and the latter for his supernormal powers. Many wondered at the selection of these two youngsters, recently converted and admitted to the Brotherhood, in preference to the older monks. But the Master's choice was final, and it was accepted by all. Sāriputta often deputized for the Master in deciding important matters relating to the Saṅgha. He was meek, humble, extremely patient and tolerant, and filled with deep compassion. Moggallāna was, of course, compassionate, but he hesitated not to correct erring monks using harshness, if necessary. The modern teacher has to study with patience and reverence the qualities of these two illustrious disciples of the Master and follow in their footsteps.

Buddha now turned his steps towards Kapilavāstu. We are about to witness some of the most touching, and at the same time highly elevating, scenes in the conversion, first, of Buddha's father, son, and cousins, and, later, of his foster-mother, wife, and other princesses. King Śuddhodana sends emissaries inviting his son to come to the palace:

The King Śuddhodana—
Nearer the pyre by seven long years
of lack,

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Wherethrough he hath not ceased to
seek for thee—
Prays of his son to come unto his own.
(*Light of Asia*, Book VII)

Hearing this message, the Tathāgata, great and noble soul that he was, reverently bowed his head and replied :

Surely I shall go !
It is my duty as it was my will ;
Let no man miss to render reverence
To those who lend him life, whereby
come means
To live and die no more. ...
(ibid.)

And so the Master went with all his disciples, Sāriputta and Moggallāna leading. As they approached the city, a vast throng came out, and witnessed the blessed sight of the Enlightened One :

... slow approaching with his head
close shorn,
A yellow cloth over his shoulder cast,
Girt as the hermits are, and in his hand
An earthen bowl, shaped melonwise,
the which
Meekly at each hut-door he held a space,
Taking the granted dole with gentle
thanks
And all as gently passing where none
gave.
Two followed him wearing the yellow
robe,
But he who bore the bowl so lordly
seemed,
So reverend, and with such a passage
moved,
With so commanding presence filled
the air,
With such sweet eyes of holiness
smote all,
That as they reached him alms the
givers gazed
Awe struck upon his face, and some
bent down
In worship. ...
(ibid.)

King Śuddhodana, learning that his son was approaching with a great host of monks, clad in yellow robes, head shorn, with the alms bowl in hand, collecting doles from door to door, was greatly enraged at what he considered to be an insult to the dignity of the royal house. Riding out like a whirlwind on his charger, the Rājā advanced towards the monks with Buddha at their head, and saw

... that huge company which thronged
And grew, close following him whose
look serene
Met the old King's. Nor lived the
father's wrath
Longer than while the gentle eyes
of Buddha
Lingered in worship on his troubled
brows,
Then downcast sank, with his true knee,
to earth
In proud humility.
(ibid.)

The father's heart was touched and deeply moved. Then, more in anguish than in anger, Śuddhodana querried :

'... Ends it in this ? ...
Son ! why is this ?'
'My father !' came reply,
'It is the custom of my race.'
'Thy race',
Answered the King, 'counteth a hundred
thrones
From Maha Sammat, but no deed
like this.'
'Not of a mortal line', the Master said,
'I spake, but of descent invisible,
The Buddhas who have been and
who shall be :
Of these am I, and what they did I do,

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And this which now befalls so fell before.'
(ibid.)

Then, like a dutiful son, Buddha offered his father the rich treasure he had found, the treasure of the Law, the four noble truths and the eightfold path. The Tathāgata walked to the palace, with the King carrying the alms bowl, and Sāriputta and Moggallāna accompanying him at the head of the vast concourse of monks. All along the route, Buddha was discoursing on the Law. The sweet words gradually sank in, and Śuddhodana was converted, becoming a lay disciple. It is said that, on his death-bed, he became an *arhat*, though all his life he lived as a householder.

Princess Yaśodharā, who had already adopted the life of a nun, fell at the Master's feet, clasped his ankles, and begged to be taken into the Order. But she had to wait. Instructed by her, the young prince Rāhula stuck to his noble father, and asked for his inheritance. At first, for a while, Buddha appeared to be indifferent. Then, when he found the young prince importunate, he remarked, 'Well claimed'; and turning to Sāriputta, the Master commanded: 'Sāriputta, give Rāhula the ordination, and admit him into the Order.' That was the rich inheritance bestowed on him by his father. This incident seems to have upset the grandfather. He approached Buddha and prayed that thereafter no-one might be ordained without the consent of the parents. Buddha granted the boon asked for.

It was at this time that Ānanda and Devadatta, cousins of Buddha, decided to follow the Master, along with many a noble youth of the Śākya clan. Ānanda became a devoted disciple and personal attendant of the Master. Devadatta proved to be a thorn in the Master's side. Moved by unworthy passions, he tried to create schisms in the Brotherhood. Later, he degenerated into a Judas.

Buddha seems to have been unwilling to admit women into the Order. Mahā Prajāpatī, his foster-mother, begged to be taken in, but the Tathāgata refused. Thereupon, she, along with other ladies of the royal household, took to the strict life of *bhikkuṇis*, although the Master kept them outside the Order. Several times they pleaded with the Tathāgata for admission, but their request was turned down. They were in great distress. Seeing their plight, and moved by compassion, Ānanda interceded on their behalf. The Master reluctantly yielded to his disciple's entreaties and created an order of *bhikkuṇis*. He, however, imposed very severe restrictions on them. And he made a strange prophecy: 'If women had not been admitted, the True Law would have stood for a thousand years, whereas now it would last only for five hundred.'

For forty-five years Buddha journeyed from place to place, teaching and ministering. Except during the rainy months, he was on the move. His love, compassion, and tolerance were limitless. In his eightieth year he fell ill, but recovered after a time. But he knew the end was near. Looking at Vesāli, the city where he was then staying, he is said to have remarked: 'This will be the last time that the Tathāgata will behold Vesāli.'

From Vesāli Buddha proceeded to Pāvā, where he lodged in the mango grove of Cunda, the smith. Cunda was a devout follower, and so invited Buddha and the monks to dinner. The dishes served were many and inviting. Among the delicacies was what some say a special dish of tender boar's meat, and others assert was truffles. Anyway, Buddha directed that this preparation should be served to him alone. After taking a part of this dish, he ordered that what was left over should be buried in a pit. 'No-one but the Tathāgata', said he, 'can digest this dish.' Buddha

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was taken ill, almost immediately, with severe colic pain, but bore the physical discomfort patiently.

From Pāvā Buddha proceeded to Kusinārā, where in the Grove of Mallas, between two sal trees which were unusually in bloom, out of their season, he had a bed made for himself. 'Spread for me my couch, Ānanda,' he said, 'I am weary and fain would lie down.' 'Even so, my Lord', replied Ānanda. And the couch prepared for him proved to be, tragically enough, his death-bed. The *bhikkus* crowded round the Tathāgata in his last moments. Ānanda, however, was not there. He withdrew to an unnoticed spot and wept bitter tears. Large numbers had obtained complete release. They had become *arhats*. Some of these were householders, but Ānanda had not attained the coveted goal. And the Master would soon be parted from him. Hence he was plunged in grief. Buddha sent for him and said lovingly: 'For a long time, Ānanda, you have been near to me by acts of love. You have done well, Ānanda. Be earnest in effort, and you too shall be free from the cankers of sensuality, of becoming, of false views and ignorance.' We see the secret why Ānanda, though so close to the Tathāgata, was yet so far away, and many others, though far removed, were very close to him. One who was ripe became an *arhat*. He who was not yet ready had perforce to wait. Ānanda achieved arhathood sometime after Buddha's passing away.

Even on his death-bed, when the body was in excruciating pain, Buddha was mindful of the welfare of true seekers. An ascetic, known as Subaddha, sought to approach the Master in the sal grove. Ānanda tried to keep him away, because Buddha's body was sorely afflicted. But the Master called Subaddha to his bed-side. After hearing from the lips of the Master a brief exposition of the Law, Subaddha was converted and became an *arhat* on the spot. So fully ripe was his mind for the final stage of realization! Subaddha was the last to be converted personally by the Master.

The end was very near. Buddha asked the assembled monks whether they had any doubts in their minds. None had any. All was silence round the Tathāgata.

Let me conclude the narrative with Bhikku Narada Thera's words (*A Manual of Buddhism*, pp. 75-76):

'Then the Blessed One addressed the disciples and said,

"Behold, O disciples, I exhort you. Subject to decay are all compound things. Strive on with diligence."'

These were the last words of the Great Master. Bhikku Narada Thera feelingly closes his narrative with these pregnant words:

'As a man He was born,
As an extraordinary man He lived.
As a Buddha He passed away.'

And may I add, as a great teacher he lives on and has many a lesson to teach us, if we but have the ears to hear?

Buddha was not a man, but a realization. Enter, all ye into it! Here receive the key!

Swami Vivekananda

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ŚIVĀNANDALAHARĪ OF ŚRĪ ŚANKARA

SRI P. SAMA RAO

From the standpoint of high poetic quality, Śrī Śaṅkara's *Saundaryalaharī* (the Wave of Beauty) and *Śivānandalaharī* (the Wave of Auspiciousness) are on a par with the best in any literature. While *Saundaryalaharī* is not one continuous paean of the Godhead, *Śivānandalaharī* is. Roughly the first forty-two verses of the former are 'secret doctrine' and relate to the worship of the Devī (the Divine Mother) through Tāntrika ritual; the other half is an ecstatic expression of the peerless feminine qualities, physically rapturous as well as suprasensuous and divine. On the other hand, *Śivānandalaharī* is one sublime song in praise of the Infinite and the Absolute as embodied in Maheśvara in the triune aspect of *satyam, śāntam,* and *śivam.* The symbolism employed here is not that of the ritualistic half of *Saundaryalaharī,* but is yogic, and relates more to the suprasensuous, supra-intellectual, and supra-psychic qualities of the Divine, rather than to His physical aspects. Our experience in going through the original is that the highest Patron of learning and of art has limned Himself here for the supreme delectation of even the laity, in the manner Lord Kṛṣṇa has sung Himself in the *Bhagavad-Gītā.* We feel that Śrī Śaṅkara is an emanation of Lord Śiva, the prime God of all melody and felicity in the universe.

In the poem, devotion in all its different emotional facets of *smaraṇa, cintana, dhyāna, arpaṇa,* etc., according to the *Bhāgavata-sampradāya,* is adverted to, and the fruit of such devotion, namely, the attainment of *sārūpya, sālokya, sāmīpya,* and *sāyujya,* the realization of the Divine Absolute step by step, is also mentioned. All high poetry is, in fact, the narration of one's personal kinship with the Divine through human and superhuman gamuts of experience. A perfect devotee is a real seeker of liberation. Devotion to the Godhead is not only natural for the human being, but also a prime necessity for him to effect his redemption. Having come from the Lord, we have to go back to Him sometime or other. But how soon and through what means are dependent on the stage of the individual's spiritual development. Śrī Śaṅkara illustrates these truths in the following verse (59) citing the examples of the birds, trees, creepers, and chaste women:

Lord, may my devotion to Thee be
as free,
Spontaneous and natural as the gliding
Of the swan to the lotus garden; or as
The thirsting of the *cātaka* daily
For the rain-cloud; or like the poignant
desire of the *koka* for the chubby sun;
Or as the pining of the *cakora* for
The silvern moon.

The inevitability of this attraction to the Divine is graphically set out in the following verse (61):

Lord, is not devotion to Thee like the
heap
Of *aṅkola* seeds flying back
To their parents? and like the chaste wife
Consecrate to the service of her lord?
And like the needle to the magnet drawn?
And like the creeper clinging to a tree?
And like the river flowing into the arms
Of her sea-lord?

Just as in the world of Nature spring

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ushers in a new life and a new joy, devotion to the Lord in the world of the spiritual personality quickens a sense of joyful harmony with himself and the rest of the world. The joy born in him has not only the possibility of blossoming into virtuous and benign actions, but also obtaining for him the necessary grace of the Lord, with which he could realize himself and, ultimately, become one with Him. The awakening of devotion to the Lord in the human heart is like the ushering in of the spring after the bleak winter, bringing joy and happiness to one and all. Sings Śaṅkara in a rapturous mood (verse 47):

In the spring-tide of Thine devotion
And in the garden, O Lord, of my blossoming heart
Sins are shed leaf by leaf, as though in autumn,
And are soon replaced by the glowing fronds of virtue;
These bud again and blossom into infinite norms
Of alluring scent, the sweetness of which depends
On one's own good past and breeding; creepers graceful
Of devotion to Thee spring up and meander to the skies
Everywhere; and the bliss of knowledge
Nectareous floods itself. There, O, there, O Lord,
Is the richest yield of an awareness of Thee.

The Lord is the font of infinite bliss; yet, He cannot enjoy Himself all alone (*ekākī na ramate*), as the *Bṛhadāraṇyaka Upaniṣad* (I. iv. 3) says. He, therefore, creates His own Spouse first (Prakṛti or Nature), and of His blissful union with Her, manifold worlds are created for His own delectation. The good and the bad contribute equally to His enjoyment. Śaṅkara voices this when he says in verse 66: '*Krīḍārthaṁ sṛjasi prapañcamakhilam*—Thou createst the entire universe for Thine own play.' There is absolutely nothing like sin in the world so long as we realize that we are His children and that our actions are manoeuvred by Him for His own pleasure, and consecrate ourselves, our thoughts, our desires, our dreams, and our aspirations, in the spirit of the *Śataślokī* (12), which says:

Feeling when going about that he is a wave of the ocean of the Self;
While sitting, that he is a bead strung on the thread of universal consciousness;
While perceiving objects of sense, that he is realizing himself by perceiving the Self;
And while sleeping, that he is drowned in the ocean of Bliss;
He who inwardly constant spends his whole life thus is among all men the real seeker of liberation.

In a more effective manner, Śaṅkara suggests what dedication to the Lord is in his *Tripurasundarī Vedapada Stotra* (10), where he says: 'Wheresoever be my mind, there be Your form; wheresoever my head, there be Your feet!' In a still more telling manner, he says in *Śivamānasapūjā*:

Thou art my Ātman; my intellect is Girijā;
My sense organs are Thy attendants;
This body is Thy temple; ministering to the enjoyment
Of the objects of the senses is my worship of Thee;
My sleep is *samādhi*; all my moving about on foot
Is the act of performing the rite of *pradakṣiṇa*:
All the words spoken are hymns to Thee;

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Whatever works I do are Thy worship,
O Śambhu!

The same idea is expressed in the following verse of *Śivānandalaharī* (7):

Lord, grant me this but to know Thee and Thine ways
Let my mind be fixed on the Lotus of Thine feet,
And the powers of my speech hymn only Thee;
Let my hands move but in fervent worship of Thee,
And my ears listen to only Thine exploits;
Let my eyes be full only with Thine auspicious beauty,
And my intellect be bound by meditation to Thee;
May all my senses in all states of being
Be centred on and consecrated unto Thee;

Nature and its bounty, the fauna and the flora of the earth, have richly contributed to the beauty and emotive quality of *Śivānandalaharī*. The mystic sees divinity in even the physical objects. High poetry is essentially concerned with the suprasensuous, because it is more proximate with the Divine than the merely sensuous. Creation always bears the stamp of the Creator, and nothing is, whether physical or mental, that does not remind the devotee of the ethereal counterpart, the ideal that is found in the Creator. Thus, objects do not stand for themselves alone, but for something higher; in other words, finites are the symbols of the Infinite in its manifold aspects. Śaṅkara was a mystic of mystics, and had realized in himself not only the glory of the Creator, but also that of His creation. And he draws freely upon the world of natural objects to illustrate and express vividly the spiritual truths. I refer to a few here.

Peace and tranquillity are conditions precedent to any spiritual realization. The spiritual struggle is the march from darkness (ignorance) to light (illumination), that is, from *tamas* (blackness) to *sattva* (whiteness or no colour); and the blue tint, being just the intermediate hue between the black and the white, is the most appropriate emblem for a tranquil mind. Colourlessness and transparency are, as it were, the qualities of the Absolute. All the virtues, such as tranquillity, joy, and dispassion, are embedded in the various shades of the blue. Hence Lord Śiva's throat, blue with the *kālakūṭa* poison, which destroys all grossness and sins of the world, is named 'Śrīkaṇṭha', an auspicious neck. Of the birds, the peacock is the embodiment of grace, and every shade of blue is found in its make-up, representing the various levels of spiritual attainment. The white swan, on the other hand, signifies the *paramapadavī*, the peak of spiritual realization. Then there is the imagery of the shower of rain over the parched earth, which is used to illustrate the outflow of Lord's grace over a yearning devotee.

Words must be closely wedded both to thought and to situations. Inadequacy in this respect is as much a vice as superfluity. Just as the ruggedness of the rock cannot be conveyed by the softly flowing vowels, the delicacy and the glamour of the *śirīṣa* blossom cannot be fittingly conveyed by the hard and precipitant consonants. The ultimate harmony in expression is the inevitable result of correspondence between the object and the means employed to describe it; or rather, words being symbols, every care should be taken to exhibit them in their truest and essential colour. There should not be even the faintest attempt to suggest what they do not stand for. Words and the seed-syllables of which they are

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composed have their own potencies, materialistic and spiritual. It is in this spirit that Śaṅkara compares his *Śivānandalaharī* to a charming virgin of noble descent, gentle and melodious in conduct and speech, simple and precise, transparent, modest, and natural, apt, adequate, and lusty, and fully decked in manifold gems of metaphor and simile, and 'full of light in it, which can light the Fire within, open a sky, as it were, bring the effective vision of which the word is the body', as Sri Aurobindo has rightly observed.

Art appeals only in consonance with one's own *saṁskṛti* and *saṁskāra*. The ideals of all art are the same: potency, melody, clarity, beauty, infinitude, and an unfailing suggestion of the Absolute. Art is the very essence of the soul. The things of beauty it creates in form, tint, and sound are but the various vestiges of its own infinitude and glory. Through them, the soul allows its own innate light to flood and illumine the world. Ignorance of the world can be routed only with this light. In every work of the artist, his past and his future coalesce, as it were, into his momentary present which treasures up his experience. He is thus a minstrel, a seer, and a poet in one. In fact, he is the supreme Lord whom the entire creation obeys, as the *Agni Purāṇa* points out. And in Śaṅkara we have an artist of this highest type, in whom are harmoniously combined poetic diction, high imagination, and divine intuition. No poet seems to have achieved that comprehensive sense of the syllables that compose the word or that synthesis of the syllables in the word. Śaṅkara's diction is the result of his spiritual contemplation. Śaṅkara's *śṛṅgāra* is not superficial and heterogeneous with the subject. It is homogeneous with it, and helps to explain and clarify the subject, besides emphasizing its own nature and quality. He was the master of the word, its form, and its sound. *Śivānandalaharī*, as well as *Saundaryalaharī*, is a poetic composition which amply bears out the truth of this statement.

PROBLEMS OF EDUCATION IN SOUTH-EAST ASIA

PROFESSOR SUDHANSU BIMAL MOOKHERJI

Post-independence South-East Asia faces a series of problems, each crying for a prompt solution. Lack of administrative experience, need for technical experts, shortage of capital, widespread illiteracy, absence of a national system of education, inadequate supply of teachers and textbooks, and vulnerability are some of the major problems that confront South-East Asia today. Not a few of the new nations of the region are faced, besides, with the problem of their political cohesion in the face of challenge of minority ethnic groups or regional separatists.

In the era of political tutelege, there existed nowhere in South-East Asia a system of education suitable to the genius and needs of the people concerned. Educational opportunities were restricted. So also was the scope for education. The aim of the colonial educational policy was stated with brutal frankness by Lord Macaulay in the following words: 'We must at present do our best to form a class who may be interpreters between us and the millions we govern, a class of persons

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Indian in blood and colour but English in taste, in opinions, in morals and intellect.' Educational system all over pre-independence South-East Asia had a similar, if not the same, end in view. It aimed at creating small classes of 'colonial *élites*' who would look down upon their own countrymen without western education. Education was lop-sided. The system of education was based on ideas prevalent in the various metropolitan countries in the nineteenth century. Education received did not provide any incentive for work. There were very little opportunities for technical and scientific education. The various colonial governments emphasized purely literary education. They provided higher education primarily to ensure a steady supply of cheap white-collar workers for various government departments. Educational institutions were in almost all cases factories to 'bring out branded bales of standardized commodity' to fill minor positions in governmental and semi-governmental establishments.

South-East Asia was—it still is—primarily an agricultural region, and an overwhelming majority of its population depended, and still depends, on agriculture. A purely literary education, therefore, could not be beneficial to it in the long run. That is why a purely literary education to a people depending by and large on manual labour cannot be justified. Mahatma Gandhi, convinced of the futility of a purely literary education in a country like India, evolved in 1936 the scheme of Basic Education, in collaboration with Dr. Zakir Hussain, the present Vice-President of India, and some other distinguished educationists. The scheme, originally known as the Wardha Scheme, aims at combining manual labour and training in arts and crafts with formal education. The scheme, it may be noted in passing, is not an original one: it has been known for many years in the U.S.A. and the U.S.S.R.; it is called the Project Method in the former, and the Complex Method in the latter. In Gandhi's own words, his idea was 'not merely to teach a particular profession or occupation to the children, but to develop the full man through teaching that occupation'.

Educational authorities all over South-East Asia have to give a more practical bias to the content of education. Education must be related to the realities of life of the educated as well as of the community in which they live. Besides, a new social ideal has to be created in place of the old. Education under colonial rule was conservative in nature. The colonial educational system was 'the most ingeniously complete machine for murder ... ever invented, and murder not only of man's body but of a man's soul, of that sacred fire of individuality in him which is far holier and more precious than the mere mortal breath' (Sri Aurobindo: *Bankim Chandra Chatterji*, p. 26).

Deliberate attempts were made to prevent the growth of mental unrest. 'To create a moral defeatism among the people' was one of the objectives, perhaps the most important one, of education under colonialism.

National cultures were underestimated. Blessings of foreign rule were over-emphasized. New South-East Asia must purge its educational system of the factors which create inferiority complex, a lack of self-confidence in those educated under the system. South-East Asia's educational leaders will do well to remember that a nation which does not respect itself will never be respected by others. Care must be taken, however, to prevent the growth of an exaggerated notion of national superiority and a blind adoration of the past. A new social purpose must be disseminated through education. The rising generation

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must be trained in the principles of social justice, of the collective welfare of the community, and of national service. In other words, a new social conscience has to be created.

A very difficult problem demanding an immediate and satisfactory solution is that of the medium of instruction. The languages of the various metropolitan countries were the media of instruction in the South-East Asian countries before independence. These were English in Burma, Malaya-Singapore, and in the Philippines; Dutch in Indonesia; and French in Cambodia, Laos, and Vietnam. The various national languages were given a stepmotherly treatment in educational institutions at all levels. But a foreign language can spread only among the upper strata of society. The system of education in the days of colonialism, therefore, restricted the area of education. It also stood in the way of the evolution of a national system of education. A system of universal education is possible only if the national language is made the medium of instruction. But none of the South-East Asian languages has a scientific literature. Nor do they possess the necessary textbooks for teaching modern subjects.

What is to be done? South-East Asia is on the horns of a dilemma in this respect. To impart and to receive education through the national language is a natural desire. A language represents a value of supreme importance to the people whose language it is. It is integrated with the national mind. Education through the mother tongue is essentially necessary for an integral national development. But, for the present, South-East Asia can keep up with the scientific, economic, and social thought of modern times only through one or the other of the highly developed western languages.

Russia and Germany 200 years ago and Japan in the latter half of the nineteenth century were faced with the same problem. They have solved the problem successfully. But the time factor is of supreme importance. Even Japan, which solved the problem in much shorter time than Russia and Germany, took fifty years to transform Japanese into a modern language. But history marches so fast in this nuclear age of ours that South-East Asia can ill afford to wait so long.

Widespread illiteracy is one of the major problems of the countries of South-East Asia. Educational facilities under the colonial rule were, as noted above, extremely restricted. To illustrate, Indonesia with a population of nearly seventy million at the close of the Dutch rule had only one university. The medium of instruction in this university, needless to say, was Dutch. The result: When the Dutch finally withdrew from the Indonesian scene in 1950, there were, according to one statement, only 14,000 Indonesians with higher education in Dutch. The percentage of literacy was 6.4; it rose to about 70 in 1962. The problem of illiteracy is in fact a two-fold one. For one thing, it is the problem of educating the adults 'who have passed the stage of formal school education'. For another, South-East Asia must provide adequate facilities of a sound national education for its fast-increasing younger generation.

The content of education is of fundamental importance. Educational institutions must aim at producing intellectually alert, patriotic, yet broadminded and self-sacrificing men and women capable of taking part in the none too easy task of building up modern, progressive states in the erstwhile happy hunting-ground of colonialism that South-East Asia was. Unfortunately, education imparted so far has been purely literary in character, which makes education unreal and useless for all

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practical purposes. Education, to be useful, must be related to life and to national necessities. Professor G. D. Buller, UNESCO Consultant to the Government of Indonesia in the Ministry of Education and Culture, comments adversely on the 'drilling system' in the class-rooms, on the 'measuring of one's knowledge by the absorbed material without giving the students an opportunity to obtain experience through practical tests in the community'. The learned Professor aptly suggests that 'it would be far more beneficial to give the students more practical experience regarding the problems and needs of the communities in which they live, for instance, through the study of fishery, health, etc. projects'. He suggests further that boys and girls should be given the curricula 'which would give them more active and functional preparation for their future task in the community'. It must be noted in this connexion that teachers have to take the initiative and lead in the direction of changing and improving the educational system in South-East Asia.

To sum up, South-East Asia faces today a stupendous problem in the field of education. In the first place, education must be disseminated among the people at large, adult and otherwise. A long term policy, immense resources, and concentration are the essential prerequisites for the achievement of this objective. Speed is a vital factor, and South-East Asia must solve this problem as soon as possible or 'must fall back in the race for modernization'. Secondly, provision for a comparatively wide system of higher education must be made at the same time to enable South-East Asian nations 'to handle their administrative, economic, and political problems'. Last but not least, technical skills and scientific education cannot be neglected, far less ignored. Independence without any of these will be a shadow without substance.

This threefold problem in the field of education confronts South-East Asia today. It confronts the new nation-states in varying degrees all over the world, and India is no exception. This is, in fact, one of the many formidable challenges to their freedom, and posterity will size them up by how they meet it and with what measure of success. The history of man, as Toynbee points out, is, in the last analysis, a tale of challenge and response. A nation is confronted with a challenge or a number of them in each stage of its evolution. If it rises equal to the occasion, responds to the challenges boldly, and meets them successfully, it moves up and enters a higher stage of evolution. If not, it stagnates, falls back, and goes down in the long run.

Education, which did not directly or indirectly connect itself with the practical and daily interests of daily life could hardly be called education. Education, far from being a means of escaping labour, is a means of raising up and dignifying labour, and thus indirectly a means of raising up and dignifying the common and ordinary man.

Our Education, p. 19

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AN EVOLUTIONARY INTERPRETATION OF DEITY

SRI RAMA SHANKER SHARMA

This paper is devoted to a faithful and clear presentation and interpretation of Samuel Alexander's view of deity, as developed by him in the evolutionary set-up of his space-time system in order to make explicit how his conception of deity satisfies the transcendental aspect of God. Thus it confines itself to a treatment of the metaphysical aspect of Alexander's theology, and does not deal with its practical or religious aspect.

With Alexander our century was endowed with one of the most profound and systematic thinkers of recognizable merit. Though metaphysics was of primary interest to him, yet he was a thorough realist, very much scientifically inclined. This is apparent from his making the well-known scientific concept of space-time the basis of his entire system, and developing it with the help of the theory of emergent evolution. The naturalistic basis is patent in his philosophy. He sets aside the traditional idea of God as the Creator of the world, and declares the traditional arguments for His existence as unconvincing. (*Space, Time and Deity*, Vol. II, p. 343) Nevertheless, he does not agree with those who declare the idea of religion or God as out of date in the scientific age. To him, such an attitude is against the very spirit of philosophy. For philosophy, according to him, must assimilate within its scope every conceivable form of human interest and sympathetically consider every possible human experience. Therefore it is that Alexander, despite his realistic temper, offers a remarkable analysis of values and religion in the world of science. And in the process, he develops the concepts of the *tertiary qualities* and deity (or God) within the evolutionary framework of his system.

Alexander's view, no doubt, suffers from some defects here and there, but when considered in its entirety, as an integral part of his system, his analysis of the transcendental aspect of God is remarkable and convincing to a large extent.

Space-time, according to Alexander, is the ultimate stuff, the begetter and producer of all finite beings. Within space-time, time is conceived as the principle of creation, the inner urge of restlessness. Thus the ultimate source of continuous movement and change is inherent in the very nature of things. This inherent tendency in the space-time universe is technically termed as *nisus*, which, as McCarthy points out in *The Naturalism of Samuel Alexander* (p. 3), is the unifying concept in Alexander's philosophy.

The *nisus* being inherent there, space-time by its very nature breaks and blossoms into the ever new finites one after another. So, within the all-embracing stuff of space-time, the universe exhibits an emergence, in time, of successive levels of finite existence, ever growing in complexity and perfection, bearing new and higher characteristic empirical qualities. Thus, many emerge out of the One. The finites emerging at a later date are more perfect than the earlier emergents. Thus, in accordance with their relative perfection, the different kinds of things, by their very nature, form a hierarchical order in the world.

Unlike other emergent evolutionists, Alexander, being a metaphysician, anticipates, quite logically, the emergence of deity in due course of time from other

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usually agreed lower levels of existence, i.e. matter, life, and mind.

Out of its very nature and because of time, space-time breaks through its simple form, and gives way to matter (the primary and secondary qualities), which, out of an inner urge, develops into life. Life in its turn, again out of the instinctive restlessness, further blossoms into consciousness, the mind. Since all things, by the very nature of their stuff, have an inner tendency to break their bonds and grow into higher forms, the human beings also must have an inner urge or impulse to reach the next higher stage. For 'there is nothing in mind which requires us to stop and say this is the highest empirical quality which Time can produce from now throughout the infinite Time to come'. 'It is only the last empirical quality which we who are minds happen to know. Time itself compels us to think of a latter birth of Time.' (*Space, Time and Deity*, Vol. II, p. 346)

Our characteristic reflective nature being stirred by the inherent basic impulse of going out, we are at least 'speculatively assured' (ibid., p. 347) that from the womb of the infinite space-time some higher form, more perfect than ourselves, may arise in future, or may even be existing now. And from our experience of the lower forms, we conclude that in the constitution of this higher being, consciousness will itself be one of the parts. Such a new, higher, and more perfect form of existence would be God or Angel, the Deity or Godhood. Deity, thus, would be the *transcendental quality*, having within itself all the preceding qualities, including consciousness; and the being endowed with this transcendental quality, that is, God, would be the transcendental Self, having within itself the essence of all the preceding beings, including men.

However, in its general form, deity is a 'variable quality', in the sense that 'as the world grows in time, deity changes (i.e. its position) with it'. (ibid., p. 348) Deity, in this sense, is a sort of 'landmark', or a *transcendental stage*, in Alexander's philosophy of evolution, which shifts its position to a stage ahead of the 'actualized (empirical) quality', which by virtue of the *nisus* strains towards it. This means that the deity in its general sense always lies at a stage ahead of the actualized quality. No sooner the quality at the given level gets actualized, deity immediately shifts to the next higher stage, i.e. the transcendental stage. Thus, for each finite stage, the new 'unknown' quality which looms ahead is deity. It may therefore be said that deity is the quality that transcends the quality actualized and that it is, ultimately, the transcendental quality pointing towards a transcendental being who should possess it. God must be this transcendental being.

When deity is thus taken in relation to God, it follows that the higher emergents in the hierarchy of evolution are gods to the lower existents. Thus we are gods in relation to plants, which in their turn must be gods to the existents lower than them.

Our God, then, would be a being higher and more perfect than ourselves, possessing the corresponding higher and more perfect quality than mentality. And the *nisus* being there, we impulsively strive towards deity, just as the existents of the lower orders must have strained to attain their respective higher forms. As pointed out earlier, under the pressure of this impulse and through our reflective nature, we are speculatively assured that our deity, 'a mysterious something which is more than we are and yet is felt in feeling and is conceived by speculation' (ibid., p. 348), different from mind in kind (ibid., p. 349), looms ahead. Logically speaking, it would be actualized, if at all, in the sort of existence called God or Angel. The God

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of our God would then be a still higher being. 'Deity is thus the next higher empirical quality to mind, which the universe is engaged in bringing to birth. That the universe is pregnant with such a quality we are speculatively assured. What that quality is we cannot know; for we can neither enjoy nor still less contemplate. (However) our human altars are still raised to the unknown God.' (ibid., p. 347) But this suggestion is not to be taken too literally, as it cannot be applicable to the ideal God, whose conception, as we have seen, clearly follows from the general analysis of deity.

It follows from the above analysis that in His ideal form God is a sort of 'conjectural' or a 'transcendental' being with 'conjectural' or 'transcendental' quality, the deity. It may thus be said that our deity is an ideal landmark towards which the whole universe, by virtue of *nisus*, is straining. (ibid., p. 365)

It, then, means that the deity was never in the past pushing the evolution forward; it is always in the future, not yet actualized, but towards the actualization of which the cosmic *nisus* is ever pressing. Correspondingly, God, in His ideal form, is not the Creator, but is Himself always in the process of being created; that is, He is the being always in the making under the guidance of the cosmic impulse, the *nisus*. God thus never exists; He is always to be. Or, in other words, God is always the unfinished product or unactualized form in the dynamic cosmic process. Deity or God in this sense is only an ideal. From this it clearly follows that *God is not the (cosmic) process as such*, but is only in the process of being; and He never represents any fixed or permanent quality. Therefore, the criticism of Broad that 'It might seem difficult to feel much enthusiasm about a God who does not yet exist, and who will cease to be divine as soon as He begins to be actualized' ('Professor Alexander's Gifford Lectures', *Mind*, 1921, p. 148) does not seem to be justified. For, apart from other things, such a criticism pre-supposes Alexander's God to represent 'a fixed and permanent quality' (McCarthy), which, leaving aside the question of god or gods in the general sense, is certainly not true of God in His ideal form, as pointed out earlier.

Alexander's conception of deity provides us with a convincing scientific ground so far as the transcendental aspect of God is concerned; and to this extent, Alexander may certainly be said to have brought science and religion close to each other. This, at the same time, also provides a basis for the rejection of atheism.

However, before closing this paper, it may be pointed out that the conclusion that God is not the cosmic process as such, but is only in the process of being seems to be contradictory to Alexander's own conception of *the actual God as the whole universe tending towards deity* ('Some Explanations', *Mind*, p. 428); for here God seems to have been identified with the cosmic process itself, which in its turn means His being equated with time or space-time, which cannot be conceived apart, according to Alexander. But this is a difficulty concerning Alexander's conception of the actual God, the object of the religious quest, the examination of which does not fall within the scope of this paper.

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NOTES AND COMMENTS

IN THIS NUMBER

From next month, we shall be presenting to our readers serially the devotional lyric by Śrī Appayya Dīkṣita, *Ātmārpaṇastuti*, in original with an English translation by Swami Vimalananda, of the Ramakrishna Order. 'Appayya Dīkṣita and His Ātmārpaṇastuti', appearing in this number, is by way of introduction to it.

Professor P. S. Naidu, who is quite familiar to our readers through his many contributions to *Prabuddha Bharata*, is presently a whole-time member of the Standing Commission for Scientific and Technical Terminology, Ministry of Education, New Delhi. The life of Bhagavān Buddha, published in this number, forms the first section of a pilot study on the pedagogical principles implicit in Buddhistic thought, conducted by him during the period July 1962 to June 1964 at the instance of the University Grants Commission, under the title 'Buddhistic Philosophy of Education'. The original plan forwarded to the U.G.C., says Professor Naidu in his prefatory note, envisaged a long term study, extending over several years. The major aim of the project was to survey the whole range of Indian philosophy for evolving an Indian philosophy of education, with a view to sketching, in broad outline, an Indian national system of education. It was pointed out in the plan that in the first phase Buddhism would be studied. And 'Buddhistic Philosophy of Education' is the outcome of that original plan, which, however, had to be abandoned owing to some unavoidable reasons. 'Buddhistic Philosophy of Education' is divided into four sections: (1) Life of Bhagavān Buddha, published here; (2) The Teaching; (3) Philosophical Foundations of the Teaching; and (4) Philosophy of Education. We shall be publishing the other three sections in due course.

Sri P. Sama Rao, B.A., B.L., Advocate, Bellary, Mysore State, gives us a glimpse of the poetic as well as the spiritual excellence of the 'Śivānandalaharī of Śrī Śaṅkara'.

Professor Sudhansu Bimal Mookherji, M.A., Head of the Department of History, Surendranath College, Calcutta, calls for a bold, determined effort to solve the 'Problems of Education in South-East Asia', which he enumerates in his article on the subject.

Sri Rama Shanker Sharma, M.A., is a Research Scholar in the Department of Philosophy, University of Lucknow. In his paper on 'An Evolutionary Interpretation of Deity', he sets forth Samuel Alexander's views on the subject.

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REVIEWS AND NOTICES

POLITICAL SCIENCE OF SCIENCE, OUTER SPACE: A PROBLEM IN POLITICS. By Dr. I. D. Sharma, Head of the Department of Political Science, Punjab University, Chandigarh. Educational Publishers, Agra. 1964. Pages 188. Price Rs. 10.

This is a book with a terribly complicated title which does not render the nature of the contents self-evident. One has to go through the contents even to get an idea of the intentions that underlie the plan of the author's work. On closer sifting, it is found that the book tries to explore the nature of the political issues that emerge out of the recent advances in space travel. It is difficult even to formulate a precise concept of what goes by the name of 'outer space'. The author has done a good job in tracing the evolution of the concept right from the earliest times down to the current period on the basis of whatever reliable historical evidence is obtainable. He comes to the real political issues once the basic problem is defined. The legal status of various countries of the world in the context of their rights over the space that extends into infinity over their own territorial limits is examined on the basis of certain possible legal theories. The wrangles that are likely to arise in connexion with the issue of sovereignty over outer space are clearly brought out, and ways and means of getting out of the possible conflicts have also been discussed. 'Luna! Luna!' is the last chapter that deals with the conditions on the moon which no longer appears too distant to reach.

The book is well packed with relevant information about outer space. The analysis is lucid. The presentation is perfectly logical. It should satisfy the curiosity of the legal luminaries interested in exploring the possible areas of international conflicts and the political pundits interested in analysing the problems of sovereignty in the ever expanding world. It would be a good reference to those that would like to know something about 'outer space' *per se*. It is an excellent reflection on the possible reactions of a terribly selfish and possessive human mind to the gains in outer space.

H. G. Kulkarni

RANADE: A MODERN MYSTIC. By S. R. Sarma. Venus Prakashan, 381C Shaniwar Peth, Poona 2. 1961. Pages 228. Price Rs. 5.

Gurudev Ranade is well known in the philosophical circles of modern India. He was a great scholar, philosopher, and mystic rolled into one. For many years, he taught philosophy at Poona, at Amalner, and at Allahabad. In the words of Dr. S. Radhakrishnan, 'Philosophy, for him, was not a profession but a consuming passion'. (Foreword) His books (a bibliography of which is given on page 228) reveal the depth of his scholarship and insight.

The book under review is actually a translation and adaptation of the original work in Marathi written by Sri S. G. Tulpule within a year of Sri Ranade's demise in 1957. It is not only a biography written by taking great pains, but also a résumé of the all-sided teachings of the great soul.

The book consists of two parts. The first part is the biography interspersed with summaries of or quotations from Ranade's works. The second part contains readings from Ranade's works. Six appendices are added at the end.

The book is very useful for all seekers of Truth. Printing and get-up are fairly good.

Swami Harshananda

JNĀNA-VIJNĀNA OF SRĪMAD BHAGAVAD-GĪTĀ. By Magdal Ramachandra, 121 Gitashram, 6th Cross, Bangalore 18. 1963. Pages 63. Price Rs. 2.25.

This is a very precious and essential sequel to the author's *Buddhiyoga* (*The Basic Science of the Soul*) and *Shasvata Dharma* (*The Eternal Religion*) *of the Bhagavad-Gita*. Besides these, there is a translation of the *Gītā* by him in a very precise and lucid style. All these works are a novel, though not a perverse, interpretation of the text in the very *adhyātmika* terms Lord Kṛṣṇa has employed in His message. But the author's claim that his interpretation, if strictly followed, would lift the mists raised over it by his previous commentaries may not be quite correct and justifiable. However, the above works are substantial contributions to the literature on the *Bhagavad-Gītā*.

P. Sama Rao

THE NEW REVOLUTION. By Alan Fletcher Markun. The Philosophical Library, Inc., 15 East 40th Street, New York 16, N.Y. 1963. Pages 426. Price $ 7.50.

Mr. A. F. Markun discusses in this book the problems of the world and its ills. The nature of life, religion, militarism, social patterns, science, everyday life, war-making systems, education, liberalism and disarmament, world government and the

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future, and advice to young people, are the points discussed, and they make a connected and compact reading.

The evils of our society, particularly American society, have been analysed in detail with fearless and unashamed outspokenness. Capitalism, communism, militarism, dictatorships, church, particularly the Catholic Church preaching the 'deadly religious virus' (p. 104) and employing 'every known torture' to 'crush and subjugate all peoples' (p. 92), have been severely condemned.

All this must go if human society has to survive. The 'new revolution' that will accomplish this task will banish all tyranny so far known to history, by promoting co-operative and socialistic societies, personal freedom, liberality, and the determination of the right-thinking men to unite for the right cause.

Many will find it difficult to accept that the 'Christian church is a farce, a hypocrisy, a blight upon the face of the world' and that 'humanity was cursed the day it was born' (p. 103), as also the emphasis on the 'dream hypothesis' and the uncomfortable forecast for the 'prophetic day of 1984' (p. 397). But it will be improper to judge the 'new revolution' by known and accepted standards. The book is certainly suggestive and stimulating.

DR. P. N. MUKHERJEE

SCIENCE, CULTURE AND MAN. EDITED BY BEPIN BEHARI. Motilal Banarsidass, Bungalow Road, Jawaharnagar, Delhi 6. 1963. Pages 158. Price Rs. 10.

The purpose of this publication is stated to be an attempt to study the impact of scientific progress on culture and human civilization. It is a collection of addresses delivered by eminent scholars of the stature of Dr. Rajendra Prasad, Dr. Radhakrishnan, and others at the Science Seminar organized by the Maitreya Theosophical Centre, New Delhi, in 1963.

The book is divided into three parts. Part I deals with the theme of universal brotherhood of humanity; Part II, with comparative religion, philosophy, and science; and Part III, with the origin of life and the evolution of forms of consciousness.

Some of the best brains of all times and climes have dedicated themselves to the task of understanding the mystery and resolving the riddle of the universe, though few have succeeded in the attempt. What is most creditable is the persistent tenacity of human labour in its efforts to know the Unknowable, in spite of the failures. It is pretty exciting to read these essays to comprehend the great Truth. The men that appear here are of towering eminence in their own fields. Students of science, religion, and philosophy would feel amply rewarded and refreshed by going through these addresses. The never-ending search for the Ultimate appears to be worth while. The physical, metaphysical, and the transcendental points of view converge towards the same goal, and establish the spiritual oneness of the whole of creation. Scientific progress, far from weakening the foundations of ancient truths as is commonly supposed by superficial thinkers, reinforces and strengthens the bold speculations of our Vedic seers. It redounds to the credit of the organizers of the Seminar to have brought out this useful publication.

H. G. KULKARNI

JEWISH CONCEPTS AND REFLECTIONS. BY SAMUEL UMEN. Philosophical Library, 15 East 40th Street, New York 16, N.Y. 1962. Pages 190. Price $ 3.75.

'Die happy,' once said the Greek poet Pindar, 'thou canst not climb the brazen heaven.' It was Pindar's idea that man's ability was limited and it was only the gods who could climb the brazen heaven. But since Pindar's days, things have changed immensely, and man has mastered the secrets of gods. Man's achievements have been phenomenal, but there has been very little progress in man's moral world. We have not outgrown the teachings of Socrates and Plato, Moses and Jesus, Isaiah and St. Francis of Assisi. Tagore, in one of his celebrated poems, lamented over this lack of seriousness on the part of man and called upon them to respect all the great savants that the world religions produced. It is high time that we listen to the elevating and ennobling messages of different world religions, which alone could give us the much needed catholicity of outlook and eclecticism in faith and culture.

The study of Judaism in this perspective is definitely important, as it is a growing religion and has a collective character. Most of the world religions are bound up with, and are dependent upon, the teachings and spiritual experiences of one individual. Buddhism is dependent upon Buddha, Confucianism upon Confucius, Zoroastrianism upon Zoroaster, Mohammedanism upon Mohammed, Christianity upon Christ. They are the final revelations of their teachings through these respective founders. But Judaism is not Abrahamism or Mosaism, nor prophetism or rabbinism. Judaism is the product of a whole people, the Jewish people; it is the religion of the Jewish people as a whole.

Religion is commonly defined as a belief in a supernatural being, a common system of faith or worship. Such a definition does not fit in with the character of Judaism. For Judaism is much more than a belief in a supernatural power, much more than a system of worship. It is, above anything else,

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an attitude towards life, a way of life, a civilization. The dominant note, the chief principle, of Judaism is not belief, not creed, but deed. Judaism as a way of life calls for action—action in every sphere, every area of life. Since Judaism concerns itself with life, with everyday practical problems of life, it never remained fixed. Life is growth, change, and Judaism was life. Each generation adds to Judaism of its own life and genius. It draws from it new lessons for its day and times. Judaism is a people's religion, a people's government, an outgrowth of the people's view of life and approach to life.

In Judaism, religion and morality blend into an indissoluble unity. Seeking God means to strive after holiness, righteousness, and goodness. The love of God is incomplete without the love of one's fellow men. The 'love thy neighbour' dictum of the Christians has a direct relation to this Jewish concept. Judaism emphasizes the kinship of the human race, the sanctity and worth of human life and personality, and the right of the individual to freedom and to the pursuit of his chosen vocation. Judaism seeks the attainment of a just society by the application of its teachings to the economic order, to industry and commerce and to national and international affairs. We may recall with profit that Judaism, from the days of the prophets, has proclaimed to mankind the ideal of universal peace. The spiritual and physical disarmament of all nations has been one of its essential teachings. It abhors all violence and relies upon moral education, love, and sympathy to secure human progress. So, we may profitably undertake a thorough and comprehensive study of Judaism, which essentially looks for collective security and world peace; and the book under review will assist us in understanding the spirit of Judaism as a religion of great tolerance and world brotherhood.

DR. S. K. NANDI

CO-OPERATION. BY M. K. GANDHI. COMPILED BY H. M. VYAS. Navajivan Publishing House, Ahmedabad 14. 1963. Pages 68. Price 75 P.

This brochure has been compiled by Sri H. M. Vyas to illustrate what Gandhiji thought of co-operation. There is a good deal of emphasis on the role of the co-operative movement in our country in resuscitating our decrepit economy and society. We are asked to tie our hopes with 'co-operation'. In this context, it is good to know what the 'father of the nation' thought about the issue.

The incisive insight that Gandhiji brings to bear on the problem of co-operation is really of great value in understanding the difficult nature of the tasks that we have set before ourselves. Only men of great character who are desirous of improving themselves morally on the lines of truth and non-violence could be fit agents to co-operate. Co-operation among devils can produce more of harm than good. It is high time we gave some thought to what Gandhiji said. Sri Vyas has rendered a good service in bringing the relevant extracts in a brochure.

H. G. KULKARNI

SANSKRIT-ENGLISH

FOUR PENTADS

BRAHMĀNUCINTANAM

ŚRI ŚANKARA BHAGAVATPADACARYA. TRANSLATED BY R. KRISHNASWAMI AIYER. Vani Vilas Syndicate, Srirangam, Tiruchi 6. 1964. Pages 22 and 27. Price 75 P each.

These are convenient and handy publications containing some of the hymns ascribed to Śaṅkara. Whether they were actually composed by him or not is not very relevant to our purpose. What is important is that they are meditations and directions for the seeker of the Absolute in the path of the Advaita popularized by the Ācārya. All of them dwell upon certain fundamental truths of existence and show the lines of the *upāsanā* that is recommended. The learned translator has added notes in sufficient detail to underline these features.

The hymns included are: *Upadeśa Pañcaratnam, Manīṣā Pañcaratnam, Māyā Pañcakam, Yati Pañcakam,* and *Brahmānucintanam*. Broadly, they all point to one scheme of realization: Knowledge from the scripture, the *guru* who makes that knowledge living and active in one's consciousness, practice of deliberation, concentration, rejection, self-separation, and mergence in the overpowering reality of Brahman.

The books are a definite help in such a study.

M. P. PANDIT

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NEWS AND REPORTS

RAMAKRISHNA MISSION SHILLONG

Report for 1961-62 and 1962-63

Medical: *Charitable Dispensary*: There is provision for both allopathic and homoeopathic treatments in the dispensary; in the allopathic section, there are E.N.T., X-ray, electrotherapy, and surgical departments, as also a well-equipped pathological laboratory.

Details of treatment: Total number of cases treated: 1961-62: 62,810 (new cases: 32,085; minor surgical cases: 260; eye cases: 541; X-ray examinations: 492; specimens examined in the laboratory: 974; injections given: 1,768); 1962-63: 63,845 (new cases: 35,783; minor surgical cases: 229; eye cases: 420; X-ray examinations: 1,351; specimens examined in the laboratory: 1,435; injections given: 1,551).

A mobile dispensary regularly visited several neighbouring villages and treated 2,831 and 6,585 patients respectively in 1961-62 and 1962-63.

Educational and Cultural: *Vivekananda Library and Free Reading Room*: The library had 5,016 and 5,551 books and the reading room received 37 and 38 periodicals and 12 and 13 newspapers in 1961-62 and 1962-63 respectively. Number of books issued: 1961-62: 8,678; 1962-63: 11,007. Daily average attendance in the reading room: 1961-62: 41; 1962-63: 63.

Vidyarthi Bhavan (Students' Home): During both the years under report, the Vidyarthi Bhavan had 24 boys on its rolls, of whom 4 were full free and another 4 part-free.

L. P. School: This night L. P. school, located in the nearby Harijan Colony had 16 and 12 students on its rolls in 1961-62 and 1962-63 respectively.

Publication Department: The following books were published during 1961-63: *Kumne U La Kren U Vivekānanda* in Khasi language; *Vivekānanda Indake Agana* in Garo language; *Karma Yoga* in Assamese; *Sat Prasanga* (Part I) in Bengali, apart from booklets on the life and teachings of Swami Vivekananda in Assamese, Bengali, and English published in connexion with the birth centenary of Swami Vivekananda.

General: Weekly religious and cultural classes, discourses, and lectures were held in the Ashrama as well as in other quarters of the town; also *Rāma-nāma-saṅkīrtana* was conducted in the Ashrama regularly and occasionally in other localities of the town. Total number of religious classes: 1961-62: 116; 1962-63: 109.

Birthdays of Sri Ramakrishna, the Holy Mother, and Swami Vivekananda, *Durgā-pūjā*, *Kālī-pūjā*, *Lakṣmī-pūjā*, and *Sarasvatī-pūjā* were celebrated with due solemnity and grandeur.

RAMAKRISHNA MISSION VIVEKANANDA SMRITI MANDIR KHETRI (RAJASTHAN)

Report for 1959-64

This Smriti Mandir, established at Khetri towards the end of 1958, is housed in the very palace building where Swami Vivekananda stayed during his wandering monk days in 1893, when the then Maharaja of Khetri, Raja Ajit Singh, played host to him. The building, with the *diwankhana* and *zanani deodhi*, was donated by Raja Bahadur Sardar Singhji of Khetri to found a memorial to Swami Vivekananda and to provide a home for the first branch centre of the Ramakrishna Mission in Rajasthan. A chapel has been constructed on the top floor of the building where Swami Vivekananda resided, and weekly religious classes and discourses and *saṅkīrtanas* are regularly held. The centre also celebrates regularly the birthdays of Sri Ramakrishna, the Holy Mother, and Swami Vivekananda, with special *pūjās*, *bhajanas*, lectures, and discourses. The centre is running a library, containing the Mission literature and books on spiritual subjects; attached to the library, there is a reading room. The Mission also runs a maternity home, which was previously under the trusteeship of Raja Bahadur Sardar Singhji, who was the sole Trustee of the Sardar Charity Fund Trust, and was subsequently handed over to the Mission. Another maternity home run by the Mission at Chirawa was closed in January 1962, with the establishment of a well-equipped hospital there. During the period under review, 11,328 ante-natal and post-natal cases and 342 outdoor and 110 indoor delivery cases were attended to at the Khetri maternity home; and at the Chirawa maternity home, 2,196 ante-natal and post-natal cases and 76 delivery cases were attended to up to 31 December 1961.

Swami Vivekananda birth centenary was celebrated on a grand scale with special *pūjā*, *saṅkīrtana*, etc. A *kavi sammelana* and a symposium were held on the occasion.

An industrial technical training institute has been started by the Government of Rajasthan in the *zanani deodhi* portion of the Smriti Mandir, and is named 'Swami Vivekananda Memorial Industrial Technical Training Institute'. The Institute imparts training in several crafts, viz electrical, automobile, mechanic, tractor mechanic, radio mechanic, etc.

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PRABUDDHA BHARATA

Vol. LXX AUGUST 1965 No. 8

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

Arise ! Awake ! And stop not till the Goal is reached.

——:o:——

आत्मार्पणस्तुतिः

THE HYMN OF SELF-OBLATION

APPAYYA DIKSITA

TRANSLATED BY SWAMI VIMALANANDA

कस्ते बोद्धुं प्रभवति परं देवदेव प्रभावं
यस्मादित्थं विविधरचना सृष्टिरेषा बभूव ।
भक्तिग्राह्यस्त्वमसि तदपि त्वामहं भक्तिमात्रात्
स्तोतुं वाञ्छाम्यतिमहदिदं साहसं मे सहस्व ॥१॥

1. O God of gods, who is competent to find out Your might? This manifold composition of the universe thus presented is brought about by You. You are apprehended only by acts of love; and so, merely out of adoring love, I wish to compose this song of Your glory. Forgive me for this exceeding bumptiousness.

क्षित्यादीनामवयववतां निश्चितं जन्म तावत्
तन्नास्त्येव क्वचन कलितं कर्त्रधिष्ठानहीनम् ।
नाधिष्ठातुं प्रभवति जडो नाप्यनीशश्च भावः
तस्मादाद्यस्त्वमसि जगतां नाथ जाने विधाता ॥२॥

2. First of all, aggregates like the earth positively have an origin; and a beginning is never conceived without an operator functioning. Inert matter has no capacity to execute, and so nothing has come to being without a master mind. By this reasoning, O sovereign Master, I understand that You are the prime ordainer of the world.

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इन्द्रं मित्रं वरुणमनिलं पद्मजं विष्णुमीशं
प्राहुस्ते ते परमशिव ते मायया मोहितास्त्वाम् ।
एतैस्सार्थं सकलमपि यच्छक्तिलेशे समाप्तं
स त्वं देवः श्रुतिषु विदितः शम्भुरित्यादिदेवः ॥३॥

3. O supremely Auspicious, different denominations, according to their tastes, declare You to be Indra, Mitra, Varuṇa, Agni, Brahmā, Viṣṇu, and Rudra, being under the spell of Your Māyā. These deities, together with all that exists, are exhausted in the least vestige of Your power; being such, O God, You are known from the Vedāntic texts as the source of beatitude and the primal Lord.

आनन्दाब्धेः किमपि च घनीभावमास्थाय रूपं
शक्त्या सार्धं परममुमया शाश्वतं भोगमिच्छन् ।
अध्वातीते शुचिदिवसकृत्कोटिदीप्ते कपर्दिन्
आद्ये स्थाने विहरसि सदा सेव्यमानो गणेशैः ॥४॥

4. Together with Your Śakti, Umā, You, O Kapardin, desiring exalted and perpetual delight, have by Your will assumed a form that is an unspecifiable condensation of the ocean of beatitude, and in that form you play in the primeval abode beyond all paths, radiant with the splendour of ten million vernal suns, attended by the leaders of Your host.

त्वं वेदान्तैर्विविधमहिमा गीयसे विश्वनेतः
त्वं विप्राद्यैर्वरद निखिलैरिज्यसे कर्मभिः स्वैः ।
त्वं दृष्टानुश्रविकविषयानन्दमात्रावितृष्णैः
अन्तर्ग्रन्थिप्रविलयकृते चिन्त्यसे योगिवृन्दैः ॥५॥

5. O Director of the Universe, the Vedāntic texts declare Your varied grandeur. O Bestower of Choice Blessings, everyone guided by the wise and the learned in the Vedic scriptures worships You, performing acts appropriate for each. Different classes of *yogins* contemplate on You without any desire for pleasures derived from sensuous perception and scriptural performances; for they are intent on annihilating the internal knot binding them to *saṁsāra,* phenomenal existence.

ध्यायन्तस्त्वां कतिचन भवं दुस्तरं निस्तरन्ति
त्वत्पादाब्जं विधिवदपरे नित्यमाराधयन्तः ।
अन्ये वर्णाश्रमविधिरताः पालयन्तः त्वदाज्ञाः
सर्वं हित्वा भवजलनिधावेष मज्जामि घोरे ॥६॥

6. Meditating upon You continuously, some cross the *saṁsāra* so hard to surmount. Others do it by daily worshipping Your Lotus Feet according to the injunction of the scriptures. Still others who keep in view the same purpose follow with delight the religiously ordained rules pertaining to their stations and stages in life and fulfil Your commandments. Neglecting all this, I am sinking in this terrible sea of *saṁsāra.*

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उत्पद्यापि स्मरहर महत्युत्तमानां कुलेऽस्मिन्
आस्वाद्य त्वन्महिमजलधेरप्यहं शीकराणून् ।
त्वत्पादार्चाविमुखहृदयः चापलादिन्द्रियाणां
व्यग्रस्तुच्छेष्वहह जननं व्यर्थयाम्येष पापः ॥७॥

7. O Extinguisher of Lust, I have been born here in a noble family that has given birth to eminent people. I have tasted also a few particles of the ocean of Your glory wafted on to me. Yet, my heart is not solely set on worshipping Your feet; I am restless because of my agitated senses. Alas, such a sinner, I am making my life good-for-nothing.

अर्कद्रोणप्रभृतिकुसुमैरर्चनं ते विधेयं
प्राप्यं तेन स्मरहर फलं मोक्षसाम्राज्यलक्ष्मीः ।
एतत् जानन्नपि शिव शिव व्यर्थयन् कालमात्मन्
आत्मद्रोही करणविवशो भूयसाधः पतामि ॥८॥

8. Your worship performed with flowers of plants like *arka* (calistropis gigantea) and *droṇa* (leucas linifolia ?) is in order; and by that much, O Extinguisher of Lust, one is eligible for the fruit of release—the realm of unlimited grace. Though I am conscious of this, O Śiva, supremely auspicious Lord and my inmost Self, I have turned a traitor to myself, wasting my time as a slave of the senses and falling terribly low.

किं वा कुर्वे विषमविषयस्वैरिणा वैरिणाहं
बद्धः स्वामिन् वपुषि हृदयग्रन्थिना सार्थमस्मिन् ।
उक्ष्णा दर्पज्वरभरजुषा साकमेकत्र नद्धः
श्राम्यन् वत्सः स्मरहर युगे धावता किं करोतु ॥९॥

9. O Master, what alternative is there for me? I am fastened to this body with my opponent who roves in full play among sensuous objects—my own internal organ streaked with diverse contradictory tendencies. Imagine for a moment an ox defiant to a feverish degree is tied to the yoke at one end and a weary calf at the other; running although in haste, O Extinguisher of Lust, what could the poor thing do?

नाहं रोद्धुं करणनिचयं दुर्नयं पारयामि
स्मारं स्मारं जनिपथरुजं नाथ सीदामि भीत्या ।
किं वा कुर्वे किमुचितमिह क्वाद्य गच्छामि हन्त
त्वत्पादाब्जप्रपदनमृते नैव पश्याम्युपायम् ॥१०॥

10. I am not adequate to control the troup of my senses; for they cannot be easily tamed. O Master, frequently remembering the pain involved in the path of rebirth, I am cast down in terror. What can I do? What befits me in this matter? Where shall I present myself? Alas, I do not find a way save seeking sanctuary at Your Lotus Feet.

(To be continued)

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(73)

Ramakrishna Advaita Ashrama
Luxa, Varanasi
28 November 1916

Dear —,

I received a letter from you many days back. The Master does his work himself; by giving right understanding to all of you, too, he is getting his work done. Knowing this, pour out your devotion at his holy feet with heart and soul; your life will become blessed by it. The purpose of work is merely to rouse firm faith and devotion to his feet. Through his grace, you will all attain it. You have secured the protection of his devotees, life has become blessed. The refuge under his devotees and under him are one and the same thing—know it for certain. Are many people falling sick with fever and cold at the Math these days? We shall go to Mihijam from here. We shall return to Math after a few days' stay there and after making arrangements for (the starting of) an Ashrama at Jamtara. So we have planned.

Now as the Lord wills! Our heartfelt love and blessings to you.

Your well-wisher,
Shivananda

(74)

Ramakrishna Advaita Ashrama
Luxa, Varanasi
30 November 1916

Dear —,

I have received your letter and noted the contents. I learnt from —babu's letter about your having gone there. We were happy to hear that your health is improving there day by day. May the Lord restore your health soon! Baburam Maharaj is very much better than before, and I am also somewhat all right. We are, perhaps, soon leaving for Mihijam.

Think of and meditate on the Lord always and remain vigilant. It is very difficult for monks to stay in the houses of married devotees. Conduct yourself as you have written. There is no necessity for you to teach devotional hymns etc. to the ladies, nor to mix with them. As far as possible, confine yourself to your own meditation, prayer, and study. In the morning and evening, go with the —babus for walk, and if you come across any sincere devotees, converse with them sometimes on spiritual topics. Accept our heartfelt blessings and love.

Your well-wisher,
Shivananda

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ART AND THE HIGHER VALUES OF LIFE

[EDITORIAL]

Nature and nurture, or rather the nurturing of nature, is the key to all progress, individual or collective. We are born with certain tendencies, capacities, and natural endowments, and we build up on that foundation. Not all these tendencies and capacities are of equal worth. Some make for a good, healthy life, and others hinder it. Wisdom lies in weeding out the undesirables, and nourishing those that develop our personalities to the fullest extent.

Man is a composite being. Body, mind, and soul—all go to make up his personality, and they are of value in transcending order. Man's bodily needs and drives are what he has in common with the animal; they deserve to be called human only in so far as they are voluntarily controlled and regulated by the mind. Further, mind itself needs to be controlled and regulated by giving a proper direction to its three functions, namely, intellect, emotion, and will. These three aspects of the mind are the source of all our intellectual striving, artistic creations, and ethical endeavours respectively. Beyond these is our spiritual nature or religious consciousness, in which all these harmoniously blend and find their fulfilment. Though the intellectual, aesthetic, and ethical activities have their own place in the awakening of the religious consciousness, religious consciousness itself is none of these, individually or collectively. God, the object of the religious quest, includes all other objects and values, such as truth, beauty, and goodness sought by science, art, and ethics. But these values by themselves, taken separately or in combination, do not constitute God. God is the ultimate value in which are subsumed all other values; in God they are threaded together into a unity and harmony.

Ordinarily, too, these three functions of the mind are not completely independent of each other, though we do compartmentalize them in the workaday world. Mind is a homogeneous entity, and the ideal person is he in whom all the functions of the mind work in unison. If intellect is unaided by feeling and will, it will remain as dry intellectualism; if emotion is not strengthened by intellect and will, it will result in blind sentimentalism; and if will is not guided by knowledge and love, it will end in meaningless, aimless activity. What we need is a harmonious combination of science, art, and ethics. For a man of synthetic vision, in whom the cognitive faculty, emotional stability and artistic talent, and ethical perfection are fully manifest and integrated, can alone see the problems of life in the correct perspective and provide suitable solutions for them. But, unfortunately, that is exactly what our modern generation lacks—leaders and teachers who have this all-comprehensive vision or at least who try to achieve it. Each one looks at the problems from his own sectional point of view, and lays stress on that particular point of view, with the result often the wrong side of life is presented as the acme of life's activities. This is the cause of many of our maladies. If scientists glorify merely reason, artists glorify merely beauty and joy, irrespective of other considerations.

Speaking particularly about art, the topic of our present discussion, art portrays some aspect of human life and personality—it may be physical, moral, intellectual, emo-

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tional, or spiritual. When art confines its attention to the portrayal of the physical to the exclusion of all other aspects, there is great danger. For it thereby stultifies itself and, what is worse, debases those to whom it addresses itself. The lure of art is often deceptive. In the name of art and culture, a notable section of our novelists, poets, cine-artists, and others of that ilk purvey to the public all sorts of ideas about life and its aims, the main theme of which is the sanctification and glorification of the animal in man. And their influence on the adolescent minds is rather alarming. In the name of art and culture, only the weaknesses of the flesh are stimulated, devitalizing the nation thereby. What was considered as taboo and unedifying previously is glorified unabashedly and idealized. It is regarded as quite in the fitness of things to do so. The result has been: while the country badly needs men who are cast in the heroic mould and are full of manly spirit, people are after effiminate music and dancing and frothy literature. Present-day art largely caters to the lower nature of man, instead of raising him to a higher level. It is most pitiable to see that the highest ambition of many a young boy or girl, even of high respectable families, is to become film actors and actresses and dancers, not so much because of their love of art as such, but for the free life and pleasures of the flesh that they promise to bring. That few actually succeed in their ambition in this direction is immaterial; the total effect, psychologically, is demoralizing. For the whole outlook of the nation turns out to be concentrated on acquiring the sweets of life easily, without paying the price for it. And there is the point of danger. Dance, music, and song are all right provided they develop our manhood and spur us on to heroic deeds in other fields as well; otherwise, they only spell ruin and disaster.

Nobody, of course, can deny that art is an important aspect of our life. In fact, he who neglects to develop his artistic and emotional side is so much the poorer for it. But we should have clearer ideas about art and its goal. There is art and art—art that is injurious and art that is ennobling and uplifting. Art for art's sake, unrelated to morality, ethics, and the higher ideals of life, is a misnomer. Art is the external expression, in concrete forms such as poetry, music, painting, or sculpture, of certain experiences within. These experiences may be purely those which are related to our biological urges or of something higher. Now, can a piece of literature or painting be considered as true art merely because it expresses correctly and vividly all the sentiments that arise within the human heart? Certainly not. No composition, simply because it expresses a sentiment, good or bad, correctly, could be classed as art. The real test of art is whether it is in accord with good taste and establishes some high ideal. Depicting the realities of life as they are, ugly or beautiful, low or noble, utterly disregarding the social mores, can hardly be termed as art. Such depiction of the ugly side of life is art only if it is employed to show in contrast the nobler side of life. That is the difference between the ancient Indian literature, painting, sculpture, and other arts and the modern. In ancient literature and art also, we find the graphic picturization of the lower side of nature, but that was only to impress upon the people the vulgarity of it and to create in them a disgust for it thereby, not to idealize it. For, side by side, the other view of life also was graphically painted. While the reality of sense cravings and sexual instincts was not denied by the artists, they did not philosophize over it as an ideal worthy of pursuit in an absolute sense. On the other

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hand, they wanted to show that, in the ultimate analysis, they were only gross and loathsome, and that there was a far more worthy ideal. Take, for instance, Kālidāsa's *Kumārasambhava,* where, in the words of Professor M. Hiriyanna, *kāma* or love is described in its twofold form. 'In one, it is relatively lower because it manifests itself as the impulse of an unguarded moment; and, as may be expected, it is soon repressed. But the repression is not the end of the matter here as it is. ... Kālidāsa knows that love is the law of life, but only when it is of the higher type. So *kāma* is revived here in a purified form; and then, as the poet has shown in his masterly manner, it becomes the means of saving the whole world from the tyranny of the cruel demon, Tāraka.' (*The Quest after Perfection,* Kavyalaya Publishers, Mysore, p. 98) Further on, the Professor describes how the character of Śakuntalā in the earlier part of the drama, though possessing all the qualities like beauty, grace, and innocence, is still not perfect; nor is her love for Duṣyanta, though not lacking in decorum or dignity, ideal. But in the closing chapters of the drama, she emerges as the ideal character. A work of art cannot be deemed to be beautiful simply because it possesses a perfected beauty of expression. The real test is: What is the ideal that it clothes in its beautiful form? True art is the manifestation of this fine, subtle ideal through the gross; it is the crystallization of the unseen into the seen; it consists in revealing higher and finer selves in things apparently low and gross.

The artist, it may be argued, is not concerned with the ideal, but only with the real and its picturization to the minutest detail; and if that picturization of the real gives joy and recreation to the artist and the spectator, there his task ends; whatever other effect it may have on the audience, good or bad, is not his concern, in other words, its educative value is of little importance to him. Therein arises the question of the relation between the art, the artist, and morality. What is this picturization of the real, or the real that the artist wishes to picturize? Is nothing else real but the gross which is perceptible to our senses? Matter, mind, and spirit are the three gradations of reality. Matter itself, to the purer vision of the seer, will reveal a finer inner content, namely, the spirit, provided he has the patience to undergo the necessary discipline. In fact, the experience of the common man in this regard is very superficial, and not final in any way. The lower the man, the more is his enjoyment in the senses, and he lives more in the senses. As he rises higher, his vision of life changes. Then he sees things differently. Civilization and culture mean the transforming of the animal man revelling in sense life into the divine man finding joy only in the higher life of the spirit, and giving him the vision of higher planes of existence. And the work of true art also is the same, that is, must be the same.

To the ordinary man, the higher beauty in the gross is not manifest; it is the work of the artist to reveal it to him. Normally, man takes the enjoyment of the senses to be permanent and real, and makes its realization the goal of his life. And if a work of art only idealizes what is apparently real, this natural proneness of man towards sensual enjoyment, it is no art. True artists would not be satisfied with what is apparently real, with what is perceptible to the senses, but would like to penetrate behind the veil and realize the truth that is the essence of what is apparent. And they, in their works of art, would try to realize this ideal and give a glimpse of it to others. In the hands of such artists, the mere flesh would stand transformed into

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something ethereal and call forth a wealth of noble ideas in the human mind. A true artist is a creator of higher values. As Swami Vivekananda says: 'The secret of Greek art is its imitation of nature even to the minutest details; whereas the secret of Indian art is to represent the ideal. The energy of the Greek painter is spent in perhaps painting a piece of flesh, and he is so successful that a dog is deluded into taking it to be a real bit of meat and so goes to bite it. Now, what glory is there in merely imitating nature? Why not place an actual bit of flesh before the dog? The Indian tendency, on the other hand, to represent the ideal, the supersensual, has become degraded into painting grotesque images. Now, true art can be compared to a lily which springs from the ground, takes its nourishment from the ground, is in touch with the ground, and yet is quite high above it. So art must be in touch with nature—and wherever that touch is gone, art degenerates—yet it must be above nature.' (*The Complete Works*, Vol. V, p. 258, 8th edition) The greatness and nobility of the artist lie in his power of elevating himself and his audience, not in mere stimulation of superficial joy. It is the function of the artist to reveal to us the significance of life. He must evoke in us the sense of the larger beauty of the universe to which we in our busy lives are blind.

And what is this ideal that a true artist, such as we have been speaking of, will or should represent in his art? It is spiritual in essence, and refers to the very core of man's being. There *is* an eternal Being, the Soul of our soul, whose realization confers perfection on us and we become filled in every way (*pūrṇa*). When we are in touch with this Divinity within, we are lifted above the little things of life, and are not troubled by the vicissitudes of this life. When we know and become one with It, we attain the *summum bonum* of life and we reach that shore of calmness and blessedness which is *satyam, śivam,* and *sundaram*—the true, the good, and the beautiful. Those who are swimming in this ocean of bliss know It—not the world of senses—to be the most beautiful. And if they be artists with the power to translate their experience into words, sounds, or marble and stone, they will reveal to the world the glory of those higher realities through the help of the lower realities, and, in the process, lift humanity to undreamt off regions of perfection.

But the way to the realization of this ideal lies through the purification of our hearts, through the control of our senses and mind, through the chastening of our passions, in other words, through rigorous hard moral discipline, through the practice of truthfulness, selflessness, chastity, and kindness. Thus, true art can never be opposed to morality. An art independent of morality, which has no roots in our deepest ethical instincts and which does not draw us towards the Divine in things is injurious and harmful to the people of the community as a whole, and society, at least the saner section of it, should stand up against such art which goes against the standards of behaviour and morality built up through centuries of experience. A correct estimation and appreciation of art is impossible unless the sense of the higher reality is awake in us. And this sense of the higher reality can come only through religion and morality, not through mere art devoid of them. Above all, we need courage and strength to win through the battle of life, and that can be achieved only through art that is vigorous and dynamic, and carries about it a religious aroma, and not through effiminate dancing and music, which only retard our spiritual growth.

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IMMORTALITY: THE HINDU VIEW

SWAMI NIKHILANANDA

This paper is based on the Vedānta philosophy formulated in the three major Hindu scriptures, namely, the Upaniṣads, the *Bhagavad-Gītā*, and the *Brahma-Sūtra*. There are many interpretations of Vedānta given by different commentators. The three main schools affirm non-dualism, qualified non-dualism, and dualism as the conclusion of Vedānta. Non-dualism teaches the ultimate oneness of Brahman, embodied souls, and the universe, and the unreality of the last two apart from Brahman. Its best known exponent is Śaṅkarācārya (A.D. 788-820). According to qualified non-dualism, whose chief exponent is Rāmānujācārya, the ultimate Reality, though non-dual, admits the distinctions of God, living beings, and nature. Dualism asserts the reality of two principles, namely, the supreme Being and the individual soul. Its chief exponent is Madhvācārya (A.D. 1199-1276). In this paper, I have followed non-dualism.

Sometime during the evolution of thought at the human level, when consciousness became self-conscious, man asked himself three questions in one form or another. Who am I? Whence have I come? Whither am I going? These remain man's perennial questions.

Belief in the immortality of the soul, denial of it, and indifference or agnosticism seem to be as old as human thinking. For instance, one of the Upaniṣads—the philosophical section of the Vedas, which contains the earliest record of the Indo-Aryan religious and philosophical speculation—states that the tangible universe was in the beginning non-existent, and that names and forms arose from non-existence. (cf. *Chāndogya Upaniṣad*, VI. 2) * The Cārvāka school of Indian philosophy, accepting sense-perception as the only valid proof of reality, denied the existence of both the soul and God. In another Upaniṣad (*Kaṭha*, I. i. 20), the pupil says to his teacher: 'There is this doubt about a man, when he is dead: Some say that he exists; others, that he does not.' He seeks the answer to this doubt.

On the other hand, belief in the continuity of life after death is widespread, perhaps more so than disbelief or doubt. It has been cherished by common men, philosophers, thinkers, and religious mystics. A child, as far back as he can remember, takes life for granted; he must be taught the fact of death. It is said that persons committing suicide often make a last desperate attempt to save their lives.

MODERN SCIENCE AND THE DOCTRINE OF IMMORTALITY

Modern scepticism is the result of the investigations of physical science, though many eminent scientists do not reject the idea of immortality. A total philosophy of life deduced from the investigations of physical science, which may be called scientism, upholds atheism. Such thought began in the sixteenth century and has received wide recognition since the latter part of the nineteenth century, when Darwin's theory of evolution dominated the minds of intellectuals.

It may be that some who wanted to deny God and the soul in order to enjoy maximum worldly happiness hailed the law of

* Quotations from the Upaniṣads refer to *The Upanishads*, Volumes I, II, III, and IV, translated by Swami Nikhilananda, Harper & Bros., New York. 1949, 1952, 1956, 1959.

Quotations from the *Bhagavad-Gītā* refer to *The Bhagavad Gita*, translated by Swami Nikhilananda, Ramakrishna-Vivekananda Center, New York, 1952.

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evolution as a veritable godsend, the sanction to lead a godless life. But a study of evolution reveals the continuity of life. The life-principle is indestructible. It has faced many challenges of the outer world—bitter cold, torrid heat, various obstacles in water, on land, and in the air, flood, epidemic, and war—but survived. Somehow it has always adapted itself to new situations by changing its outer forms. Charles Darwin speaks of the evolution of physical structures through such methods as adaptation, natural selection, and the struggle for existence. Neither he nor Thomas H. Huxley denied the continuity of life.

As to the overall picture of the universe created by the scientific investigation of the last three hundred years, the conclusion seems to be that it is matter in motion. This statement may be an over-simplification, but is substantially true. In such a world, there is no place for an intelligent Creator, nor is there any ultimate purpose behind the cosmic process. Physical laws are indifferent to spiritual or moral values. By implication, science has disturbed the very heart of religion and made life hollow at the centre. Morality has become dependent upon individual taste, an expression of our likes and dislikes. Good is what satisfies our desires, and evil its reverse.

This is not meant to deny the numerous benefits bestowed upon humanity by science. The scientific method of reasoning provides satisfactory explanations for many natural events for which supernatural causes were sought in pre-scientific days. Technology, too, has been admirable in tackling the problems of ill health, poverty, and illiteracy, and it has all but annihilated distances. But science is only a means to an end. Man's goal should be the development of his spiritual faculties through a healthy body and mind and a stable society.

Various interpretations of man have been given by the sciences. Man is a physical and chemical entity and obeys the laws of nature. A combination of certain elements has produced life. Man is one of the animals; like them, he eats, grows, reproduces, and dwells on earth. Sociologists study man as an individual in relation to other human beings, endowed with certain social and cultural characteristics. Many modern psycho-analysts speak of man in terms of libido. None of these explanations is completely erroneous, but all are inadequate. They leave out an important element in man—his soul. In short, people influenced by physical science think that man is a psychophysical complex. Occasionally they grant that he may have a soul.

Materialistic and mechanistic interpretations of man have fragmented him and made life empty. The sense of frustration of modern man has been caught by the sensitive poet T. S. Eliot, who writes:

We are the hollow men
We are the stuffed men
Leaning together
Headpiece filled with straw. Alas!
Our dried voices, when
We whisper together
Are quiet and meaningless
As wind in dry grass
Or rats' feet over broken glass
In our dry cellar
Shape without form, shade without colour,
Paralysed force, gesture without motion. . . .

Sarojini Naidu, the Indian poet, expressed the emptiness of life in the following lines:

Dream yields to dream, strife follows strife,
And death unweaves the webs of Life.

Many serious scientists, however, defer to the doctrine of immortality. They con-

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fess that knowledge of the soul is beyond the realm of scientific investigation, which is dependent upon sense-data and the reasoning based upon them.

Immortality a Metaphysical Truth Not a Dogma

The desire for immortality is apparently inherent in human nature. People show that they crave immortality by begetting children, creating works of art, erecting monuments, or pursuing scholarship. Names are inscribed on stones or the bark of trees to perpetuate the memory even of ordinary people who have no claim to be remembered. Noticing such an inscription, Cowper wrote:

So strong the zeal to immortalize himself
Beats in the breast of man, that even a few,
Few transient years, won from the abyss abhorr'd
Of blank oblivion, seem a glorious prize,
And even to a clown.

In contrast to the physical sciences, religion gives a spiritual or sacramental interpretation of man and the universe.

One of the assumptions of religion is the survival of the soul after death. Such a belief promises the devotee eternal happiness and peace. Indeed, if the soul does not survive death, who will enjoy the rewards of religion? The moral foundation of life is based on the belief that the soul continues to exist after death. Life on earth is short. One cannot experience all the consequences of one's action in the short span between birth and death.

The Old Testament mentions resurrection, though the Jewish prophets gave primacy to God and His holiness, power, and justice. Hebrew prophecy is God-centred. The apocalyptic vision of immortality was transformed into a religious doctrine much later, especially in the writings of Maimonides (A.D. 1135-1204). Hellenistic and eastern thought and the philosophy of Plotinus, among other factors, contributed to this transformation.

Jesus was no doubt familiar from boyhood with the belief of his Jewish ancestors regarding the hereafter of the soul, and spoke of life after death in heaven or hell. But what happened three days after the Crucifixion, first witnessed by the grief-stricken women who went to the grave in a mood of anguish to anoint the body of Jesus, was made the strong pillar of Christianity by St. Paul. Despair over death was turned into the hope of eternal life. Resurrection, with its promise of the immortality of the soul, was formally accepted as the principal dogma of Christianity and incorporated in the Nicene creed in A.D. 325. What was an intuition of the Jewish prophets became the great support of Christianity.

Hinduism, one of the major religions of the East, believes in the soul's immortality and in its inevitable corollary, the doctrine of rebirth. The thought of countless millions of Hindus has been strongly influenced by these concepts. Immortality and rebirth explain to them the present inequality among men, show them the way to future improvement of their lot, and assure them of their ultimate liberation from the pain and suffering of life.

Immortality, as understood by the Hindus, is not a dogma, but a metaphysical truth based upon direct experience. The scriptures and reasoning indicate it, but do not attempt to prove it conclusively. The concept of immortality is intimately associated with the nature of the soul and ultimate Reality, or the Godhead. We shall first discuss the nature of Reality.

The Nature of Reality

The seers of the Vedas discovered the eternal unity of existence, which 'holds

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in its embrace all that has come to be'. Reality is a seamless garment which includes super-human, human, and sub-human beings. It pervades the entire universe, forms the inmost essence of all created beings, and yet transcends all. As the Reality behind the universe It is called Brahman, and as the indestructible Spirit in man, Ātman.

Brahman has been described in the Vedas from two standpoints: acosmic or transcendental, and cosmic or phenomenal. From the transcendental standpoint, It is indescribable in words and cannot be characterized by any indicative marks or attributes: '... whence words together with the mind turn away.' (*Taittirīya Upaniṣad*, II. ix. 1) The impossibility of knowing Brahman by any human means has been expressed by the well-known Vedāntic formula: '*Neti, neti*—Not this, not this.' (*Bṛhadāraṇyaka Upaniṣad*, IV. iv. 22) In speaking of Brahman or pure Consciousness, the Upaniṣads usually employ the technique of negation. 'Which ... cannot be seen or seized, which has no root or attributes, no eyes or ears, no hands or feet ... which is imperishable and the source of all beings.' (*Muṇḍaka Upaniṣad*, I. i. 6) It is unknown and unknowable by the finite mind and is experienced in the depths of meditation by the illumined seers. All that can be predicated of Brahman is 'Existence', to dispel the idea that It is non-existence or void.

From the relative standpoint, however, the Vedas concede the empirical reality of the phenomenal universe and the multiplicity of creatures. Obviously the attributeless, non-active Spirit cannot be the Creator, nor an object of prayer and worship. No relationship can be established with It. It is too lofty for the finite mind to grasp. But man is eager to know the Creator of the universe. A victim of fear, frustration, and suffering, he needs a Saviour and a Personal God who are benign and compassionate, and to whom he can lift up his hands for succour in times of stress and trial.

These needs are supplied by the Vedic conception of the Saguṇa Brahman, or Brahman with attributes, who is the Creator, Preserver, and Destroyer of the universe. He is the Personal God. 'He is the Lord of all. He is the knower of all. He is the inner controller.' (*Māṇḍūkya Upaniṣad*, 6) 'His hands and feet are everywhere; His eyes, heads, and faces are everywhere; His ears are everywhere; He exists compassing all.' (*Śvetāśvatara Upaniṣad*, III. 16) 'Under the mighty rule of this Imperishable ... the sun and moon are held in their respective positions. Under the mighty rule of this Imperishable ... heaven and earth are held in their respective positions. Under the mighty rule of this Imperishable ... moments ... days and nights, fortnights, months, seasons, and years are held in their respective positions.' (*Bṛhadāraṇyaka Upaniṣad*, III. viii. 9) His love for creatures knows no bounds. He is the all-forgiving Father, all-compassionate Mother, and ever patient Teacher. He is not disturbed by man's good and evil deeds. A man acts rightly or wrongly in the world under the spell of delusion. When delusion is destroyed by the knowledge of God, God is revealed as the sun is when clouds disappear. 'Even the most sinful man, if he worships Me with unswerving devotion' becomes a saint. (*Bhagavad-Gītā*, IX. 30) 'He soon becomes righteous and attains eternal peace.' (ibid., IX. 31)

These two Brahmans, with and without attributes, active and non-active, are not two separate entities, but two aspects of the same Reality. They are like fire and its power to burn, or like a gem and its lustre. While active in creating and governing the world, the Reality is called Brahman with attributes or the Personal

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God. While inactive, It is known as the attributeless pure Spirit. It is the same water whether it is calm or agitated by waves. Brahman appears as the Personal God through a power inherent in It called Māyā, a kind of metaphysical nescience, which first conceals the transcendental Spirit and then projects the universe. It is the sort of oblivion that descends on a man when he falls asleep and then sees dreams. Māyā is incomprehensible to the finite mind, for the finite mind itself is projected by it and functions in the relative world. What the doctrine of Māyā really teaches is that there lies hidden in the heart of reality a great mystery, which makes the One appear as many, and which, though motiveless and transcendental, projects the world of name and form and creates the notion of good and evil, pain and pleasure, life and death, and other pairs of opposites. It is emphasized by Vedānta that the conditioning of pure Spirit by Māyā is apparent and not real. Even when regarded as the Creator and the Preserver, Brahman remains untouched by activity as the desert by the water of the mirage.

Vedānta admits the fact of creation, but not the act of creation. The illusory mirage is a fact, but the desert does not become the mirage. All the waters of the mirage cannot wet a single grain of sand in the desert. When the devotee worships the Personal God, the Reality appears to him as his Chosen Ideal—Kṛṣṇa, Father-in-heaven, Viṣṇu, or Śiva—and when the same devotee seeks to realize Its absolute aspect, It withdraws Its name and form and is revealed as Brahman or pure Spirit. This is the act of grace.

On the basis of the identity of Brahman and Ātman, Hinduism has established the immortality of the soul. We shall now discuss the nature of the soul and its ultimate destiny.

The Nature of the Soul Its Ultimate Destiny

The Vedic philosophers, in their insatiable search for the First Principle, carried on their investigation from two directions. As the study of the changing phenomena revealed an indivisible, eternal, intangible, and unlimited substance which is the sub-stream of the universe, so also the study of the changing tangible man revealed to them a reality, intelligent, conscious, and directly intuited, which animates the body, the sense-organs, and the mind. They called the former by the name of Brahman, and the latter by the name of Ātman, who functions as the witness of the states of waking, dream, and deep sleep.

It may be contended that Brahman is a vague form of matter which is unlimited and intangible. Ātman, or the consciousness associated with the individual, though directly intuited, may be a finite entity, limited by other individuals. But in deep meditation, the seers of the Upaniṣads realized the oneness of Brahman and Ātman as undifferentiated Consciousness or pure Spirit, and thus postulated a new dimension of Reality, which they called Existence-Knowledge-Bliss Absolute, or Saccidānanda. It is infinite and eternal like Brahman, and also directly perceived as one's soul or inmost consciousness. The identity of Brahman and Ātman has been expressed in the Upaniṣads by such well-known statements as 'I am Brahman', 'This Self is Brahman', 'Brahman is Consciousness', and 'All that exists is Brahman'. It must be emphasized that this conclusion of non-dualistic Vedānta is neither a religious dogma nor a philosophical abstraction, but a direct experience. Speculative philosophy creates doubt. A philosopher is a doubter.

As in the case of Brahman, Vedānta describes Ātman from two standpoints: absolute or transcendental, and relative or

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phenomenal. From the absolute standpoint, Ātman, or the Soul, though dwelling in a changing and perishable body, is independent of the body. It is incorruptible, unchanging, divine, non-dual, and without beginning or end. It is all peace, all knowledge, and ever free. The *Bhagavad-Gītā* (II. 18-19) says: 'Only the bodies, of which this eternal, imperishable, incomprehensible Self is the indweller, are said to have an end. ... He who looks on the Self as the slayer, and he who looks on the Self as the slain—neither of these apprehends aright. The Self slays not nor is slain.' 'It is never born, nor does It ever die, nor, having once been, does It again cease to be. Unborn, eternal, permanent, and primeval, It is not slain when the body is slain.' (ibid., II. 20) 'Even as a person casts off worn-out clothes and puts on others that are new, so the embodied Self casts off worn-out bodies and enters into others that are new.' (ibid., II. 22) 'Weapons cut It not; fire burns It not; water wets It not; the wind does not wither It.' (ibid., II. 23) The soul is the source of attraction: 'Verily, not for the sake of the husband is the husband loved, but he is loved for the sake of the self.' (*Bṛhadāraṇyaka Upaniṣad*, II. iv. 5, IV. v. 6) The same is true of the love one feels for wife, children, men, gods, and all created beings. The real attraction is that of the soul, not of the flesh. Physical attachment is distortion of the love of Spirit, coming through the channel of the body, senses, and mind. The soul, being the inmost essence of everything, cannot be perceived by the senses or grasped by the mind.

'You cannot see the seer of seeing; you cannot hear the hearer of hearing; you cannot think of the thinker of thinking; you cannot know the knower of knowing. This is your self that is within all; everything else but this is perishable.' (ibid., III. iv. 2) The soul is pure Intelligence, which uses the sense-organs for perceiving external objects. It is described as 'the Ear of the ear, the Mind of the mind, the Speech of speech, the Life of life, and the Eye of the eye'. (*Kena Upaniṣad*, I. 2) 'You cannot know the knower of knowing.' (*Bṛhadāraṇyaka Upaniṣad*, III. iv. 2) 'He is never seen, but is the Seer; He is never heard, but is the Hearer; He is never thought of, but is the Thinker; He is never known, but is the Knower. There is no other seer than He, there is no other hearer than He. ... He is your Self, the Inner Controller, the Immortal. Everything else but Him is perishable.' (ibid., III. vii. 23)

Hindu philosophers and psychologists later indicated by reason the presence of the soul in man. In their opinion, any perception presupposes the presence of an unchanging spirit. The visible eye, the external instrument of perception, carries the impression of an object by the subtle optic nerve to the brain centre. This starts a reaction of the mind, which creates doubt. The intellect resolves it by referring to the storehouse of memories. This is followed by the reactions of the ego, which are various and detached from one another, as is known from such statements as 'I am happy', 'I am unhappy', 'I am depressed', 'I am elated', and so on. As in a moving picture there is the need of an unmoving screen on which the pictures must be focused to give the idea of continuity, so also there must be in man an unmoving detached element to unify the detached experiences of the ego. Otherwise, they cannot be co-ordinated. This still entity is the Self, the Witness-Consciousness.

Secondly, the mind and the body are two layers of the same material substance, the mind being finer than the body. Both the body and the mind are in constant motion, and we can distinguish one movement from the other. The mind moves faster than the

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body. This difference in speed can be perceived only in relation to something which is motionless. This motionless entity is the Self.

Thirdly, the seer must be relatively one in order to see the diversity. Thus the eye is the seer and various objects of the outside world are the seen. But again, the eye, with its diverse characteristics of keenness, dullness, or blindness, is the seen and the mind is the seer. The mind, too, has various features such as doubt, deliberation, calmness, fickleness, fear, and fearlessness, which are witnessed by Consciousness. Consciousness is the final seer; otherwise, another perceiving consciousness is to be postulated. This ends in an infinite regress. So there is in man an unchanging Consciousness which is the ultimate Seer. It is Ātman, or the Self. As mentioned before, the argument of the philosophers can only indicate, but not definitely prove, the existence of Ātman. Philosophers think in terms of concepts. Ātman is not a concept of the mind. When the mind is free from concepts and becomes still, then the true nature of Ātman is revealed. Jehovah is described as 'I am that I am'. The Old Testament says: 'Be still and know that I am God.' All that can be said of Ātman is that It exists. This is unrelated to existence in time and space, which operate in the phenomenal world.

Though from the absolute standpoint the soul is one and without a second, from the phenomenal or relative standpoint, Hinduism admits the multiplicity of souls (*jīvātman*), and distinguishes them from the supreme Soul (Paramātman). As the attributeless and non-active Brahman, with the help of Māyā, projects the universe—as the spider projects its web—and becomes the Creator, endowed with such attributes as omniscience, omnipotence, and compassion, so also the supreme Self, under the influence of nescience, becomes identified with the physical body and individualized. It should be emphasized that the Creator *uses* Māyā as His instrument to project the universe, but the embodied Self comes under the *influence* of Māyā. God is the controller of Māyā, whereas the creature is controlled by Māyā. The embodied soul, characterized by scant knowledge, little power, and other phenomenal characteristics, cherishes desires and becomes the agent of action and the experiencer of its fruit. It feels pleasure and pain, as a result of virtuous or wicked deeds, and experiences fear, fearlessness, and the other pairs of opposites. Birth and death are related to the individual soul; so also are the concepts of heaven, hell, and rebirth. These are governed by the law of time, space, and causation. As Brahman, while creating or preserving the universe, is in reality pure Spirit, so also the embodied soul, while active on account of identification with the body, is nothing but the supreme Self. Māyā, or ignorance, like a cloud hiding the sun, conceals the immortal nature of the soul, but cannot destroy it. Evil action makes the veil of ignorance thicker, and virtuous action makes it thinner. Behind Māyā, thick or thin, shines the light of the Spirit, like the sun behind the cloud.

The Upaniṣads speak of two souls that dwell, as it were, in man: the real or supreme Soul, and the apparent or individual soul. They are like two birds of similar plumage, inseparable companions like light and shadow. One of the birds, hopping from one branch to another, eats sweet and bitter fruits and feels happy or unhappy, while the other bird, perched on the topmost branch, looks on without eating, serene and undisturbed. The apparent soul runs after the enjoyments of the world and feels elated or depressed. Bewildered by its impotence, now and then it gets a glimpse of the real Soul and envies its calm-

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ness. When, through the practice of non-attachment and contemplation, it realizes its oneness with the supreme Soul, its grief passes away.

The Hindu Doctrine of Rebirth
Its Special Feature

Birth and death apply to the apparent man. What happens to him after death? The materialistic doctrine of complete annihilation did not appeal to the Hindus. It is inconsistent with the desire for immortality in every person. It conflicts with the moral order of the universe. If everything ends in death, then competition determines our action. Self-interest, either enlightened or crass, becomes the guiding principle. Life on earth becomes cruel, nasty, and brutish.

The doctrine that the soul is created at the time of birth and then lives for ever lacks rational basis. One does not see or cannot imagine anything with a beginning and without any end. This doctrine does not satisfactorily explain the inequality between one man and another in the physical, mental, moral, and spiritual spheres. To leave it to the will of God is to hypothesize a Creator who must be cruel, dogmatic, or indifferent to the weal and woe of His creatures. If inborn tendencies and aptitudes are the result of the chance combination of the material particles of sperm and ova, one will not go too far in comparing this phenomenon with an explosion of type in a printing press which produces Plato's *Republic*, Kant's *Critique of Pure Reason*, or *Lady Chatterly's Lover*. To explain character and personality by education and environment—which, no doubt, have influence upon them—is not adequate. The law of cause and effect which operates in the physical world cannot be confined to one life alone. Habit is formed by repetition; so one can reasonably assume a previous life which supplies the blue print of the present one.

The doctrine of monotonous and eternal life and happiness in heaven did not impress the Vedic philosophers. That happiness, being an effect of righteous deeds, can endure only as long as the cause that has produced it operates. Everlasting life in terms of time is irrational. What begins in time must end in time. Time is the Great Devourer. (cf. *Bhagavad-Gītā*, XI. 32) Time, according to the Hindu philosophers, is a state of mental vibration. A dream experience, for example, covering several years may be discovered to have lasted only a short time when the dreamer awakes. Likewise, everlasting life in heaven may be of very short duration from another standpoint, when the mind vibrates differently. The subtle or spiritual body through which one experiences celestial happiness cannot last for ever. A body consists of parts which sometime or other must fall apart. The earth, heaven, and other planes are parts of creation, and are controlled by the law of time, space, and causality. Hence they cannot be eternal. The embodied person cannot be immortal. The immortality in heaven of which religions speak is relative. A denizen of heaven may live for more years than one can dream of here on earth. But even if life in heaven endures for an inconceivable length of time, it is still not true immortality.

The doctrine of eternal suffering is inconsistent with God's impartial love for His creatures. Most people die as sinners. Consequently, they must suffer torment after death. This certainly cannot make our Heavenly Father, who has created men 'after His own image', happy. The soul, being 'an eternal portion of God' (ibid., XV. 7), cannot be punished for ever. Every creature, however wicked, must be given opportunities to get rid of his imperfection. On earth, the soul is exposed to many errors.

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and temptations which an individual cannot always control. To believe in the eternal punishment of the soul for a mistake of a few years is to go against the dictates of reason.

In contrast with annihilation or eternal retribution in heaven or hell, Hinduism formulates the doctrine of rebirth, which is the necessary corollary of the soul's immortality. If the soul is immortal, it must have had a pre-existence. Rebirth is governed by the law of Karma. 'Even as the embodied Self passes, in this body, through the stages of childhood, youth, and old age, so does It pass into another body.' (ibid., II. 13) As soon as the fruit of past action and desires is reaped, the purpose of the present body is fulfilled. It is discarded. This accounts for the short or long life of a person on earth. What does he know of life who knows one life only? The illumined can easily witness the passing of the soul from one body to another, but the ignorant fail to see it in spite of many efforts. (ibid., XV. 10)

According to the law of Karma, man is the architect of his own fate and the builder of his own destiny. Fate (*adṛṣṭa*) is nothing but the accumulated result of his own past actions. Thus, a Hindu feels responsible for his present suffering and also looks forward to the future with courage and joy. The experiences of the hereafter cannot be demonstrated by the scientific method, as time, space, and other factors of experience are different on the two sides of the grave. Even if the dead were to tell us of their experiences, we would not understand them.

The True Nature of Immortality and the Way to It

According to the teachings of the Upaniṣads and the *Bhagavad-Gītā*, desires are responsible for man's embodiment on earth. They are of many kinds. Some can be fulfilled in a human body and others in a subhuman or superhuman body. Thus, a soul assumes an animal, a human, or a celestial body as determined by his unfulfilled desires. Through the animal or the celestial body, the soul only reaps the result of past actions. It cannot create new actions which will produce their effect in a future life, or which will hasten spiritual progress. This is possible only through the human body. Hence, the Hindus believe that birth in a human body is a unique privilege.

The Vedas speak of different heavens where righteous souls enjoy happiness in different degrees. The highest is called *Brahmaloka* and is similar to the heaven of dualistic worshippers. There the most intense joy is experienced for the longest period of time. In *Brahmaloka*, all desires are fulfilled. The soul enjoys uninterrupted communion with the Creator Brahmā, or the Personal God. There one is free from sickness and old age, and lives as long as the cycle lasts. A person who performs extremely meritorious action in this life, but does not attain liberation through Self-knowledge, goes to *Brahmaloka* after death.

Brahmaloka is a part of creation. There, individuality, however subtle, is retained for the enjoyment of the bliss of divine communion. *Brahmaloka*, with its inhabitants, merges into Brahman at the end of the cycle. Some souls, however, come back to earth from *Brahmaloka* for a new embodiment. Life in the highest heaven is described as immortality in the scriptures. According to non-dualistic Vedānta, which teaches the sole reality of Brahman and the unreal nature of the universe, this is relative immortality. A continued existence in time is quite different from liberation or the non-dualistic immortality.

The sole factor in the attainment of immortality or liberation is desirelessness. After pondering over the happiness a man obtains from the fulfilment of desires

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through repeated births in different bodies —ranging from the body of a blade of grass to the body of a denizen of *Brahmaloka*— he realizes that he has not attained true immortality. He then gives up all desires and in the twinkling of an eye discovers immortality through the knowledge of the Self. It comes like a flash of lightning. 'When all the desires that dwell in the heart fall away, then the mortal becomes immortal and here attains Brahman.' (*Kaṭha Upaniṣad,* II. iii. 14) The Gordian knot of repeated birth is cut asunder in one stroke. It is a direct experience which has nothing to do with time. There is no relationship between time and timelessness.

Immortality, it should be noted, is not the *effect* of knowledge. It is not something acquired. If immortality were the effect of knowledge, and therefore had a beginning, it would then come to an end. 'All creatures are ever free from bondage and free by nature. They are ever illumined and always liberated.' (Gauḍapāda: *Māṇḍūkya-kārikā,* IV. 92-93) All that a seeker of immortality need do is to get rid of the veil of ignorance, which produces ego and desire. These are inevitable as long as one is attached to the body and the world. He must isolate himself from the psychophysical complex by the practice of spiritual disciplines. This demands self-effort. Immediately 'the man, who is always free, realizes his freedom'. (*Kaṭha Upaniṣad,* II. ii. 1) This experience comes by the grace of God.

How does a man know that he has attained Self-knowledge? Vedānta speaks of the three tests of Truth. Truth is free from quarrel and free from contradiction, and It is conducive to the welfare of all. (Gauḍapāda: *Māṇḍūkya-kārikā,* IV. 2) Only a partial truth sees contradiction and opposes. Its usefulness is confined to a limited area. But the complete Truth, which makes a man see himself in all and all in himself, and see Brahman in himself and himself in Brahman, can neither oppose nor contradict anything. He has known That by the knowing of which everything is known. His heart overflows with infinite compassion. The doctrine of the soul's non-duality fulfils all these conditions.

Realization of the soul's immortality robs death of its paralysing fear. The materialist tries to avoid death as long as he can and then accepts the inevitable end with stoic resignation. An agnostic on his death-bed, often depressed and distraught, finds nothing to hold to. Only a man who has experienced the immortal nature of the soul can say: 'O death, where is thy sting? O grave, where is thy victory?'

If death gives finality to a man's existence, 'there is, then, nothing to be hoped for, nothing to be expected and nothing to be done save to await our turn to mount the scaffold and bid farewell to the colossal blunder, the much-ado-about-nothing world'. (W. Macneile Dixon, *The Human Situation,* Gifford Lectures 1936-37) It is immortality that gives stability and permanence to the soul, a unique possession which, if lost, leaves nothing else worth preserving in the world.

The Vedas teach *Ātmavidyā* and *Brahmavidyā,* the knowledge of the soul and the knowledge of Brahman. The Vedas exhort man: 'Know that non-dual Ātman alone and give up all other talk.' (*Muṇḍaka Upaniṣad,* II. ii. 5) Self-knowledge, as formulated in the Upaniṣads, is unique. It was regarded by the Vedic seers as more precious than offspring, wealth, and all the meritorious actions prescribed by religion. Therefore they were chary of imparting it to one not properly qualified.

Who is qualified for Self-knowledge? The beginner must fulfil all obligations to family and society, practise daily devotion to God, acquire a general knowledge of the scriptures, and abstain from actions con-

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demned by religion. Thus a proper mood is created for the practice of higher disciplines, such as discrimination between the real and the unreal and detachment from the unreal (which includes craving for happiness in the tangible world and also in the unseen higher planes after death), control of the body and the mind, bearing the inevitable suffering of life with calmness, withdrawal from passing pleasures, introspection, meditation, and last, an unflagging longing for liberation from the prison-house of the universe.

Such a qualified student approaches an illumined teacher with humility and receives instruction on the nature of the Self. The instruction is more of the nature of *transmission* of knowledge by silent influence than by words or example. The student next reflects on the instruction and rids himself of doubt. Finally, he meditates on the Self with undistracted mind. All traces of ignorance are dispelled, the knots of doubt are cut asunder, and knowledge of the identity of Ātman and Brahman becomes revealed. The rediscovery of this identity is the ultimate goal of evolution.

The Immortal Free Soul

A knower of the Self is called a *jīvanmukta*—one who is free while living in a physical body. How does he act? How does he move? How does he behave?

A free soul is like a person who, having been sick, is made whole again; like one who, having been blind, has regained his sight; like one who, having been asleep, is awake. He has discarded the mask of individuality and discovered his all-pervasiveness as pure Spirit. Whether absorbed in meditation or conscious of the outer world, his knowledge of the immortal nature of the soul is constant and his bliss steady. Though often he behaves like an ordinary mortal in respect to hunger, thirst, and other demands of the physical body, he is never overwhelmed by them. Though active, he is never involved in action nor craves its results, because he knows that the soul is neither the doer nor the enjoyer of the fruit of action. He is free from worry and tension, because he does not dwell on the past, remains unconcerned about the present, and is undisturbed by the thought of the future. Death, being a mere change of body (like moving from one room to another), has no terror for him. Established in the knowledge of the oneness of existence, he regards the pleasure and pain of others as his own pain and pleasure. He cannot injure any creature by thought or word or action, and he dedicates himself to the welfare of others. In short, a free soul lives, acts, and dies under the spell of immortality.

A free soul, living in the world of duality, is undisturbed by its pairs of opposites, such as good and evil, and pain and pleasure. Tormented by the wicked or honoured by the good, he is always unruffled. Under repeated blows from the world he remains unshaken, steady as an anvil. A free soul is bound neither by the injunctions of the scriptures, the conventions of society, nor the imperatives of ethics. While preparing himself for Self-knowledge, he had suppressed all selfish desires and wicked propensities. Now his goodness is spontaneous. He is free but not whimsical, natural but not given to licence. He can never set a bad example to others. Such virtues as humility, unselfishness, charity, and sympathy, which he had previously practised as spiritual disciplines, now adorn him like so many jewels. He does not strive for them; they cling to him.

A free soul is not a miracle-monger, nor does he advertise his holiness. As a fish swimming in water leaves no mark behind, or as a bird flying in the air leaves no footprints, so does he move in the world unnoticed by others. He can only be known

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by another free soul, as the power of a lion can be recognized by another lion, not by a barnyard fowl. In his presence, turbulent minds become quiet.

To ordinary men, a free soul is an enigma. He is indifferent to wealth, fame, social status, or political achievement. Though without riches, he is ever content; though outwardly active, he is inwardly actionless; though seemingly helpless, he is endowed with exceeding power; though unattached to sense-objects, he is inwardly satisfied; though dwelling in a finite body, he is ever conscious of his infinite nature.

The embodied soul, on account of its entanglement in the world, strives for liberation. The concepts of bondage and liberation apply only to the unillumined. But for the free soul there is neither bondage nor liberation. A free soul, while living in the body, often experiences disease, old age, or decay; he may be a victim of blindness, deafness, or other infirmities; but having realized that these are the characteristics of the body, the mind, and the senses, he regards them as unreal and remains undisturbed. He witnesses the events happening to his body or mind, or to the world, as a play on the stage. He enjoys them as a spectator of a comedy or a tragic drama. To him the events of the world are like the unfolding of a divine play.

It is said in the Hindu scriptures that the body does not usually survive long after the attainment of Self-knowledge. The impact of this experience shatters it and its nervous system. But death does not create any ripple in the mind of the free soul. When the purpose of his embodiment—namely, the attainment of Self-knowledge—has been fulfilled, what difference does it make whether the body remains or not? When the image is cast, the mould has lost its value. A free soul may of his own free will continue to live or assume a new body, for the welfare of mankind.

What happens to a knower of the Self after death? Does his soul go anywhere? The unillumined repair to different planes or return to earth to satisfy their unfulfilled desires. 'As to the man ... who is without desire, who is freed from desire, whose desire is satisfied, whose only object of desire is the Self—his organs (life-breath) do not depart. Being Brahman, he is merged in Brahman.' (*Bṛhadāraṇyaka Upaniṣad*, IV. iv. 6) The water of the ocean goes up in the form of vapour, changes into clouds, falls on the earth as rain, and then becomes rivers ,which are called by different names. After meandering through different lands, they ultimately disappear into the ocean whence they originated. Just as the lifeless slough of a snake, when cast off, lies on an ant-hill, so does the body of the illumined lie after death. His soul emerges bright and radiant. Once his ignorance is destroyed a free soul merges in Light, Knowledge, Freedom, and Reality, and never again enters into darkness, bondage, ignorance, or illusion. When the butterfly has emerged from the chrysalis, it does not re-enter its cocoon but flits from flower to flower, bathed in the light of the sun. As milk poured into milk becomes one with milk, water poured into water becomes one with water, oil poured into oil becomes one with oil, so the free soul, absorbed in Brahman, becomes one with Brahman.

Conclusion

I have discussed immortality from the standpoint of non-dualistic Vedānta, which is the peak of Hindu philosophical speculation. It should be mentioned here that there are many Hindus who follow the dualistic school of Vedānta and regard souls as parts of God, like sparks of a blazing fire, or as separate from God, as servants are from their master or children from their parents. But all admit the

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soul's immortality and its eventual perfection.

Three other contributions made by Hindu philosophers to the thought current of the world may be mentioned at this point. They are the oneness of existence, nonduality of the Godhead, and the harmony of religions. It may be noted that the divinity of the soul, already discussed, is the spiritual basis of the freedom and democracy so greatly prized in the West. A man should be evaluated by his inherent divinity, and not by the colour of his skin, or by his religious affiliation, or social position, or economic rank. The oneness of existence is the spiritual basis of the golden rule and other ethical laws. By hurting others, a man hurts himself. Conversely, by loving others, he loves himself. The oneness of existence includes all created beings, organic or inorganic. The nonduality of the Godhead and the harmony of religions, if rightly understood and properly practised eliminate religious friction. 'Truth is one: sages call It by various names.' (*Ṛg-Veda*, X. cxiv. 5) God is the goal, and religion is the means to His realization. A true lover of God should have complete loyalty to his own faith, but unreserved respect for the faith of others.

Many people in the West are taking an interest in the theory of rebirth, which to most of them is the same as the immortality of the soul. Belief in rebirth may bring comfort to those who are afraid of annihilation after death or of boredom in heaven. To a Hindu, however, the ultimate goal of life is not to be born again and again on earth, or anywhere else where life is not free from certain limitations. But he regards rebirth as an important corollary of the immortality of the soul. It explains to him the seeming chaos of the moral inequality, injustice, and manifold evil present in the world of human life, and provides a strong motive for self-denial and the striving to rid oneself of one's imperfections.

The immortality of the soul, an inner experience, cannot be tested by the physical scientist in his laboratory. But the scientific method of experimentation, observation, and verification, as well as the collection of facts and their correlation, can be applied to verify it.

The immortality of the soul, with its corollary of rebirth, provides the unbiased scientific mind with a good hypothesis—something with which many scientific investigations start. We can test it by acting on it. Then we shall know whether or not it works. It is more reasonable to believe in immortality than to disbelieve in it. It is more probable than improbable. A man can live by it as if it were true. From the doctrine of immortality and reincarnation he is certain to derive courage and inspiration to face the many baffling problems of life as serenely as countless millions of Hindus have done during the past thousands of years.

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PILGRIMAGE TO AJANTA AND ELLORA

SRI R. DEB

For a person in the position of the writer, a subject like this is somewhat out of tune, but one feels tempted to give others a glimpse of the rare ecstatic joy that one had the privilege of receiving from one's visit to the famous rock-hewn caves of Ajanta and Ellora.

These huge cave-temples carved out of the rugged cliffs of the Western Ghat Hills by a thousand years of tireless work of the monk-artists of ancient India have a beauty all their own, the extent and depth of which can only be realized by a personal visit to the spot. Here the artist finds an exhibition of art *par excellence*; the historian finds a rare book narrating in vivid characters the magnificent history of a thousand years of Indian culture; and the mystic finds a vision of the immortal 'Ānanda' which the artist-seekers of Ajanta and Ellora have epitomized in stone out of the very fervour and devotion of their hearts. So a proper appreciation of the great creative genius of the artists of Ajanta and Ellora, can only be done by a man who combines in himself the aesthetic sense of an artist, the erudition of a historian, and the mysticism of a spiritualist.

TAPASYA THROUGH ART

The artists who gave us such a priceless national heritage were not only great architects, sculptors, and painters but, above all, they were spiritual devotees of a very high order, whose only *sādhanā* in life must have been to realize the Divine through a course of progressive development of their artistic talents. They had no considerations of fame or reward, except perhaps the love of art and a sense of dedication to the Master. The names of the artists who painted these masterpieces of Ajanta, therefore, lie in utter oblivion. It was not an art for art's sake; it was art for the sake of the Divine—art used as a vehicle for unfolding the inner divinity in one's own self, in an attempt to establish a holy communion with the Lord. It was art offered as homage to the Lord of one's heart. It was therefore natural for these monk-artists to have chosen mostly spiritual subjects for their work, but instances are by no means uncommon where they have also chosen secular themes. Professor Sisir Kumar Mitra feels that their choice of non-religious subjects may be ascribed to their attempt to transform their worldly instincts, in a gradual process of *sādhanā*, into a love for the Divine, so that, freed from the tentacles of desire and passion, life may again reflect its celestial glory and become one with the Divine. This flight from the bondage of lower nature towards a divine becoming—a transcendental, ineffable, and ever conscious existence—has been the quintessence of Indian *tapasyā* in ages. It is this all-pervading sense of spirituality that lends so much of charm to the art of Ajanta and Ellora. A sense of other-worldliness pervades the entire environs of Ajanta and Ellora.

Every figure there is resplendent with a deep spiritual significance, and not even a cursory glance can miss the sublime spirit that manifests itself in all its divine glory through these marvellous works of the great spiritual seekers of ancient India. Apart from its artistic excellence, architectural grandeur, and sculptural beauty, it is this expression of spiritual beatitude that gives Ajanta and Ellora perhaps the greatest place amongst the historical monuments of

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ancient India. Referring to the famous 'Kailash' cave (cave No. XVI of Ellora), Dr. Smith has said: 'The Kailash temple is one of the wonders of the world, a work of which any nation may be proud of.' And Mr. Havell, another great Indologian and admirer of Indian art, while paying eloquent tributes to the mural paintings of Ajanta, has remarked that these paintings constitute India's claim to the respect and gratitude of humanity. It is a pity that we are not yet fully conscious of this great national heritage, which has attracted the respectful attention of many a western scholar. Hundreds of people are no doubt visiting these caves every year, but many more hundreds of them must come to offer a fitting homage to the unknown artist-seekers of Ajanta and Ellora.

Topography and Historical Background

Greatest care must have been taken to select the site for the excavation of these caves. The caves are situated amidst surroundings of rare natural beauty. The beauty of Ajanta, specially after the rains, with the gorge below overflowing with foamy snow-white water from the high cliffs of the surrounding hills, presents a sight for the gods to see. Nature has endowed the hills and environs of Ajanta with the best of scenic beauty, so as to afford a fitting background to the sublime frescoes of the master artists inside the caves. The physical texture of the rock, too, is extremely suitable for rock-cut architecture. These inaccessible hills of granite not only provided the monk-artists with a good material for their work, but also afforded them the requisite opportunity to carry on their *sādhanā* in a comparatively calm and serene atmosphere without any distraction.

The twenty-nine caves of Ajanta are situated about sixty-nine miles away from Aurangabad. They appear in a semicircle just above the Wagoor river (also called the Ajanta river), with a stiff hill in front which shuts out the caves from the view of the open country below. The village Ajanta, which falls on the way to these caves from Aurangabad, is at a distance of about seven miles from the actual caves. The entire village is surrounded by a high protective wall, which still bears evidence of the proud position that Ajanta continued to have, down to the Moghul period, as the headquarters of a garrison guarding the vital highway from Delhi to Aurangabad, the capital in South India. Thus there is no denying the fact that the village Ajanta, after which these world-famous caves have been named, must have been a famous place in the olden days. It should be remembered that these wonderful caves, which are as big as large modern halls, have all been dug out from massive granite by the sheer use of chisel and hammer. Herein lies a thousand years of patient labour and toil, beginning from the third century B.C. down to the age of Harṣa in the eighth century A.D.

The earliest caves of Ajanta were perhaps begun in the third century B.C., under the inspiring patronage of the greatest of all kings, Emperor Aśoka, whose highest aim in life was to propagate the teachings of Lord Buddha. The caves IX and X as well as a number of other earliest caves are of the Āndhra-Śatavāhana period. The date of caves IX and X can definitely be ascribed to the second century B.C., on the basis of two inscriptions, one painted and another engraved, found therein, bearing unmistakable dates of the second century B.C. 'The painting on which the former inscription is found depicts a Rājā visiting the Bodhi Tree. It seems to have been a long painting, but the little that now remains shows the Bodhi Tree fairly intact with the Rājā, his family and attendants on the side to the left and a large party of

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fifteen musicians and dancers to the right. Human life in all its aspects, material and spiritual, is represented in this painting and figures express not only spiritual feelings, but also a joyful outlook on the beautiful features of the world.'

The highly advanced mural paintings found in caves I and II, as well as those in caves XVI and XVII, may be ascribed to the fifth century A.D., from the reliable evidence available in the painted and engraved inscriptions in these caves. Thus caves I, II, XVI, and XVII may be attributed to the Vakaṭa kings, who ruled in this part of the country between A.D. 280—530. Under the Cālūkyas of Bādāmi (A.D. 543—753) and the Rāṣṭrakūṭas (A.D. 753—973), the rock-hewn architecture continued to flourish unabated, and some of the best known works of Ajanta and Ellora are associated with the Cālūkyas and the Rāṣṭrakūṭas of the eighth century A.D. Pulakeśin II, the greatest king of the Cālūkyas who reigned in the early part of the seventh century A.D., enjoyed a paramount position in Deccan, and his fame spread even to Persia, whose King Khusru II did him honour by sending an embassy to his court. This is known from a fresco painting in one of the caves of Ajanta. The existence of a human figure in Persian dress in the painted ceiling of cave No. I and the figures of the Chinese devotees in the painted wall of cave No. XVII confirm the fact of contact with both Persia and China in those days. The most outstanding rock-cut architecture of the Rāṣṭrakūṭas, viz the cave temple of Kailāsa at Ellora was, however, built in the reign of Kṛṣṇa I in the eighth century A.D. Till today, it remains one of the most marvellous work of art ever accomplished by man.

Great alike as masterpieces of sculpture and painting, these cave-temples are unsurpassable monuments of indescribable beauty. It is almost impossible to give an accurate idea about the magnificence and beauty of these unique caves within the scope of a short article like this. It must also be realized that such a lofty height of art, architecture, and sculpture could not have been reached in a day and must have been preceded by centuries of very advanced studies in these domains. It is therefore proposed to confine our attention only to a few of the outstanding expositions of art and sculpture that strike one most in the course of one's pilgrimage to these world famous shrines.

The Caves of Ajanta

Cave No. I: It is a big square hall supported by a number of massive ornamental columns. On all sides of the hall, there are small living rooms for the hermits. In the shrine facing the hall is a colossal figure of Lord Buddha in meditation with two attendants on two sides. On the left of the shrine, there are beautiful frescoes depicting the conquest of Māra by Lord Buddha. On the eastern wall of the hall, there shines a marvellous painting of Bodhisattva Padmapāṇi, the celestial beauty of which is manifest through the very eyes and limbs of this rare painting. An expression of calmness that comes only from a glimpse of the divine Spirit permeates through the very conception and execution of this wonderful figure. The figure may not show the anatomical accuracy of the Greek Apollo, yet it has a physical beauty of its own with a broad chest, stout shoulders, well-developed arms and a graceful neck. But it is that rare expression of spiritual candour that gives it a unique place amongst the great paintings of the world. 'The half closed meditative eyes, with the eyebrows slightly stretched upwards in the broad forehead, and the lips closed as if in a divine silence, indicate a majestic indifference to the charm of worldly life, on the one hand, and a spirit-

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ual tranquillity, on the other. The highlights on the forehead, nose, and chin heighten the effect of serenity.'

The ceiling of the hall has been painted in the design of a lovely carpet. On the eastern wall, there is a beautiful picture of Nāgarāja sitting at a court of justice, and on the northern wall, there appears the story of renunciation of the world by king Mahā Janaka. The portraits of the weeping maids, and particularly of the servant engaged in blowing the sacred conch, deserve special attention. The effect of blowing the conch has been wonderfully depicted in the bulging out eyes and blown up cheeks of the servant. On the top of a column just close to the ceiling, there is a picture of fighting bulls. The ferocity of the animals and the force applied in the struggle have been vividly delineated in the picture. On the western wall, the story of Rājā Śibi and the pigeon has been frescoed in all its details. Close to it, on the same wall, appears the picture showing Buddha's return to Kapilavastu after attaining Buddhahood. Buddha gave *darśana* to every member of his family except his wife Yaśodharā, and when she came to learn that her Lord had left the city without visiting her, she fell into a fit. The convulsion and spasm produced by the fit have been painted with characteristic vividity. A maidservant is seen sprinkling water in the eyes of the fainted princess with a view to arousing her consciousness. On the southern side of the hall, just on the top of a column, there appears a picture of four deer in different poses with one common head. The head has been so painted that it nicely fits in with all the four figures almost simultaneously.

Cave No. II: Like cave No. I, this is also a big hall supported by beautifully engraved pillars. There are extensive frescoes in the ceiling and walls of this cave, too. On the ceiling of the varanda, just in front of the entrance, there is a picture of two males with socks on their feet. This shows that socks were definitely in use in those days. In the shrine, there is a giant statue of Lord Buddha seated on the deer and of *dharmacakra*. On the left and right of the shrine, there are mural paintings of Buddha in various poses of meditation. The ceiling of the hall is also painted with beautiful designs of flower, conch, and swan. Just to the right of the shrine, there is a small hall with a statue of a *yakṣa*. The ceiling of this hall is painted with a picturesque design of twenty-three flying swans in different poses. The very conception of this marvellous design has its irresistible appeal to all lovers of fine art.

Cave No. VI: This is a two-storeyed cave and, perhaps, the second of its kind in Ajanta. The entrance to the shrine on the ground floor is beautifully decorated with flowers, creepers, and fairies, carved out of massive granite. In the northern extreme of the first floor, there are two wonderful rock-cut pillars which, when thumped with the palm, emit rhythmical sound of a *tabla*.

Cave No. IX: This is, perhaps, the oldest cave in Ajanta, and appears to have been excavated in about the third or the second century B.C. 'The sculptured group by the entrance of the Caitya-hall is one of the best creations of Ajanta sculpture. A Nāgarāja is seated with his queen who holds in her hand a lotus and on her head the coiled cobra. Both of them, the Nāgarāja more visibly, are in a mood of contemplation, almost in a state of trance, unto which they have been plunged by the invocations chanted by the monks in the Caitya-hall, a fact which shows the artist's sense of harmony between his subject and his surroundings.' On the northern corridor of the main hall, just below a wall-painting, there are several small depressions in the floor, which suggest that the artists must have used

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them as receptacles for keeping different paints in course of their work.

Cave No. X: This cave is in the shape of a big arch-like hall supported by thirty-nine massive pillars, all very beautifully frescoed with figures of Lord Buddha in different poses. On the right of the entrance, almost near the top of the cave, there is something written in an ancient script. It is said that it was this writing that attracted the attention of Major Gill while he was out on a hunting expedition, and eventually led to the discovery of the twenty-nine caves of Ajanta. The place from where Major Gill had the first view of this cave is still known as the 'view point'.

Cave No. XVI: The hall of this cave is supported by twenty pillars of stone. On the top of the pillars, there are human figures supporting the ceiling on their backs. Exactly similar columns are also visible in cave No. XXIII. The height of sculptural excellence of these human figures, almost bent to the breaking point under the heavy weight of the ceiling, can never be realized except by a personal visit at the spot. The ceiling of the hall is painted in the form of a canopy. The realism that marks the depiction of this canopy is almost a wonder in the realm of art. The undulation that is usually caused in a canopy by the effect of the wind has been meticulously reflected by a masterly touch of the brush. These delicate curves appeared to John Griffiths 'to be nothing less than miraculous.' In the shrine sits a huge statue of Lord Buddha on a pair of lions. The perfect execution of this statue deserves special mention. Even the nails of the toes have been delineated with wonderful precision. On the northern wall of this cave, there appears the picture of a diseased woman under the care of her nurse. The way in which the agony of the diseased woman has been reflected in her eyes makes this picture one of the masterpieces of Ajanta art.

Cave No. XVII: This cave is exceptionally rich in its wall-paintings. On the top of the doorway, there is a picture of a couple assisting each other in painting. This tends to suggest that women, too, probably made some contribution to the development of fine arts in those days. On the northern wall, we find a picture narrating the story of *Mahākapi Jātaka* in all its details. The eastern wall shows a hunting scene with a herd of deer chased by a pack of hounds and the charioteer. The plight of the deer as well as the ferocity of the hounds has been wonderfully depicted in colours.

But close to the shrine on the eastern wall, the picture of the mother and the child standing before Lord Buddha in a spirit of dedication is perhaps the most outstanding of all the wall-paintings in this cave. Sri Aurobindo has spoken about this particular painting in the following words:

'If we look long at the adoration group of the mother and the child before Buddha, one of the most profound, tender, and noble of the Ajanta masterpieces, we shall find that the impression of intense religious feeling of adoration there is only the most outward general touch in the ensemble of the emotion. That which it deepens to is the turning of the soul of humanity in love to the benignant and calm Ineffable which has made itself sensible and human to us in the universal compassion of the Buddha, and the motive of the soul moment the painting interprets is the dedication of the awakening mind of the child, the coming younger humanity, to that in which already the soul of the mother has learned to find and fix its spiritual joy. The eyes, brows, lips, face, poise of the head of the woman are filled with spiritual emotion which is a continued memory and possession of the physical release, the steady settled calm of the heart's experience filled with an in-

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effable tenderness, the familiar depths which are yet moved with the wonder and always farther appeal of something that is infinite, the body and other limbs are grave masses of this emotion and in their poise a basic embodiment of it, while the hands prolong it in the dedicative putting forward of her child to meet the Eternal.'

On the southern wall of this cave, there appears another beautiful picture—the toilet scene of a queen which, despite its secular character, is equally worthy of adoration because of its poise, elegance, dignity, and decorum. The two maids assisting the queen in her toilet, though extremely familiar with the queen, are still in a reverential mood, whereas the queen with the mirror in hand figures as the most perfect specimen of feminine beauty, grace, and charm. The exquisite and flawless delineation of the beautiful curves of the body, waist, neck, limbs, eyes, and eyebrows not only shows the wealth of imagination of the artist, but also pays a glowing tribute to his wonderful brushwork.

Cave No. XIX: This cave exhibits the sculptural and architectural excellence of Ajanta. It has, perhaps, the most exquisitely beautiful facade amongst all the caves of Ajanta and Ellora. With beautifully cut figures of Buddha and artistically decorated arch supported by richly engraved columns, the facade presents in one stone a unique and splendid combination of artistic excellence, architectural grandeur, and sculptural magnificence of ancient India.

Cave No. XXVI: Somewhat similar to the facade of cave No. XIX, the facade of this cave is perhaps the second best in Ajanta. Inside the arch-like hall supported by twenty-eight beautifully engraved pillars stands the holy *stūpa* in all its grandeur. On the left of the hall, there is a colossal statue of Lord Buddha before the *mahā-nirvāṇa*. The depression caused in the pillow by the pressure of the head of Buddha has been vividly portrayed in the cutting of the stone. The figure of this lying Buddha would be about 17 cubits in length and 4 cubits in breadth. The foot alone measures about $1\frac{3}{4}$ cubits in length. All the walls of this cave are studded with beautifully sculptured figures of Buddha in various poses.

The Caves of Ellora

The thirty-four caves of Ellora are situated about fifteen miles away from Aurangabad, almost in the opposite direction of Ajanta. At Ellora, one sees more of architectural and sculptural excellence than of fine arts in the form of frescoes, which are still found in abundance in Ajanta. The beautiful paintings of Ellora, the slight traces of which are still found here and there, have all been destroyed through many centuries of neglect and carelessness. This does not, however, mean that compared to Ajanta, Ellora dwindles into insignificance. It has its own grandeur. The caves of Ellora are much bigger than those of Ajanta, and their sculptural beauty, specially that of the famous Kailāsa cave (cave No. XVI) definitely surpasses that of Ajanta. If Ajanta is a marvel in fine arts, Ellora is a marvel in sculpture and architecture. If the former represents the beauty, grace, and elegance of Haimāvatī, the latter reflects the grandeur and dignity of the meditative Śaṅkara. If one is the Venus of delicate beauty, the other is the Apollo of masculine charm and vigour. Each has its own beauty; each remains equally great in its own domain.

The first twelve caves are of Buddhist origin, and are studded with innumerable statues of Buddha in meditation. In the shrine of each of these giant cave-temples, there appears a statue of huge Buddha-mūrti, which is great alike as a masterpiece of constructional and sculptural beauty.

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But the excellence of Ellora is more manifest in all its glory in its Hindu caves, viz caves XIII-XXX, where art plays a more dominant part in carving out stone into beautiful figures of mythological gods and goddesses. Here the subject of the sculptor no doubt continues to be spiritual, as was apt to be in ancient India, but the sculptor does not confine art to the limits of spirituality. Rather, he tries to exhibit the varying human sentiments of love, beauty, hatred, fear, agony, and wrath in figures of stone—a task marvellous in its conception and infinitely glorious in its execution.

Cave No. XIV: In this cave, there is a statue of Śiva dancing as Naṭarāja. The destructive aspect of the dance becomes manifest through every limb of the statue. Another statue of Hara-Gaurī, too, deserves special attention. In this statue, Gaurī figures as the better half of Hara and not as Mahāśakti. The figure of Gaurī here is just that of a pretty and bashful young wife. But in another statue in the same cave, she figures as Mahiṣāsuramardinī, with all her prowess and relentlessness in the act of killing the demon. The death agony of the *asura* has also been wonderfully depicted in the statue in all its vividness.

Cave No. XV: This cave is also known as Choṭā Kailāsa. It is a two-storeyed cave. The Kailāsa in this cave has been shown as a monolithic hall with Gaṅgā and Yamunā standing on two sides of the doorway. There is some evidence of plaster work and painting in this cave. The second storey comprises of a very big hall which, in fact, is a temple dedicated to Śiva. The first statue that attracts the eyes here is that of Bhairava. Here Śiva is seen engaged in killing the *asura*. The aggressive attitude of Śiva is apparent from the very poise of the statue. The Lord of the universe appears to be magnificent in action. The next noteworthy statue is that of Śiva dancing *tāṇḍava*, the dance of destruction. The destructive ferocity of the God has been portrayed not only through the very poise of the body, but also through every limb of the statue. Even the muscles and veins of the arms have been beautifully shown through a masterly handling of the chisel. Another figure of Śiva and Pārvatī playing *chausar* (dice) seems to be a piece of wonder worked out in stone. Here Śiva is seen catching the right hand of Pārvatī with his left hand and entreating her to play yet another game, which Pārvatī seems to decline. She seems to say: 'Well, what is the fun of it? You are losing again and again and yet want to play.' There is no note to indicate this in any language, ancient or modern, but an intelligent visitor never fails to perceive this from a sheer glance at this wonderful work in stone. There is another statue of Śeṣa Nārāyaṇa in this floor, which also deserves special attention. Nārāyaṇa here lies on the snake Anantanāga, and Trimūrti-Brahmā emerges on a lotus from the navel of Nārāyaṇa. The coils of the snake as also the depression caused in the pillow by the pressure of Nārāyaṇa's body have been marvellously depicted in the cutting of the stone.

The figure of Viṣṇu on Garuḍa in this hall is yet another matter of special study for every lover of Indian art. The Garuḍa appears in this statue in the form of a human being, and has no wings. The beauty of this work lies in the wonderful way in which the flying movement of Garuḍa has been indicated in the statue. Here the flying movement is indicated by the outstretched legs unlike in European art, where the flying movement is invariably shown by the use of the wings. The last in this glorious series is the statue of Viṣṇu as Narasiṁhāvatāra. Here the Narasiṁha catches hold of the demon

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Hiraṇyakaśipu with his hands, and twines round the legs of the demon with his own legs. The two figures vividly depict the movement of the flight. The figure of Narasiṁha not only shows superior strength, but also manifests the divine power of God, whereas the smiling face of the *asura* indicates a feeling of jest and mockery as Hiraṇyakaśipu considers himself immortal by the boon of Lord Śiva.

Cave No. XVI: The Ellora art and architecture reached the pinnacle of glory in this cave. 'An inscription records that on its completion the architect was lost in wonder at his own creation, and that celestial beings in the sky considered its art superhuman in its inspiration.' Dr. Vincent Smith, the famous historian, has characterized this vast cave-temple to be a wonder of the world.

On entering this cave, one finds two very beautiful statues of Goddess Durgā, resplendent with two different emotions. In one she figures as the goddess of love and peace, and in the other she appears as the killer of Mahiṣāsura. In the former we notice more elegance of form and beauty of a female figure than a spirit of aggression, but in the latter the ferocious and angry attitude of the Goddess is manifest through the very eyes, limbs, and poise of the statue. The *asura* also is attacking the Divine Mother with a club and shows an aggressive attitude. In the inner courtyard of the temple, there are huge lamp-posts and elephants carved out of stone as monolithic structures. In the lower plinth of the shrine, which is known as the 'Nandi Pavilion', there appears a colossal figure of Śiva as Kālabhairava and facing it stands another figure of Śiva as Mahāyogin. The former represents a state of excitement in all its vividness—the bulging eyes, the firm grip on the dagger, and the raised hair are all indicative of a great state of excitement —whereas the latter, with its meditative eyes and tranquil face, exhibits a sense of serenity, calmness, and quietude that can only come from the realization of the immortal Ānanda. The plinth walls of the main temple are decorated with statues of all sorts of wild animals and give an impression as if the animals are supporting the temple on their backs. On the northern and southern sides of the plinth, the animals seem to be in a mortal fight amongst themselves, whereas in the back of the temple they are quiet and calm. A side hall on the north of the main temple still bears different kinds of chisel marks in its ceiling. This shows that the great architect of Ellora carved out these magnificent temples by the sheer use of chisel and hammer.

In the northern corridor of the temple, there is a statue which shows bestowal of a boon to Rāvaṇa by Śiva. Pārvatī, who does not approve of this action of her husband, seems to be in an extremely melancholy mood. Her face, particularly the sad look of her eyes, seems to pour out the very grief of her heart in all its vividness. It is one of those masterpieces of Ellora that combine in stone artistry of a rare order with the highest degree of sculptural excellence. Towards the southern side of the corridor, we get a figure of Śiva as Tripurāntaka. The determination to kill the demon Tripura is manifest in the closed lips of Śiva. But it is probably on the southern side of the porch in the 'Shaking of Kailāsa by Rāvaṇa' that we get the best work of art in stone in this temple.

In this statue, Rāvaṇa is shown to be shaking Kailāsa from below with all his might. The outstretched hands of Rāvaṇa give a vivid indication of the enormous strength he has applied for the job. The jerk he gives makes it difficult for Śiva and Pārvatī to sit on the mountain. This unusual phenomenon frightens Pārvatī so much that in fear she clings close to her

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Lord. Here Pārvatī figures not as the Mahāśakti, but as a member of the weaker sex—a wife in distress looking eagerly to her husband for protection. The frightened and agonized look of her eyes, the pale and nervous expression of her face, the unsettled and unbalanced contour of her body and the way she clings to her husband Śiva, all combine to make it another masterpiece of Ellora. In striking contrast to Pārvatī, Śiva remains calm, placid, and undisturbed. He is confident of his strength, and asks Pārvatī not to worry at all. The sculptor who could translate with so much candour and vividness the varying human emotions in characters of stones was not only an artist of a very high order, but must have been equally rich in his knowledge of human psychology, imagination, and creative art.

After Kailāsa, right up to cave No. XXX, we get a series of finished and unfinished caves. The last four caves, namely, caves XXXI-XXXIV, appear to be of Jaina origin. In cave No. XXXII, there are beautiful statues of Mahāvīra in meditation. The ceiling of the first floor of this cave has been beautifully cut out in the design of a huge lotus that attracts everybody's attention.

In the pillar and ceiling of cave No. XXXIII, which is yet another Jaina temple, there is still some evidence of lime plaster and fresco painting. The remnants of the fresco painting definitely establish the fact that, like Ajanta, Ellora, too, must have been once rich in its mural paintings.

Conclusion

What has been stated above is merely an attempt to give an indication about the magnificence and glory of Ajanta and Ellora, but nothing short of a personal visit at the spot can give one an actual idea about these wonderful cave temples. Then again, what is there in Ajanta and Ellora that has caused such universal approbation of all the world? Of course, art has its irresistible appeal to all art-lovers of the world irrespective of country, creed, or religion. Neither has it any limitation of time nor of space. To an occidental mind, these wonderful frescoes of Ajanta have the same appeal as the paintings of Michelangelo and Raphael. Had it not been so, one could not possibly account for the continuous inflow of hundreds of western visitors who come year after year from thousands of miles away to pay their respectful homage to these shrines of art and beauty. The art-appeal is no doubt there, but that is not all. The redeeming feature of Ajanta and Ellora lies in their spiritual wealth. Here the *tapasyā* of the ancient seers finds a unique expression in stone and colour. Let the non-believer go to these wonderful shrines and have a glimpse of the divine vision that eludes him every day. Even if he fails to have it, he will at least see a magnificent work of art that sustains and sublimates the soul with a lofty feeling of abiding peace and beauty. And then art is an expression of beauty, and beauty is an expression of the Divine.

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THE ESSENCE OF GREATNESS IN MUSIC AND IN LIFE

MR. ERNEST BRIGGS

Each year, when the closing days of autumn take on a keener chill, I pay a special visit to a local second-hand bookshop, where David Lloyd sets out his stock, and carry home a pile of books for winter reading. At evening, as the days grow shorter, when the day's work is over and before I commence to write toward the midnight hour, or after I gather to the fire, I read on and on while time stands still or rather runs on and on unheeded. At intervals the glowing embers fall, and then there comes a time when they fall no longer; and, as the air grows chill, I again become aware of the world of time. I hear the clock chime softly—whatever the hour may be, and reluctantly I place a marker-ribbon in the book, and prepare for work, or if the hour is very late, for bed.

This year,* reading through travel, poetry, letters, criticism, autobiography, I took up a small book, only about an inch in thickness, that held within its pages more of the reality and the poetry of life than many books three times its size. On the dust cover, which was illustrated by the lithesome figure of a young exponent of the art of Indian dancing, was printed 'Rhythm of the Universe'. It was the autobiography of Ram Gopal.

Ram Gopal, the principal exponent of the traditional dances of India, together with others of his own creation, vividly describes how, as a young boy, thrilled by the impending deluge of a monsoon, he rushed from the house and, throwing off his clothes, danced naked in the downpour, achieving the exultation of merging his self with the Self of the God Śiva, the Divine Creator. He tells superbly how, in an elemental surge of mingled fear and joy, he grew at one with all the bright profusion of the flowering garden, the awe and terror of the tempest, and all the pungent fragrance of the soaking earth.

On the evening on which I read this memorable passage, feeling the need of music attuned to the mood of the dancer, I selected an LP recording of Madame Elly Ney, that consummate pianist, recording at the age of 75 a superlative performance of Beethoven's sonata in C minor, opus 13 (The Pathetique), thinking as I listened to the long initial movement, 'What a miracle of wisdom and insight she has achieved with the passage of the years! Accomplished as she was in her youth, there was certainly no magic like this in her early discs!' Spellbound by the perfect blending of gravity and gaiety that is the pellucid spontaneity of youth exulting wholly in its own strange lustihood, and in the earnest make-believe of sorrow that is all the more inexpressibly poignant because of its guilelessness.

I opened the farmhouse door to the rising moon which was then showing above the dark ridge of scrubby trees. Putting out the light, I closed my eyes and leaned back in an easy chair, waiting serenely for the second movement, the 'adagio cantabile'. Gently it began, reflectively and spaciously, the indisputable stamp of truth upon each tone, because of the slower tempo that made every detail clear, a tempo that would have been impossible to any lesser pianist, yet the measures never faltered, never dragged. All was coherence; all communicative; greatness and grandeur of perception and understanding were implicit in every phrase. The sur-

* i.e. 1964

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passing beauty of it was at the same time unconscionably near; nearer than breathing it was, and yet intangible and far. The sigh in the sound of it was like the distant going of the wind among the topmost branches of the mulberry trees.

'How richly apprehended; how purely felt!' I thought. Broadly, lambently, and eloquently the music moved to the close that was not a close, for its magic was not spent.

I listened to the final cadence, but I still sat on, pondering upon the indescribable mayhem and murder that has been perpetrated upon the Pathetique sonata by generations of itinerant pianists who have indifferently assaulted it in the sacred name of music. Its inherent spontaneity, immaculate still before the onslaught of tentative pianism, however, is of such surpassing substance and iridescence that it triumphantly defies all passing profanation and deliberate desecration. The mood that lingered in the clear air of the winter night was illumined even in its aftermath by the dedicated spirituality and the mellowed understanding of the art of Madame Ney, so that its spirit was still projected gloriously—as gloriously as when it stirred the placeless air before Beethoven set it down in staves.

To me, the 'adagio cantabile' of this Sonata, for all its seeming simplicity, is one of the most searching tests in the whole range of pianoforte literature, ranking with the ultimate challenge for violinists that is implicit in the great Chaconne of Bach. Merely by being what it is, the austere and lofty content of the simple measures cut down the would-be great to proper size; for it is only the pure in heart and the selfless in spirit who may come to it in the mood of rightful understanding, and of such is the Kingdom of Heaven.

Many a pianist has flaunted his talent in the massive sonatas of Beethoven—the opus 109, 110, 111, and the Hammerklavier, and for his playing of such has won world-wide esteem, only to be diminished and mortified when confronted by the unassailable purity of the Pathetique, of which he has mastered nothing but the score. The pianist who treats this sonata with contempt is laying up for himself inevitable and utter weariness of spirit, for this is the last sonata that unfolds its secret to the almost great, and sets the crown of fadeless laurel on their worthy brow. It is by their Pathetique that you may know them, for rare indeed is he or she to whom all things within it have grown concordant with all things that have grown crystalline within the self. In spite of its seeming simplicity, the Pathetique will not yield its secret to any less than the great—not greatness as is reckoned by the world, but the greatness of the spirit that is softly luminous, for it must be long yearned over, long desired, long mused over, and long loved. Then, one day, if the pianist is worthy of its rich bestowal, perhaps far on in life, as with Madame Ney, as with her great teacher Emil von Sauer, the pianist's understanding of the work will flood with the luminescence of purest spontaneity, so that measures long familiar sing with new significance—an abiding richness that is in the nature of the inspiration of improvisation. So fresh is it that vista upon vista open to the receptive soul—the bright translucent stuff that noblest dreams are made of, the ultimate endowment by which an artist rises to his real reward as he comes to the full unfoldment of his greater self. It is not without significance that some years ago when Madame Ney recorded a reading of the Heiligenstadt Testament of Beethoven, of all the works of the Master available for the pianoforte, it was her playing of the 'adagio cantabile' of the Pathetique sonata that was selected for issue on the reverse side of the disc. The

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Testament was written in 1802, when Beethoven began the composition of his Second Symphony at Heiligenstadt, which Ney spoke with the eloquence of the very spirit of Beethoven, and we are fortunate to have the beauty of her voice on the obverse and the perfection of her playing on the reverse, an identical vision of amplitude and eloquence informing each.

Slowly the moon rose higher, and as the final movement of the sonata came to my mind again, I sat on and on in the semi-darkness thinking and thinking of the many aspects of that great performance. I considered : It is nearly forty years since I first heard the playing of Madame Ney as reproduced through the medium of a series of recordings that she had made for the Brunswick 'Hall of Fame'. Those Gold-Seal records have given me much pleasure; but, accomplished pianist as Madame Ney was then, the full greatness of her spirit was yet to be revealed, as it is in this performance of the complete Pathetique sonata, when 75. There was certainly not in those early discs the present elevation of mind and spirit; that loftiness that quickens vision until all things are seen as segments of a whole. I asked myself, 'How has this all-surpassing greatness come?' Then, glancing at the book of Ram Gopal, still clasped between my hands, I suddenly realized that in the vividly recounted story of that remarkable book I held a clear clue not only to the unrivalled eminence of the great Indian dancer, but also to the mellowed wisdom of the great pianist; for the quality of their greatness was the same—pure selfless unity with universal Spirit, the apprehension of whose essence by both the dancer and the pianist was identical, although expressed in differing yet related modes.

Slowly I got up, switched on the light, and then, I read again that long arresting passage in Ram Gopal's book. Then, putting out the light, I played the middle movement of the Pathetique again. Yes, the mood that each evoked was *one*—all things without in purest harmony with all within, the transcendental miracle of selfless love. Closing my eyes, and then, clasping my hands, slowly and softly I repeated words that I had heard a long time since—words that my father had first read to me by lamplight when I was a child in an isolated old slab-cottage among country hills—words that I had later read and memorized as I walked in summer twilight by a country river, long ago. If you would like to read them when and where you will, you may find them in the western book of Holy Writ in which the eastern sage Saint Paul, writing to new believers, the Corinthians, says beautifully (1 Cor. xiii. 1-7, 10, 13):

'Though I speak with the tongues of men and of angels, and have not Charity, I am become as sounding brass or a tinkling cymbal.

'And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not Charity, I am nothing. . . .

'Charity suffereth long, and is kind; Charity envieth not, Charity vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the Truth; beareth all things; believeth all things; hopeth all things; endureth all things. . . .

'But when that which is perfect is come, then that which is in part shall be done away. . . .

'And now abideth Faith, Hope, Charity, these three; but the greatest of these is—Charity!'

The gadding world in which the majority of us live by enforced circumstance is in

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all respects save one an alien world, with which we are compelled to compromise and make our peace or, alternately, compelled to develop our higher faculties and master it. To most it is a noisy, harassing world, loud and fragmentary, casual and disdainful, where the accent is continually upon *doing*, and so rarely upon the true reality of living, which is *being*.

The material world is chronically afflicted by the 'Gimmes', for even in their prayers the majority of people pray unashamedly, 'Give me this' and 'Give me that', not realizing that a plenitude of possessions may be inhibiting, and that it is only hands that are emptied continually by personal giving that have the capacity to continually receive new riches from the ample and other-worldly store of universal love. Silent and unified, the wise of the world, who are in the world and yet not of the world, breathe in the sacredness of silence only a prayer of thankfulness. Then, again, giving to the world their present store, receptive and still, serene and attentive, they await the pure beneficence of love that they may receive and bless, and give anew, knowing that love, the essence of all greatness, is inexhaustible and that the more they give of it, the more they have, so that love comes ever to them, flooding, unifying all. For they have learnt through long questing, long attentiveness, long selflessness, and long solitude that the stillness of the Spirit far outtravels noise; that a sigh can travel farther than a nuclear missile; that a song can outlast time and all its turbulence. It is only those who have heard a timeless music come from far away, and who have grown to simplicity in pure humility, so that the fervent dedication of their all is all, and who alone are malleable to the magic wherewith the greatest Master of them all may toil:

Have Thine own way, Lord, have
Thine own way;
Thou art the Potter, I am the clay;
Mould me, and make me after Thy will,
While I am waiting, yielded and still.

We would all be wiser, happier, greater, were we to realize that the true richness of life is to work in the material world through the illumination and the power of the all-encompassing and inexhaustible love of Spirit that is the primary mode of living in the worlds invisible; that all we do takes on richness and meaning only as it is directed and approved by universal love, without which there is neither greatness nor significance in anything:

As some rare perfume in a vase of clay
Pervades it with a fragrance not its own;
So, when Thou dwellest in a mortal soul,
All Heaven's sweetness seems around it
thrown!

Artists, musicians, poets, pastors, scientists, reformers, peasants, priests, and artisans! It is not so much our vocation or our mere geographical location that is of paramount importance; it is what we are that supremely matters—our attitude, our attentiveness, our direction, our purposefulness, our dedication, and our humility; not where we are, but *what* we are, and with what purposefulness and grace we are yearning and ever growing in becoming. It is not so much our gift alone that makes a path of greatness for our travelling feet as what the eternal Spirit is, which works its high surpassing miracles within—greatness that will endure beyond a span of transient life, beyond a changing circumstance and the sounds of time:

Come to the Thomaskirche,
Climb the stair,
Johann Sebastian Bach
Is at the organ there,

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A new nobility to shape and build,
Till Mind and Spirit blend,
And there cohere;
Where Number breaks and blows in
deathless bloom
Acclivity of ages is fulfilled
In polyphonic symmetry;
Here, where the tumult of the world
is stilled,
Time is confounded by eternity.

'CENSORS'

Sri M. P. Pandit

It is a common enough phenomenon in the life of many who pursue a line of self-development in any sphere, especially in the spiritual. One is earnest and puts in steady effort to reject what is contrary to the Ideal—not only physically, but also mentally; one goes on to build up an edifice of the positive elements which give substance to the growth of the consciousness within. But each time one feels a satisfaction of having achieved something, there peeps in a doubt: 'Is this not wrong? Does it not show you are far from what you claim to be? Are you really sincere? Did you not hide something a moment ago? Is that honest?' What is disturbing is not the mere rise of the doubts; but there is a simultaneous perception that they are true. At any rate, they strike one so. It is an unnerving experience which robs the joy of each conquest.

Such stinging reminders, such challenging questions, are thrown at the seeker time and again—most when a decisive step is taken or is about to be taken. They cite instances; pull out a vibration here or a vibration there that had indeed passed through our consciousness, and which we would rather forget. It is dragged out in the open, and we are placed in front of it and questioned of our sincerity: 'How could you get that thought or allow that movement if you were really sincere and ready?' And so on in a thousand ways they pursue, they harass. The more sincere we are, the more vehement and pitiless is their hammering.

Why does it happen? Are they our own fears or searchings of our sincerity? How is it that they shake the being and even seem to break it into pieces at times?

There are in the subtle worlds certain formations of the hostile forces whose function it is to spot out the shortcomings in those who seek to progress and strike at them. They are always critical and leap up at the first opportunity. They are what Sri Aurobindo calls the 'censors', before whose scrutiny nothing can escape. They are there in the atmosphere of each person who attempts to cross the belt of ignorance. Even the ancient Vedas speak of them as the *nidaḥ*, the restrainers, whose password is indispensable before the journey can be proceeded with. They are the censors who constantly emphasize the deficiencies, put them up as barriers walling our advance and seek to limit the realization to the present.

As in most things, in this sphere too, much depends upon our attitude, upon the way in which we handle these censors. Up to a certain extent, their activity can be made helpful. If one is sincere and has the right trust and confidence in the divine grace, these visitations can be turned into

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useful opportunities. Their objections must be looked straight in the face and, where right, the lacunae made up. But it must be borne in mind that this can be so only up to a limit. They are prone to exaggerate. They even twist things, make you suspect yourself; they undermine the morale. And that is so because they are not in their origin our well-wishers, but agents of the adversary, and their real aim is to confuse, confound, and break our effort. They do not concede the fact of the divine grace and the salvation of man by the higher help. They create a wholly unbalanced and false picture of the situation and, if allowed their way, they work irreparable havoc. They get full opportunity when one's mind is too weak, when one is unsure of oneself, or when one has some insincerity lurking somewhere in him and seeks to cover it up. The censors, however, are merciless in their exposure, and if one is not ready to face the realities, one goes under.

Thus, we can never be too careful in dealing with these visitors. We need to keep a balance when they confront us with their unending interrogations, and allow them to play only their legitimate role. They should never be allowed to overrun our being. If they are permitted to overstep their limits, they quickly seize control, become masters of the situation, and wreck the life into miserable shambles. To observe without getting caught up in their current, we have to accept only what is patently true in order to correct and perfect the movements in our consciousness; but to resolutely ignore all that is purposefully exaggerated, with a quiet and firm trust in the power and the compassion of God, whose guiding hand can set aside in a trice all our hundred imperfections and failings of ignorance, is the best way to deal with their solicitous attentions.

For the spiritual seeker, what is indispensable is a *central sincerity*. It is understood that it takes time for the sincerity to spread and organize itself in all the parts of the being. Errors and failings are inevitable in the process of this growth. The Divine does not punish for them. On the other hand, His hand stands extended to correct and to uplift. Fear, fear that is the basis of the operation of this tribe of censors, is wholly out of place in this context. For, after all, in the ultimate analysis of things, it is the higher divine grace that effects the deliverance and not the effort of our puny little selves.

NOTES AND COMMENTS

IN THIS NUMBER

'Immortality: The Hindu View', by Swami Nikhilananda, Head of the Ramakrishna-Vivekananda Center, New York, was originally given as the Garvin Memorial Lecture at Lancaster, Pa., and is reprinted here through the courtesy of Mr. F. Lyman Windolph, Windolph, Burkholder & Hartmann, Lancaster.

Sri R. Deb, B.A. (Hons.), B.L., Assistant Commandant (Law and Sociology), Central Police Training College, Mt. Abu, is the author of sumptuous books on criminal law and allied subjects. But, besides being a painstaking master of his own branch of teaching, his intellectual tastes and scholarly inclination have induced Sri Deb to write also as a hobby. ... Ajanta and Ellora is a theme of perennial interest,

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There is much written on these archaeological sites by westerners and Indians, ranging from heavy illustrated expensive monographs to guide pamphlets. But a sketch of the important items to be looked for by the visitor when he goes there, giving in sequence the necessary details and significance, is useful not only to create interest, but also to guide the visitors. The article by Sri Deb, appearing in this number, fulfils this need.

Mr. Ernest Briggs, poet and music critic, Brisbane, Australia, dilates on 'The Essence of Greatness in Music and in Life', with particular reference to the artistry of the Indian dancer, Ram Gopal, and the consummate pianist, Madame Elly Ney.

In his short article on 'Censors', Sri M. P. Pandit, of Sri Aurobindo Ashram, Pondicherry, draws our attention to one of the important subtle phenomena in spiritual life, which very often acts as an obstacle to our spiritual progress, and points out how we can overcome the obstacle by self-surrender to divine grace.

REVIEWS AND NOTICES

PHILOSOPHIES OF HISTORY. By Grace E. Cairns. Philosophical Library, 15 East 40th Street, New York 16, N.Y. 1962. Pages xxiii+496. Price $ 6.

There have been many histories of philosophies since the dawn of human thinking. During the last two centuries, these philosophies have been largely attempts at justifying or defending or evolving a pattern of political and economic power; and to that extent, they suppressed some data or misinterpreted the data. These tendencies have led the way to the totalitarian states and to isms that take a single aspect of life to be the only aspect.

In this intellectual chaos, it is highly refreshing to go through Dr. Grace E. Cairns's work. The great pattern theories of history in oriental and western thought have been studied here together for the first time. The author finds great similarities between East and West as far as the meaning and goal of history are concerned. The pattern theories are the recurrent-cosmic-cyclic pattern, the one-cycle pattern, and the culture-cycle pattern. The oriental theories are sound philosophical ones seeking to emancipate man from the ego and to lead him into a spiritual centre or unity. The Buddhist, the Jaina, and the Hindu views are ably presented and evaluated. Then, the author examines the views of the Greeks, the Moslems, and the Christians. The chapters on Vico, Spengler, Sorokin, and Toynbee are extremely valuable.

Professor Pitirim A. Sorokin introduces the book, which has a fine bibliography. This work is a *must* for all students of human culture and civilization.

Dr. P. S. Sastri

STUDIES IN THE TANTRAS AND THE VEDA. By M. P. Pandit. Ganesh & Co. (Madras) Private Ltd., Madras 17. 1964. Pages 146. Price Rs. 6.

The author belongs to Sri Aurobindo Ashram, Pondicherry. He is the author of several books, and is the editor of a Kannada journal, *Dīpti*, published from the Aurobindo Ashram. He is also a notable reviewer of religious and philosophical literature to most of the important periodicals in India.

The present work consists of his 'recent reviews of some of the latest books on Tantra Śāstra and of Vedic literature, as also studies on certain aspects of culture and philosophy'. These reviews are actually more than mere reviews, since they can be read as independent essays containing a good amount of information, written in a graceful style.

The book consists of two parts, the first part dealing with the Tantras and the second with the Veda. The former deals with the many aspects of the Tantras, and some of the essays like 'The Guru-Śiṣya Tradition' are well written.

The latter part contains essays on the 'Puruṣa-Sūkta', 'The Nivids', 'Gayatri-Upāsanā', etc., which are of course reviews of certain works dealing with those subjects.

An appendix of the text of *Nivids* has been added.

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The printing and get-up are very good.

A grammatical mistake has crept in in the first sentence on page 62. A few printing mistakes have crept in here and there (e.g. p. 48, fn. 1).

The book is a welcome addition to the philosophical and religious literature of India.

SWAMI HARSHANANDA

ONE WHITE RACE OR FOLLOWING THE GODS. By JOSEPH SHEBAN. Philosophical Library, Inc., 15 East 40th Street, New York 16, N.Y. 1963. Pages 326. Price $ 6.

Through its forty-three well-written chapters, the book follows the migration of man and his gods from old old days. It is 'the product of 20 years of study, travel, and research'. A distinguished attorney and lecturer, the author naturally argues well. In his enthusiasm to explode the myth of dividing the white race into Aryan and Semitic (pp. 136 ff.) and tackle the race issue more rationally, he differs in places with orthodox anthropologists and ethnologists and focusses his attention on the forbears of the whites from a new angle, skilfully making out the following points: (1) There is only one white race whose original members were called Amorites; (2) its division into Aryan and Semitic is artifical; (3) its original abode was in the mountains of Lebanon, Syria, and Palestine; (4) it moved into Egypt and elsewhere much later; (5) even before leaving the mountains, it developed certain religious beliefs, a set of gods, and a code of laws, which may be said to form the bases of present-day Judaism, Christianity, and Islam. Besides, the author has tried to show that the Indo-Aryans (he prefers 'Whites', quite understandably) had descended from the same Amorites, and worshipped the same gods, some of whom were Indara, Baal, and Poseidon (part fish, part man-god). Of course, his researches in this direction are not as extensive and penetrating. With reference to India, he quotes L.A. Waddell many times. But the latter's reading of Indus Valley seals found in Mohenjo-daro-Harappa has been accepted by no scholar worth the name. The fact is that the last word about the Indo-Aryans is yet to be said. For obvious reasons, the deepest layers of Mohenjo-daro could not be excavated on some plea or other. Very recently, another site of the same era has been found out by archaeologists in Gujarat (India), whose finds are eagerly awaited by all. Most scholars now agree that the Indus Valley Civilization, an intermixture of Aryan and non-Aryan cultures, was as old as the Great Pyramid Civilization (5000 B.C.). Is it really unlikely that a day may come when the pundits will agree that civilization dawned on earth in more than one place of Asia, intercourse between whom took place as late as 3000 to 2000 B.C.? Swami Vivekananda firmly believed that Indo-Aryans did not come from outside (cf. also *The History and Culture of the Indian People*, Vol. I, *The Vedic Age*, George Allen & Unwin Ltd., pp. 215-17). It is interesting to note that last year a research scholar, Michael Ridley by name, deciphered a Cretan seal found in Pandu (West Bengal), which showed that Crete and Bengal had trade relations as early as 1500 B.C. More startling facts may one day revolutionize our race theories. Who knows?

However, the atomic age has made one thing clear. If we want to survive, we have to leave aside issues like 'White' and 'non-White', 'Aryan' and non-Aryan', which create bad blood in spite of our best intentions. We should try to think ourselves, along with Professor Toynbee, one of the greatest historians of this age, as members of one human family. That will bring more understanding, more amity.

As the aim of the book seems to forge a bond of friendship among people who sprang from the same source, the author should have refrained from hurting other people's sentiments by making uncharitable remarks about Indian religious customs (p. 14). Surely, it is a travesty of truth to say that out of their excessive reverence for cows, Indians allow them to roam about in the city streets and gobble goods off the counters of shops with impunity. While referring to India, he could have, instead, at least once mentioned that wonderful treatise *Legacy of India*, edited by G. T. Garratt and published by the Oxford University Press. He does not either miss an opportunity of having a jibe at Winston Churchill (p. 101).

But to be fair to the author, his treatment of controversial issues, on the whole, is creditable. The publishers in particular should be congratulated for bringing out this profusely illustrated nice volume, whose paper, printing, and get-up leave nothing to be desired.

SWAMI SATYAGHANANANDA

ŚŪDRAS IN MANU. By CHITRA TIWARI. Motilal Banarsidass, Bungalow Road, Jawaharnagar, Delhi 6. 1963. Pages 102. Price Rs. 10.

This is a dissertation approved for the M.A. degree of the Banaras Hindu University. The rationale of investigation is primarily academic, and the end sought to be achieved is to collect, collate, and analyse whatever evidence is available in Manu and the other relevant scriptures in support of certain hypotheses, purporting to lay bare the origin and

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further evolution of the so-called scheduled castes. The social, political, and economic status of the Harijans even today is far from satisfactory, though the *de jure* status presents a facade of protection and paternal care extended by the State.

The authoress presents a scientific exposition of the evolution of this phenomenon, as recorded by Manu, the greatest law-giver of the Hindus. The analysis is clear. The conclusions are unsparing, though it is difficult to accept some summary views regarding the origin of this unfortunate community. That race and stock have nothing to do with the origin of the Śūdras does not seem to be a plausible argument. In fact, it runs counter to the facts as they stand for the bare eyes to see. Accepting the theory of conquest and enslavement, and not accepting the role of race, would, perhaps, entail some contradictions, unless it could be established that the conquerors and the conquered belonged to the same stock. There does not seem to be much evidence in support of this proposition.

When land to cultivate was there in plenty and population was thin, the conquered races could not possibly have been enslaved, except by dispossessing them of all their basic economic rights of the pre-conquest era. The social, economic, and legal status of the Śūdras as delineated by the authoress is a picture of abject misery. The injustice done to them is, indeed, beyond the power of words to describe. Here is a clear demonstration of the class interests of the upper caste Hindus reducing the Śūdras to subhuman levels of existence. The book should be an eye-opener to the caste Hindus, if at all it is necessary at the present juncture.

H. G. KULKARNI

RAMAKRISHNA AND HIS DISCIPLES. BY CHRISTOPHER ISHERWOOD. Methuen & Co. Ltd., Ludgate Circus 9855, 11 New Fetter Lane, London EC4. (Indian Edition: Advaita Ashrama, Calcutta 14.) 1965. Pages 348. Price 36 shillings.

This magnificent biography of Sri Ramakrishna is the fruit of twenty-five years' association on the part of the author with the greatest spiritual 'phenomenon' of the nineteenth century. Here Mr. Isherwood, who is one of the leading writers in English enjoying world-wide reputation, faithfully recounts in his own charming, lucid, and succinct style the absorbing story of God-realization lived by Sri Ramakrishna. All the important details of Sri Ramakrishna's life have been stringed together beautifully so as to give us a vivid picture of the different facets of his wonderful life, and the total effect is marvellous. He approaches the subject with devotion, candour, objectivity, and a scientific spirit. As he himself explains at the start of the narration: 'This is the story of a phenomenon. I will begin by calling him simply that, rather than "holy man", "mystic", "saint", or "avatar"; all emotive words with mixed associations which may attract some readers, repel others. A phenomenon is often something extraordinary and mysterious; Ramakrishna was extraordinary and mysterious; most of all to those who were best fitted to understand him. A phenomenon is always a fact, an object of experience. That is how I shall try to approach Ramakrishna. ... As for myself, it would be dishonest to pretend I am addressing you as an impartial biographer. I myself am a devotee of Ramakrishna; I believe, or am at least strongly inclined to believe, that he was what his disciples declared that he was: an incarnation of God upon earth. Nevertheless, I am not writing this book primarily for confirmed believers or unbelievers. The sort of reader I *am* writing for is the one who is not afraid to recognize the marvellous, no matter where he finds it; the sort of reader who is always on the lookout for a phenomenon. I only ask you approach Ramakrishna with the same open-minded curiosity you might feel about any highly unusual human being: a Julius Caesar, a Catherine of Siena, a Leonardo da Vinci, an Arthur Rimbaud.'

The author deals with the incidents of Sri Ramakrishna's life from this angle. He had the privilege of his manuscript being read and corrected from chapter to chapter by Swami Madhavananda, President of the Ramakrishna Math and Mission, which gives the book the authority of a historic document. And he was inspired to write this biography by his *guru*, Swami Prabhavananda, Head of the Vedanta Society of Southern California.

Sri Ramakrishna embodied the spiritual aspirations of humanity, and his life and work stand as strong bulwarks against the materialistic trends of the modern age. And this book brings to the English-knowing world the gospel of truth and wisdom embedded in that life, which is so much needed today. The book is a must to all seekers of Truth, and the author has laid them under a deep debt of gratitude by this monumental work.

SWAMI GABHIRANANDA

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NEWS AND REPORTS

THE RAMAKRISHNA MISSION ASHRAMA KANPUR

Report from April 1963 to March 1964

Started in 1920 with humble beginnings, this Ashrama has now developed into one of the premier philanthropic institutions of the city. The activities of the Ashrama during the year under review were as follows:

Spiritual and Cultural: Besides regular worship and prayer in the Ashrama shrine, religious classes were held on Sunday evenings in the Ashrama premises, and in the mornings in other parts of the city. The monastic members addressed several meetings in response to invitations from local and outside educational institutions and cultural bodies. The birthdays of Sri Ramakrishna, Sri Sarada Devi, and Swami Vivekananda were observed as usual with programmes of *bhajanas*, worship, poor-feeding, and discourses, and *Śrī Kṛṣṇa Jayantī, Rāmanavamī, Vaiśākhapūrṇimā*, and Christmas Eve were observed with due solemnity.

Educational: *The Higher Secondary School for Boys*: Besides imparting thorough general education within the framework of the prescribed syllabi, the school has been making an earnest endeavour to provide the scope and atmosphere for an integrated growth of the student's personality. Towards this end, the following programme of systematic co-curricular activities is provided for: annual sports, compulsory physical training, games, and ACC.; lessons in first aid, uniform dress, and due care about personal hygiene; training in common etiquette and the school proctorial board with an efficient and co-operative monitorial system, which has gone a long way in fostering discipline; moral education, reinforced by a close vigilance and check-up of students' conduct, the loving care of the teachers, and the edifying effect of the contact with the Ashrama. The students' diary system is a unique feature of the school. The district psychological centre gives every year educational guidance to the students of class VIII and vocational guidance to those of class X. Total number of students who received educational guidance during the year was 148, and vocational guidance 90. Various types of co-curricular activities were conducted under the auspices of the School Hindi Sahitya Parishad, the Science Association, and the Vivekananda Vrati Sangha; and educational tours to Delhi and Bhakra Nangal and picnics and campings were organized, in which about 500 students participated. The school library had 5,114 books during the year under review, and the reading room received 18 boys' magazines; 4,239 books were borrowed by the students and staff. Total strength during the year under review: 640.

Medical: *The Charitable Hospital*: Started in 1924, it has at present five departments in its allopathic section: general diseases, ophthalmology, pathology, dentistry, and radiology, and there is provision also for homoeopathic treatment. The total number of patients treated during the year: 1,70,872, of whom 75 per cent were women and children. Minor and major operations: 706; injections given: 17,372; electro-therapy treatment: 57; specimens examined in the laboratory: 415; operations performed in the ophthalmic department: 464.

RAMAKRISHNA MISSION ASHRAMA PATNA

Report for 1963-64

The activities of the Ashrama during the period under review were as follows:

Religious: Scriptural classes were held regularly during the year both in and outside the Ashrama. The total number of classes held during the year: 247. *Rāmanāma-saṅkīrtana* on Ekādaśī days, celebrations of the birthdays of Sri Ramakrishna, the Holy Mother, and Swami Vivekananda, observance of the *Kālī-pūjā, Sarasvatī-pūjā, Śiva-rātrī*, and other festivals, and the birthday anniversaries of Rāma, Kṛṣṇa, Buddha, Śaṅkarācārya, Caitanya, and Jesus Christ, were the other activities during the year.

Educational and Cultural: *The Adbhutananda U. P. School*: The school, started more than three decades ago, imparts free education to the boys, most of whom come from the poor and backward classes of the community. Total number of students on the roll during the year: 224.

Students' Home: The Home is exclusively meant for college students. Total number of students at the end of the year: 29 (free 12; part-free: 7; and paying: 10).

Turiyananda Library and Free Reading Room: Total number of books in the library: 7,151. Periodicals received in the reading room: 98; dailies: 7. Total number of books issued: 9,125. Total attendance in the reading room: 17,809.

Medical: *Bhuvaneshwar Homoeopathic Charitable Dispensary*: Total number of patients treated: 69,163 (new cases: 7,708). *Allopathic Charitable Dispensary*: Total number of patients treated: 50,000 (new cases: 6,149).

Swami Vivekananda Birth Centenary: The concluding functions of the birth centenary of Swami Vivekananda were held on the occasion of the 102nd birthday of the Swami; on 8 January 1964, the last day of the functions, a public meeting was held, which was presided over by Sri A. S. Ayyangar, Governor of Bihar.

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PRABUDDHA BHARATA

Vol. LXX SEPTEMBER 1965 No. 9

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

Arise ! Awake ! And stop not till the Goal is reached.

—:o:—

आत्मार्पणस्तुतिः

THE HYMN OF SELF-OBLATION

ŚRI APPAYYA DIKSITA

TRANSLATED BY SWAMI VIMALANANDA

उल्लङ्घ्याज्ञामुडुपतिकलाचूड ते विश्ववन्द्य
त्यक्ताचारः पशुवदधुना मुक्तलज्जश्चरामि ।
एवं नानाविधभवततिप्राप्तदीर्घापराधः
क्लेशाम्भोधिं कथमहमृते त्वत्प्रसादात्तरेयम् ॥११॥

11. O crescent-crested Lord worthy of the homage of the world, I have transgressed Your commandments and now I ramble like a beast throwing away good conduct and feeling no sense of disgrace. During the passage of my diverse births, I have thus accumulated vices extending over a very long space of time. Would I ever go beyond the ocean of tribulations without Your grace ? Assuredly not.

क्षाम्यस्येव त्वमिह करुणासागरः कृत्स्नमागः
संसारोत्थं गिरिश सभयप्रार्थनादैन्यमात्रात् ।
यद्यप्येवं प्रतिकलमहं व्यक्तमागस्सहस्रं
कुर्वन्मूकः कथमिह तथा निस्त्रपः प्रार्थयेय ॥१२॥

12. O Dweller of the Mountain, You will certainly forgive all wrong-doings incidental to empirical existence when one merely entreats You with trepidation and contrition ; for You are an ocean of mercy. Albeit, relying on what strength shall I pray shamelessly for Your grace, as I am perpetrating every moment a thousand iniquities like a dumb creature ?

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सर्वं क्षेप्तुं प्रभवति जनः संसृतिप्राप्तमाग-
श्चेतः श्वासप्रशमसमये त्वत्पदाब्जे निधाय ।
तस्मिन्काले यदि मम मनो नाथ दोषत्रयार्तं
प्रज्ञाहीनं पुरहर भवेत्तत्कथं मे घटेत ॥१३॥

13. Any being born has complete power to eject all demerit rising out of mundane life by placing the mind on Your lotus feet at the time of his last breath. At that time, O Master, if my internal organ of cognition is rendered morbid by the triple factors of disease and I suffer loss of conscience, O Destroyer of the Triple Cities, in which wise can that happen in my case?

प्राणोत्क्रान्तिव्यतिकरदलत्सन्धिबन्धे शरीरे
प्रेमावेशप्रसरदमिताक्रन्दिते बन्धुवर्गे ।
अन्तःप्रज्ञामपि शिव भजन्नन्तरायैरनन्तै-
राविद्धोऽहं त्वयि कथमिमामर्पयिष्यामि बुद्धिम् ॥१४॥

14. When life departs from the body, a great confusion follows; its joints and bindings crumble. Relatives and friends who are overcome with sentiments born of fond love for me fill the air with loud laments. O Śiva, pierced by innumerable interruptions, how shall I then retain even my inner consciousness and offer my mind to You?

अद्यैव त्वत्पदनलिनयोरर्पयाम्यन्तरात्म-
न्नात्मानं मे सह परिकरैरद्रिकन्याधिनाथ ।
नाहं बोद्धुं तव शिव पदं न क्रिया योगचर्याः
कर्तुं शक्नोम्यनितरगतिः केवलं त्वां प्रपद्ये ॥१५॥

15. O Spouse of the Daughter of the Himalayas, together with all my holdings, today I am positively offering myself at Your lotus feet; for You are my innermost Self. O auspicious Lord, I am not competent to understand Your abode; nor am I able to perform Your worship or practise *yoga*. Having no other way, I simply resort to You.

यः स्रष्टारं निखिलजगतां निर्ममे पूर्वमीश-
स्तस्मै वेदानदित सकलान्यश्च साकं पुराणैः ।
तं त्वामाद्यं गुरुमहमसावात्मबुद्धिप्रकाशं
संसारार्तः शरणमधुना पार्वतीशं प्रपद्ये ॥१६॥

16. You are the sovereign Lord who first made the Creator of the whole world and imparted to him the Vedas in their entirety together with the Purāṇas. O Lord of Pārvatī, such as You are, I, so-and-so, weighed down by mundane afflictions, take refuge presently in You, the *guru* who illumines the soul and intellect.

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ब्रह्मादीन्यः स्मरहर पशून्मोहपाशेन बद्ध्वा
सर्वानेकश्चिदचिदधिकः कारयित्वात्मकृत्यम् ।
यश्चैतेषु स्वपदशरणान्विद्यया मोचयित्वा
सान्द्रानन्दं गमयति परं धाम तं त्वां प्रपद्ये ॥१७॥

17. O Extinguisher of Lust, who surpasses spiritual and non-spiritual entities, You first bind all animate beings starting with Brahmā with the rope of delusion and instigate them to do what they should do for You; then again, You release those among them who seek refuge at Your feet, bestowing on them liberating knowledge, and lead them to the realm of unalloyed beatitude. I resort to You who acts as described.

भक्ताग्र्याणां कथमपि परैर्योऽचिकित्स्याममर्त्यैः
संसाराख्यां शमयति रुजं स्वात्मबोधौषधेन ।
तं सर्वाधीश्वर भवमहादीर्घतीव्रामयेन
क्लिष्टोऽहं त्वां वरद शरणं यामि संसारवैद्यम् ॥१८॥

18. In the case of Your most eminent *bhaktas*, You administer the antidote called *Ātmabodha* or Self-realization, and anyhow cure their disease of *saṁsāra*, which other celestials give up as hopeless. O paramount Lord and Bestower of Choice Blessings, suffering from the exceedingly protracted severe illness of worldly existence, I resort to You—as my refuge—the only physician who is able to cure the illness of transmigratory existence.

ध्यातो यत्नाद्विजितकरणैर्योगिभिर्यो विमुक्त्यै
तेभ्यः प्राणोत्क्रमणसमये संनिधायात्मनैव ।
तद्व्याचष्टे भवभयहरं तारकं ब्रह्म देव-
स्तं सेवेऽहं गिरिश सततं ब्रह्मविद्यागुरुं त्वाम् ॥१९॥

19. *Yogins* subdue their senses with great care and meditate upon You aiming release from *saṁsāra*. And You, the self-luminous God, draw Yourself near them at the time of the departure of their life-breath, and explain to them the well-known holy formula called *Tāraka-Brahma*, which dispels the fear of *saṁsāra*. O Dweller on the Mountain, I ever place myself at Your service, for You are the *guru* who imparts the knowledge of Brahman.

दासोऽस्मीति त्वयि शिव मया नित्यसिद्धं निवेद्यं
जानास्येतत्त्वमपि यदहं निर्गतिः सम्भ्रमामि ।
नास्त्येवान्यन्मम किमपि ते नाथ विज्ञापनीयं
कारुण्यान्मे शरणवरणं दीनवृत्तेर्गृहाण ॥२०॥

20. Should I represent to You, O Śiva, that I am Your humble dependent—an eternally established fact? And You certainly know that I am wandering about without a protector to whom I can finally resort. O Master, I have nothing else whatsoever to submit before You. Out of Your bare mercy, take notice of my having preferred to surrender fully to You as my refuge, for I am in wretched condition, and so accept me as Your vassal.

(To be continued)

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(75)

Belur Math
P.O. Belur, Howrah
3 August 1917

Dear —,

I am very happy to get your letter. For a long time I had no letters from any of you. Maharaj and Hari Maharaj are still at Puri. We have got the news that they are not keeping well there and are shifting to Bhuvaneswar soon. It is a long-cherished desire of Maharaj that an Ashrama should be started at Bhuvaneswar. ... This time Maharaj's desire is going to be fulfilled: 15 *bighās* of land have been purchased at a very cheap rate. ...

Baburam Maharaj is now staying at the Holy Mother's place of residence (Udbodhan) at Baghbazar. He is still very weak; but is slowly regaining his strength little by little. Even now he cannot get up from his bed; bathing etc. are done sitting on the bed itself. However, we may hope that he will regain his health completely in course of time, through the Lord's grace. This time his illness was very serious; there was no hope of recovery at all. He has taken rice after a month and a half. Lord is gracious; by His mercy, He has saved His devotee for the welfare of the world. If the devotee is not there in the world, who else will be the helper in His divine play?

What you have written is quite true. This time the divine play (*līlā*) of the Lord is a grand affair and its effects are world-encompassing, there is no doubt about it. This time the good of the entire universe will be effected; surely the ignorance of the entire world will be destroyed and the influence of knowledge and wisdom will spread. India is no more the India of earlier times; now she is rising, taking along with her the entire globe; she is awakening, along with the entire universe. In this India has the Lord manifested Himself to enact His divine play; the welfare of India is assured. Again, having sent Swamiji to the West, the Master has paved the way for the welfare of the westerners, too—this is seen right in our front. When the present war is over—it will not be long before it happens—, you will see that the whole of the western world will take on an entirely new form; peace will reign for a long time to come. What Swamiji has said is true to the letter. You all simply be the witness with a steady, calm heart. There is no use getting restless and worried; utmost patience and calmness are the needs of India at the moment. The devotees of the Master are clearly realizing it. They know that the incarnation of the age has come down with his devotees; they know that the Master is behind all these things; therefore never will India, nor the entire world, come to grief; rather, their supreme good will be effected. ...

Your well-wisher,
Shivananda

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AGGRESSIVE HINDUISM

[EDITORIAL]

Let not these words frighten anybody. They are just one of those characteristic forceful expressions used by Swami Vivekananda to drive home his point effectively on his listeners. Hinduism has to be revitalized, aggressive she has to become, dynamic and strong—for her own good as well as for the good of the world—but injure she can none. No, that she cannot possibly do: she cannot live at the cost of others; that goes against her very grain. No Hindu worth the name can or ever will wish ill of other religions, or work for their extermination. Not even the most fanatical adherent of Hinduism would, in his heart of hearts, wish for the destruction of other races or religions, though under great provocation he might sometimes hit back at others in self-defence—but, mind you, only under great provocation. He bears no ill will as such to any; once the cause of provocation is gone, he is once again the 'mild' Hindu, tolerant and peaceful, working for the rehabilitation of his worst enemy. History itself is a witness to the truth of this statement: here is this wonderful phenomenon that in India, the home of Hinduism, and nowhere else, have flourished through centuries, and are still flourishing in all their glory, every major religion of the world side by side with Hinduism, in spite of the fact that some of them have often betrayed their trust, misused her hospitality, and have stabbed her in the back—razed her places of worship and threatened to undermine her very existence through sword, treachery, and depredation. Now, in the height of her maturity, she is not going to give up this ancient characteristic of hers which has made her existence a blessing unto mankind, and follow a course of hatred and intolerance which she has never done.

And yet when we, with Swami Vivekananda, speak of the Hinduism-that-is-to-be as 'aggressive' and call upon her adherents to work for it, we use the word in no narrow sense. When we say that Hinduism has to become aggressive and revitalize herself, we are at the same time speaking for the revitalization of other religions, too. For they are as much in need of revitalization as Hinduism herself, nay more. This revitalization is not a new occurrence in the long and chequered annals of Hinduism. She has done it repeatedly whenever there was need for it; to do so is in her very constitution and she has provided for it in her sacred books, the Śrutis and the *Smṛtis*. This alchemy of rejuvenation, secreted in her heart, works its way automatically when needed, and she has never failed to distinguish the essentials of her being from the non-essentials and to discard the latter when they had ceased to be useful and had, instead, started corroding the centre of her being. That is why, alone among the world's faiths, she has no quarrel of any sort with the conclusions of modern science and does not feel shy of meeting its challenge. Let the scientists probe into the secrets of nature as far as they can and carry on their researches endlessly; she knows that the conclusions of science, whatever they be with regard to external nature, cannot affect the soundness of her metaphysical speculations and the intense pursuit of religious avocations by the simple pious souls. Let the whole external fabric of her social organism fall to pieces under the impact of modern civilization; she is confident that she can reconstruct it on a better footing. Let her caste system which has stood her in

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good stead of yore go; let the age-old occupations and modes of living give way to new and strange ones; let some of her fond religious beliefs to which she has passionately clung for centuries wither away in the glare of modern science; none of these would affect the core of her existence. She is certain she would emerge all the better for it. How many of such outmoded beliefs she has discarded in the past when she found them not in accord with science, reason, and truth! She is not afraid of making another change and adjustment now. That explains the rich growth of her spiritual life through which she has scaled the heights of mystical experience and metaphysical speculation. Not only that, she has left her doors wide open for her children to reach still higher states of spiritual consciousness, if they can, in times to come.

But this resilience in doctrinal matters which makes possible a fresh flowering of the spiritual tree every now and then, each more beautiful and sweet-smelling than the previous one, is totally absent in other religions. Particularly the outlook of Christianity and Mohammedanism, the two religions which are likely to get unduly alarmed in India by the growth of aggressive Hinduism', is rather reactionary in this respect. These two religions do not even recognize the need for such a fresh appraisal of their religious dogmas and doctrines and religious observances to separate the grain from the chaff. A credal injunction, a view of creation, a conception of life after death, a religious tenet, propounded centuries back and fixed up by the early founders, is gospel truth for them and therefore inviolable, however irrational and out of tune with the spirit of the times it may be. There could be only one Christ and one Mohammed; and they have set in motion a spiritual wave sufficient unto humanity for its redemption through eternity. And the church and the *dargah* are the *only* channels through which the perennial waters of this spiritual wave can, and as a matter of fact does, percolate to humanity at large. Even the spiritual experience of the later saints and seers can be only within the pale of the church and its doctrines. This, in our view, is a state of stagnancy, if anything, spiritually. Except in the matter of adding to their numbers from the fold of other religions, forcibly or otherwise, and strengthening the hands of the church materially, it does not promote in any way the spiritual growth of the respective religions. We are reminded of that famous meeting of the Pope with Thomas Aquinas. While the two were in audience, a caravan laid with gold and jewellery meant for the church happened to pass by outside. Noticing it from the palace window, the Pope, rather tauntingly, remarked, referring to a passage in the Bible (Acts iii. 6): 'Gone are the days when we had to say "Silver and gold have I none"!' The Bible passage referred to was this: A certain man, lame from birth, approached Peter and John while they were on their way to the temple, and asked for alms. And Peter told him these memorable words: 'Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.' Saying this, he took the lame man by the hand and lifted him up. And lo! immediately the lame man leapt up on his feet and walked into the temple along with Peter and John. When, alluding to this incident, the Pope remarked in pride of his own pomp and glory in the above-mentioned manner, Thomas Aquinas rose equal to the occasion and replied: 'Gone were also the days when we could say: In the name of Jesus Christ of Nazareth rise up and walk.' The lesson of the story is obvious. And we feel that this state of stagnancy in

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the spiritual outlook of these great religions should end; their dogmatic approach to religion and spirituality should give place to a universality of outlook and breadth of vision which recognizes greatness equal to that of one's own in other religions too; in other words, they *are* in need of revitalization.

Hinduism the Receptacle

But we are afraid they do not possess the means of doing it within the fold of their own doctrinal approach. For this, we feel, they need the holy influence of Hinduism, the most tolerant of all religions, possessing the necessary breadth of vision and universality of outlook. In fact, Hinduism *has* exerted such influence in the past; and whenever she has done so, there has been a fresh blossoming of spirituality among other religions, for instance, in the birth of the sufi sect among the Mohammedans. What is needed now is a broadening of this influence so as to embrace the entire body of other religions. And why can it not be done without injuring them? After all, even as it is, Hinduism is itself a federation of religions. No single saint, seer, or messenger of God can be said to be its sole author, but all the saints and seers and incarnations of God, even of other religions, are equally acceptable to her. The varied experiences of a multiplicity of saints, sages, and devotees form the basis of Hinduism. Out of these diverse types of experience has been woven a beautiful pattern of religion and philosophy and way of life, most comprehensive in its scope and application, to take man to the highest reaches of his personality. These different experiences do not contradict each other; each is helpful to different individuals at different stages of development. They are the interrelated parts of one whole, and represent the progressive steps in the religious life of man. Each system of philosophy, each type of religious experience, is a religion in itself, and yet forms part of the Eternal Religion known as Hinduism. The Śāktas, the Śaivas, the Vaiṣṇavas, and many others, professing widely divergent doctrines do all go under the name of Hinduism. And what prevents the other religions, too, in India at least, from becoming parts of this eternal stream of spirituality that is Hinduism, without losing their individuality?

Nothing, except their own dogmatism, narrow vision, and extra-territorial loyalty. Hinduism has no difficulties at all in absorbing them into her fold without eliminating them altogether. She has absorbed many creeds, races, and communities in the past, and now there would be no innovation if she does it with some others. It would be only a recurrence of what has occurred previously. After all, the basic religious experiences on which the different religions are founded are not contradictory but complementary; and the majority of those professing Christianity and Mohammedanism now are only those who were within her fold years back. Their coming back into her fold now would only add to her richness, for they would be bringing in along with them the treasures of the religions born and nurtured elsewhere. There would be some more sects within the fold of Hinduism, but with their sectarianism gone by contact with Hinduism. What does it matter? Sects are not bad at all; the more of them the better it is, as Swami Vivekananda said. For, then, everyone would have the opportunity to choose his own way to perfection and follow it up in the line of least resistance. As the Swami once advised in fun a Mormon gentleman who tried to persuade him to his own faith: 'I have great respect for your opinions, but in certain points we do not agree—I belong to a monastic order, and you believe in marrying many wives. But

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why don't you go to India to preach ? ... I wish you would go to India ; first, because I am a great believer in sects. Secondly, there are many men in India who are not at all satisfied with any of the existing sects, and on account of this dissatisfaction, they will not have anything to do with religion, and, possibly, you might get some of them.' (*The Complete Works*, Vol. II, p. 368, 10th edition) Fun apart, it brings the force of what we mean.

So this unification of different races and religions has to be done once again in India with Hinduism as the nucleus, this time on a wider basis to include the other religions which are remaining outside its pale. For, for good or bad, we have in India now all the representative religions of the world, and out of these heterogeneous elements we are engaged in building up a nation. And the greatest obstacle at the moment in the way of this mighty task is the intenecine strife between the various communities, some of which look outside the borders of India for their material and spiritual sustenance and refuse to identify themselves with the aspirations of their motherland and are in a sense strangers in their own home. A nation cannot be built without a sense of unity among them, without a common allegiance, without an awareness of the common source of their different creeds. This turn of events has to be changed ; the communal strife has to be resolved to bring about national unity and peace. Religion in the past has been the one point of unity in India, the land of diversities, and it has to be so again. For that, a centre, a nucleus round which all can veer round without losing their individuality is required, and that is provided by Hinduism. Why not any other religion form this centre of unity is a sensible question. But no ; every other religion only represents a particular phase of religion, and making it the centre of unity is to destroy every other aspect. Not so the religion of the Hindus it accommodates every form of religion and religious experience, including the new ones, without affecting their essential features in any way, and leaves everyone to follow his own way. No religion need fear of losing its distinctiveness by being incorporated into Hinduism. Within its four corners, each one would be free to choose his own form of worship without detriment to the particular religious sect he belongs or to that of others. His Holiness Sri Chandrasekhara Bharati, the late Pontiff of Sringeri Math, expressed this idea beautifully when he told a European gentleman : 'All are Hindus irrespective of their desire to be called Hindus. ... Being eternal, it (Hinduism) is also universal. It knows no territorial jurisdiction. All beings born and to be born belong to it. They cannot escape this law, whether they concede its binding force or not. The eternal truth that fire burns does not depend for its validity upon our allegiance to it. If we accept that truth, so much the better for us. If we do not, so much the worse for us. In either case, the law is there, immutable, universal, and eternal. ... It is their (of other faiths) fault that they do not recognize that they are but aspects of the *sanātana dharma*. The highest teachings of any other religion do find a place in our religion and are but a phase of the ordinary law laid down there.' (R. Krishnaswami Aiyar : *Dialogues with the Guru*, Chetana Ltd., Bombay 1 pp. 2, 4)

This point of view has little in common with that of the missionary ; it is not conversion in the conventional sense of the other religions. No system or religion or race or society will displace the other. Each system would be, equally with Hinduism, a complete system in itself for the realization of the highest perfection yet forming an integral part of Hinduism.

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The name Hinduism itself is a word coined by foreigners to signify the comprehensive system of religion that was prevalent in India and with which they came in contact. But to its own adherents it is only the Religion Eternal (*sanātana dharma*), which includes every aspect and phase of religion found anywhere and among any people on earth, of the past, present, and the future; and its basis is spirituality. Swami Vivekananda was content to call it simply Vedānta, which he explained thus: 'All of religion is contained in the Vedānta, that is, in the three stages of the Vedānta philosophy—the Dvaita, Viśiṣṭādvaita, and Advaita; one comes after the other. These are the three stages of spiritual growth in man. Each one is necessary. This is the essential of religion: the Vedānta applied to the various ethnic customs and creeds of India is Hinduism. The first stage, i.e. Dvaita, applied to the ideas of the ethnic groups of Europe is Christianity; as applied to the Semitic groups, Mohammedanism. The Advaita as applied in its Yoga-perception form is Buddhism etc. Now by religion is meant the Vedānta; the applications must vary according to the different needs, surroundings, and other circumstances of different nations. You will find that although the philosophy is the same, the Śāktas, Śaivas, etc. apply it each to their own special cult and *forms*.' (*The Complete Works*, Vol. V, p. 82, 7th edition) Elsewhere, he puts the same idea in a slightly different form: 'Whether we call it Vedāntism or any *ism*, the truth is that Advaitism is the last word of religion and thought, and the only position from which one can look upon all religions and sects with love. I believe it is the religion of the future enlightened humanity. The Hindus may get the credit of arriving at it earlier than other races, they being an older race than either the Hebrew or the Arab. ... We want to lead mankind to the place where there is neither the Vedas, nor the Bible, nor the Koran; yet this has to be done by harmonizing the Vedas, the Bible, and the Koran. Mankind ought to be taught that religions are but the varied expressions of The Religion, which is Oneness, so that each may choose the path that suits him best.' (ibid., Vol. VI, pp. 415, 416, 7th edition) Or as he summed it up in his address to the Parliament of Religions: 'If there is ever to be a universal religion, it must be one which will have no location in place or time; which will be infinite like the God it will preach, and whose sun will shine upon the followers of Kṛṣṇa and of Christ, on saints and sinners alike; which will not be Brāhminic or Buddhistic, Christian or Mohammedan, but the sum total of all these, and still have infinite space for development; which in its catholicity will embrace in its infinite arms, and find a place for, every human being, from the lowest grovelling savage not far removed from the brute, to the highest man towering by the virtues of his head and heart almost above humanity, making society stand in awe of him and doubt his human nature. It will be a religion which will have no place for persecution or intolerance in its polity, which will recognize divinity in every man and woman, and whose whole scope, whose whole force, will be centred in aiding humanity to realize its own true divine nature.' (ibid., Vol. I, p. 19, 11th edition)

That is the highest ideal of the universal religion or the Religion Eternal that Hinduism conceives of; where, on one side, Hinduism itself ceases to be, along with other religions, as a credal religion, and yet, on the other, stands supreme with other religions forming part and parcel of it. That is what is implied in her conception of the *satya yuga*, the Golden Age, where there are only Brāhmaṇas,

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men striving after spiritual perfection, striving to reach the goal of that Eternal Religion, and no other castes or denominational religions like Hinduism, Christianity, or Mohammedanism, which, in the words of Sri Ramakrishna, stand as barriers between man and man. And yet they all are to be there as steps leading to, or expressions of, that highest goal. Through caste, through sect, to a withering away of the caste and the sect in the Lord, who is the Lord of all religions, is the goal set forth by Hinduism. In other words, Hinduism is to be made a commonwealth of all races and men, which is possible because here in India are living side by side people belonging to multifarious races and cultures. It has been done before, but then the circle within which it was done was smaller; now it is bigger, and there is a new challenge before Hinduism to complete this process of absorption and assimilation.

Does it look very ambitious and utopian? Let it; let us be ambitious visionaries and dream about making it real. In this world of dreams, let us rather dream loftier dreams. That is the command of Swami Vivekananda when he asks Hindus to become aggressive, when he says: 'We must go out, we must conquer the world through our spirituality and philosophy. There is no alternative, we must do it or die. The only condition of national life, of awakened and vigorous life, is the conquest of the world by the Indian thought.' (ibid., Vol. III, p. 277, 9th edition) Maybe it will take aeons to realize such an ideal, but it is worth trying, nay, it is incumbent on the Hindus to try. Even if it be utopian, to visualize it is in itself a step forward in its realization. First let the idea reign and become true in the hearts of the Hindus. It is bound to take effect in course of time. The times are propitious for it; things are heading towards it, however distant it may be and however unrealistic it may appear now, what with the coming together of the various communities closer and the free interchange of ideas between them. In such a situation, one cannot but influence the other. The creation of a National Christian Council years back is itself a good pointer in this direction. The recent utterances of the Pope himself during his visit to India for the Eucharistic Congress meeting last December, with whatever mental reservations it might be; his calling together the meeting of the representatives of non-Christians, which would have been unthinkable a few years back; and his appeal for pooling together the resources of all the religions for fighting the materialistic tendencies of the modern era, quoting verses from the Hindu scriptures, are all quite encouraging from our point of view.

The Immediate Task

Aggression, therefore, we repeat, is to be the dominant characteristic of the Hinduism-that-is-to-be. The thoughts and ideals of aggression must reverberate in the hearts of her children. This should form the theme of their activities. This attitude of mind should spread like contagion in all walks of life. Yes, the world needs the rich heritage of Hinduism; the other religions need it. She has to spread her influence wide; she has to throw her jewels broadcast. But how? Let us sound a note of warning: let us not mistake the word 'aggressive'. In these days in India, people, especially those who are at the helm of affairs, are prone to give advice gratis to one and all, in and out of season. Therefore let us caution. Let us by all means awaken to the vigorous part we have to play in the world drama. But let us not be over-anxious to be the saviours of the world. It is not by force, it is not by imposing ourselves on others, that we can

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bring others into our fold, that we can enlighten and transform them. The Indian way has always been through silent example, like the gentle dew that falls unseen and unheard and yet brings into blossom the fairest of flowers. Before we could enlighten the world, we should ourselves get enlightened; we should fully equip ourselves. How many Hindus themselves are awake to the glory of their own faith? Few indeed, if any. Let us do that first. Let us make Hinduism strong, vigorous, and dynamic within—not by shouting slogans, but by being spiritual ourselves—and the whole world will be automatically attracted to it. Let us, each one of us, try to be the best exemplars of the essential teachings of Hinduism, and then place them before the world and stand back and see. Others are bound to get interested in them. When the flower blooms, the bees will flock to it of their own accord. Let us set our house in order and make it fit to receive others; the other results will naturally follow.

This revitalization of Hinduism within is the most important aspect of its being 'aggressive' in the true sense; without this, the other aspect on which we have dilated upon earlier would have no meaning, would be but a cry in the wilderness. The preliminary step in this direction is to stir ourselves up from the stupor into which we have fallen under the glamour of the western civilization. We must shake off our apathy towards our own religion, which, strangely, is quite in contrast with the attitude of the adherents of other religions to theirs, and be infused with the noble mission our religion has in future. Further, we must make spirituality the centre of our life. To say India is the land of *ṛṣis*, Hindus are the most spiritual of all races, is highly pleasing, no doubt. But where are they, these *ṛṣis* and the most spiritual people? 'Self-idealism is a very special danger at the present time. This is a period of the recapture of ideals. We are always diving into the past in order to recover the thread of our own development. We exalt the name we bear. We praise our own ancestors. We seem to laud ourselves up to the skies. All this, however, is meant for encouragement, not for conceit. "Children of the *ṛṣis*!" exclaims a great orator to the crowd before him; but if some common man derives from this the idea that *he* is a *ṛṣi*, he shows his own *tamas*, and nothing more. This was not the reaction intended by the orator. Similarly, when we say that Christ represents in Europe the Asiatic man, we mean the *ideal* of Asia, not any chance individual on the pavement.' (Sister Nivedita: *Religion and Dharma*, p. 79)

Let us not mince matters; let us be frank; let us not hide our faces, ostrich-like, thinking that the storm will blow over because we do not see it. Whatever we might have been in the past, spirituality at the moment is at a low ebb with us. Not that it is very high among other religionists, but that is a poor consolation for us. We must put our shoulder to the wheel and kindle the light of spirituality so that it blazes forth as of yore. Why are not *ṛṣis* born nowadays as in ancient times? Because, as Āpastamba says, we have destroyed, we have violated, the conditions that make possible the appearance of saints (*tasmāt ṛṣayaḥ avareṣu na jāyante niyamātikramāt*). Saints, men of God, *sannyāsins*, and incarnations of God do not drop from heavens. *Ṛṣis*, as Bodhāyana affirms, can be made to order by regulating the individual and collective life accordingly (*yadi kāmayet ṛṣiṁ janayeyamiti ṣaṇmāsān etat vratamācaret*). They cannot be born in any sort of society and of any parents. They appear only in a moral and spiritualized society and of parents who are pure, holy, and devoted to righteous living.

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Family, as Henry Drummond remarks, is the generator and the repository of the forces which alone can carry out the moral and social progress of the world. Where the marriage tie is held inviolable and the marriage vows are faithfully kept—in thought, word, and deed—there alone the next stage of *sannyāsa* is possible or can be successful. The birth and success of a great *sannyāsin*, a man of God, depends upon the efforts of millions of others in society, upon their living a noble and pious life. Therefore, society is an important factor. How we organize it, what ideals we set before it—on that depends the spiritual tone of the whole race in general and of the chosen few in particular.

Renunciation, service, and *mukti*, the attainment of freedom, were the pivot of life in ancient India. Freedom is of various sorts: there is the political freedom; there is the economic freedom; there is the freedom that makes drunkards, gluttons, and libertines; and there is the spiritual freedom. The first we have achieved. The second we are engaged in achieving. Now the danger is that we are on the verge of embarking upon achieving the third, under the influence of the West and in the flush of success attendant upon our efforts in the economic field. While the first two are a necessary prelude to the last, the third one is *wholly* undesirable, for it completely eclipses the last ideal which alone really matters. That is what Swami Vivekananda warned us of when he said that a time will come when the Śūdra power will rise, not by acquiring the noble characteristics of the Brāhmaṇa or the Ksatriya or the Vaiśya, but with its Śūdrahood intact. Now the caste system that was past its prime and only stood in the way of the uplift of the masses has broken down. It is as well that it has happened. The Brāhmaṇas, who were the repositories of spiritual power, are no more there except in name; nor the Kṣatriyas and the Vaiśyas as a distinct class upholding a certain ideal that formed the prop of the caste system. Now there is a confused mixing up of the caste duties, and a sort of equality is established amongst the various communities. But, unfortunately, this levelling has been in a downward direction: there is a levelling *down* of caste to the same level, whereas the ancient ideal was the levelling *up* of the caste. Brāhmaṇa, the man of spirituality, was the ideal of society and stood at the top; and everyone in the lower strata was expected to slowly rise to that status. Now we have lost sight of that ideal. In our eagerness to correct one wrong, we have committed another. While we have done well in discarding a caste system which had degenerated into a means of exploiting the masses, where certain sections claimed privileges without subscribing to the duties demanded of them, we have done wrong in discarding the Brāhmana ideal itself, which is no monopoly of any caste or individual. We have thrown away the child with the bath-tub. The immediate task before the Hindus is to stop this trend, resuscitate the spiritual ideal of Brāhmaṇahood, and make *mukti*, the spiritual emancipation of the soul, the corner-stone of their social structure. This is the first step: to have a clear conception of the goal, to realize that spiritual freedom, the freedom from the thraldom of the senses and all other bonds, is the highest of all freedoms, and to make spirituality the background of all our endeavours in the light of that realization. The free soul who is fully alive to his own divine nature is the perfect ideal held up before us by Hinduism for emulation. Such a soul, though he is beyond all conventional morality and the pressures of his social surroundings, is never in opposition to it. Only such a free soul's actions are potent

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and effective, and not of the libertine's who is but a slave to his impulses.

When we are clear about the ultimate goal, which we have defined as spiritual freedom, the rest will follow easily. Not that everyone will be able to reach the pinnacle of that ideal at once. Such renunciation and freedom do not come for the mere asking. We have to rise to it slowly, step by step. It comes by hard struggle and complete submission and strict obedience to a disciplined course of conduct in all fields. For such regulation, there is no restriction of place or time; in whatever station we are, there is sufficient room for disciplining ourselves. Our activities in the world provide opportunities for preparing ourselves for that highest consummation. The family, the workshop, the office, all do call upon for little sacrifices, to kill our selfishness, every moment, which will take us to higher levels of duty and perfection, and equip us for the final renunciation, the *sine qua non* of spiritual perfection. This world itself is the gymnasium, the training ground, for developing our spiritual qualities, to steel our nerves and strengthen our mental powers, before we can take the final plunge and devote wholly to spiritual life. Only we must cease to be under the delusion that a life of complete ease and comfort and riches is the most enjoyable of lives. Hard struggle is required even for worldly success; much more so for spiritual success. Our young men and women should not feel shy of the hard struggle, of the life of blood, toil, and tears—to improve themselves, to elevate the society around, and to work for the regeneration of this kindest of all mothers, their religion, who has stood them in good stead through the centuries and who will not let them down now if only they care for her a little; she has nourished them solicitously and made them a race of *men*, nay, a race of angels and gods, through thick and thin, and will continue to do so if only they do not neglect her.

The Path Ahead

We may now mention in passing a few other things that need our attention. Past is a great source of inspiration, undoubtedly. But that should stir us for building up a future more glorious than it ever was previously. If, on the other hand, we merely derive satisfaction in the glorification of the past, thinking that we are great merely because our ancestors were great, we would be deluding ourselves. We are surely great, each one of us is a *ṛṣi*, but only potentially; we must manifest it, our greatness, our *ṛṣi*-hood. That is the meaning of revitalization of Hinduism. Merely resting on our laurels of the past is not enough, nor is it desirable or possible. All that was glorious in the past is not of value now. There are many things which are to be rejected. Care must be taken here to see that in throwing the weeds the flower-bearing and fruit-yielding plants also are not uprooted. Many of the old things are not to be totally rejected, but are to be transformed in a constructive manner to suit the present needs. For instance, many of the old rituals and mythology contain precious gems in them, only they are to be sifted, revivified, remodelled, and reinterpreted to meet the challenge of modernity. The principles of religion in Vedānta about man and his nature, his relation with the universe, his goal of life, etc. are unchangeable. But social norms which were meant to help the individual to make these principles practical in everyday life must change.

Further, we must always be receptive to new ideals that are beneficial to us. We must be prepared to assimilate new views of life. We cannot avoid the contact of other nations, other races, other religions,

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nor remain unaffected by them. Nor is it all bad. There are hundreds of things which we may and *have* to learn profitably from others, if we do not want to be reduced to the state of mummies fit to be exhibited in museums. A live religion must be growing, assimilating new forces, new materials. Hinduism is no exception. It would cease to be the day it stops doing this. But she must be careful not to take in everything indiscriminately, the good and the bad, but should exercise her power of judgement in deciding what to accept and what to reject.

Organization is a tower of strength. When many work together for a common endeavour, with the full knowledge that every action that each is doing has the backing of the whole community, there is tremendous power generated. For every individual feels the support of millions of others behind his action. Emphasis on individual freedom in the past has resulted in a lack of social sense among the Hindus. Institutionalization of our efforts is a great need of the moment. It is not that everyone should gather round the same institution. Various institutions, however, can work for the same cause, each in its own way, and help in the revitalization process in different spheres. We may have the highest ideals in the pages of the books, but we must make them practical in the everyday life. Our history should reflect our ideal; our literature and art should breathe this new spirit. The ancient heroes —mythological as well as historical—must become alive to inspire, guide, and fill us with physical, mental, and spiritual strength. Our temples, monasteries, and places of pilgrimage must be vivified and made the centres of learning and culture, where religion becomes a matter of experience. And the different sects of Hinduism must stop quarrelling and vying with each other, but try to see the common bases among themselves. They must impress on their followers that they all belong to the same family tree, and that each is an important limb of that tree. In substance, we must aim at the highest and the noblest in every field of human activity.

These are some of the general outlines of the work of reconstruction of Hindu society in order to make it aggressive. 'This is the battle that opens before the present generation. On our fighting a good fight, the very existence, it may be, of the next depends. Our national life is to become perforce a national assault. As yet the very outworks of the beseiged city are almost unstormed. Herewith, then, let us sound the charge. Sons of the Indian past, do ye fear to sleep at nightfall on your shields? On, on, in the name of a new spirituality, to command the treasures of the modern world! On, on, soldiers of the Indian Motherland, seize ye the battlements and penetrate to the citadel! Place garrison and watch within the hard-won towers, or fall, that others may climb on your dead bodies to the height ye strove to win!' (Sister Nivedita: op. cit., p. 145)

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THE MYTHS AND SYMBOLS IN INDIAN CIVILIZATION
THE HINDU TRINITY

SWAMI NITYABODHANANDA

The three gods of the Hindu Trinity are Brahmā, Viṣṇu, and Śiva—Brahmā who is responsible for creation, Viṣṇu for preservation, and Śiva for destruction, or, better still, creation in the midst of destruction. If the word 'god' is taken to mean the force of passion for knowledge and love, a force that is unborn and deathless and hence intemporal, then it can be linked up with the Trinity. These gods are, really speaking, cosmic passions oriented to man and his evolution. Their being eternal does not hinder them from being deeply concerned with man and his temporality. Their love is the love of the eternal husband for the eternal wife (human soul) spoken of in the 'Songs of Songs'. The three gods are the three faces of eternal love reflecting on time and proving their vitality. As they are concerned with man, their eternity must seek confirmation in time and in history. Precisely because of this fact, there are incarnations unending coming down from the Trinity, especially Viṣṇu. We are going to see that their concern for man, their seeking of confirmation in time, manifests as four essential archetypes: (1) Maintaining the world as a continuous act, or perpetual arena for man's knowledge of himself; (2) allowing their love to manifest as liberty of the individual to work for harmony through conflict; (3) insisting on incarnation (man's and not God's) as a way of provoking contradictions and transcending them; and (4) utilizing symbol as the confrontation of the visible and the invisible, of man and God. These are the patterns in which the being, action, and force of the Trinity unravel and reflect themselves in time and history. A myth, while being intemporal, is living, and hence seeks *confirmation and vitality* in time and in history. The Trinity has a mystical dimension, but has also a historical dimension in their incarnations. The incarnations prove, above all, our thesis, namely, the vitality of the love of the Trinity to reflect in time and give to man the ideal and the measure he is searching for.

MYTH AND HISTORY

The West is interested in, and devoted to, history; the East, specially India, is devoted to myth. The West's interest in history is an answer to the challenge of time. Against the ravages of time, history, as the temple of man's aspirations, accomplishments, and creativity, offers protection; history gives a certain certitude of man's continuity in spite of changes. For the easterner, the certitude of protection given by history is not enough. He gets it in myth.

Time, when it ravages, is not logical or rational; it is illogical and irrational. How to meet the challenge of the irrational in history? It is said that history is a great humorist. Does history keep its good humour when it sees time using its strange logic of destruction? Assyria, Rome, and Carthage, where are they? 'Time cooks everything', say the Upaniṣads. 'He who knows that in which time is cooked knows the highest truth.'

How to meet the irrational in history? The irrational can be met only by the irrational or by the supra-rational. Only a diamond can cut diamonds. This irra-

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tional is in the myth and mythology. Hence, the devotion of India to myth protects man against the destruction of time by building up the bulwark of the irrational or supra-rational in man. Please do not think that the irrational only destroys; it constructs also, says Hindu mythology. There is a notion that Śiva, one of the Hindu Trinity, is the God of destruction. No, he destroys and constructs, or constructs in the midst of destruction.

All life desires eternity. History as the mirror of evolutionary time, as the process of man's formation, and civilization as the self-realization of values through evolution, both satisfy man's desire for eternity. But only partially. Even the philosophy of history, which fixes man's place in the world and meaning to humanity, cannot answer the question: 'Why is there history?' It can answer how history can help man. Questions like 'Is history indispensable? Where should history take man?' cannot be answered either by history or by philosophy of history. The statement of Hegel: 'The Absolute unfolds itself in history and so there is an increasing purpose in history', which goes far to answer the above question, cannot answer 'Why history?'

Anguish comes often from the why of things and the why of life, questions which hide in the unseen region of our unconscious and hence cannot be easily 'seen'. Why are there creation, man, and history? History can only experience the anguish coming from the 'why'. It cannot answer. It can be answered from a higher level. Because the Absolute or God (call it the Timeless or the Unknown) *loves* man in an intemporal act of Grace to make man similar to Him. That is the answer to the question 'Why history?' There is no question 'Why should God love man?' It is only when one does not love or is incapable of receiving love that one puts the question why he or she loves me. We can squeeze the whole of history, we will not get one drop of love. Squeeze mythology—and mythology drips God's love—and you will find an ocean of love. Even a spiritual interpretation of history, as is contained in the declaration of N. Berdeaf, the famous theologian, that 'History is walking Christ', cannot answer the question: 'Is history indispensable?' God's grace which is an eternal now-moment, which can be expressed by the axiom 'God *is* and God is Love', is a moment when history and all evolution becomes unnecessary. In the eternal now-moment of God's love, man transcends the human condition, goes beyond sin. Sin is a state of separation from God's love. When man is caught in the dialectics of history, he cannot hold the mirror to God's love, and so he is in *sin*. Man has to be taken beyond history, beyond dialectics. This is the function of myth, namely, to take man beyond the human condition, not abruptly, but by giving him the knowledge of the totality of the human condition with its laws of ambivalence that divide and unite, laws that manifest their function as in the biblical declaration: 'Thou wilt not search Me if thou hast not already found Me.' This is a declaration that asks us to accept the limitation of individuality, with its thirst for search, as the spring-board for transcendence, for the search comes from unity and not from duality. When man grows by the help of this knowledge, myth places him between the manifested and the unmanifested, between the known and the unknown. It is here that myth 'depasses' the aspect of a religion and becomes spirituality. Myth as spirituality discerns man as the most deserving recipient of God's grace, a grace already accomplished and hence without effort, and, by virtue of being this recipient, fixes for him the position

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between the visible and the invisible. Man alone can receive in his heart the love of the invisible and expand that love to the limits of universe's periphery. The religion and spirituality of Hindu myth do not speak of God's love as a dogma, nor demand the acceptance of sacraments to deserve that love. Here, the religion of Hindu myth becomes an open religion, beyond confession.

The Essence of Myth: The Love-Will of God

Man as the bridge between the visible and the invisible, as the interpreter between the known and the unknown—this is the place that myth gains for man. Is there anything higher that man can aspire for? But, then, this is a hidden truth. And hidden truths cannot be told directly. Ordinary language is not apt. So symbols are used. Symbol is the language to convey a hidden truth. Again, symbol is opposed to dogma; for symbolism speaks of God and His love for man not as a dogma, but in an open way, open to everybody.

This, then, is the key-idea which I am going to expound in this series of studies. The essence of myth, as the Hindu sees it, is the love-will of God that involves in human suffering and helps him to go beyond the human condition by gaining for man the bridge between the visible and the invisible. The infilling of man by grace is not a mystery; though it is beyond human comprehension, it can be grasped by pure love when impregnated by the symbolism of myths and stories in the mythology.

Coming back to the question, 'Why is history?', let history interrogate itself and it cannot get out an answer, though it has a need for an answer. Let myth interrogate itself 'Why is myth?', and the answer is: 'God's need to love man.' This love *lived* by man is mythology.

There is a cry in the West that we have lost our myth. Jung says it definitely that the West has lost its myth and that the anguish of the unconscious can be remedied only when it is rediscovered. Before the West came to lose its myth, partly or fully, the West treated the question in a slovenly manner. Since the coming on the scene of science and the increase of the prestige of reason and precision, the West thought that prestige attaches itself to a religion which is historical. Linked to this is the attachment to a historical Christ. Since the West arranged things in the above way, it has been complaining of increasing secularization. Secularization does not come from outside, but from our inside, from our attitude to religion and what we want it to be. If we want it to be historical, then naturally we clip its wing by which it would have climbed to mythical heights. Before the search to make Christianity historical started, civilization was a part of religion. But now religion has become a part of civilization.

The Horizontal Dimension of Grace in Myth

Why are the personalities represented in fabulous dimensions in mythology? Not only the gods are fabulous, even the man in the street of the mythological scene has a halo round his head and is a giant in comparison with his actual replica. The answer: That is the only way of protecting reality (reality with a small 'r') against the ravages of time. When the modern man cuts the myth to proportions, something remains. So, then, the cleavage between myth and reality which we find in everyday life is a contrivance of the myth to preserve reality. In speaking of

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a personality, we ordinarily say: the myth and the man; of a doctrine: the myth and the reality, thus enunciating the law of cleavage which governs the action of the myth to preserve reality. In other words, this exaggeration of reality by myth is the necessary way of achieving the eternity in space, instead of eternity in time. Instead of impressing and astounding us along the flux of time (vertically), which is not sure, the myth strikes us by a horizontal dimension, in the now-moment and so the personages are inflated. Time becomes horizontal instead of vertical. I spoke just now of the eternal now-moment of God's love transforming as will to save man. In the act of transformation, time becomes horizontal; it becomes Grace in the now-moment, a Grace which has no patience nor need of time, but which affirms that everything is achieved now.

Seeing these personalities of mythical proportions, we say they are strange. But we say it is strange after having had a dream or a vision. Modern psychologists, specially Jung and his followers, have said that dreams and visions register the fabulous activity of the unconscious, the unconscious which, by its fantastic images, is trying to draw our attention to an actual fact which we ignore or to a coming event which we do not know. The unconscious is speaking to us in symbols, and symbols hide a great truth or a mystery. The unconscious is interested in striking us with its spirituality in the now-moment, and so it assumes great proportions even as the myth assumes vast proportions in mythology to impress us. In this sense, the unconscious is the matrix of all mythology.

Amongst the array of arms India has improvised to protect man against time, irrational destruction-myth is only one; immortality of the soul and reincarnation are others. But, in a certain way, mythology includes the other methods; for myth being the infilling of man by the Divine's love, will, and creativity, it presupposes immortality of man.

The Humanizing of the Unknown by the Fabulous

In myth God becomes man-conscious, gets involved in a real way (in the Māyā theory, God gets involved in an unreal way) in human suffering, and then pours out in fabulous proportions his love and creativity, so that man may become God. In this act of God, we see the humanizing of the Unknown, or of the unknown God, which God achieves in mythology.

The first and foremost goal which Hindu mythology sets before itself is the humanizing of the unknown Being, the supreme Being. And this humanizing is done without in anyway losing the character of being. The unknown is presented *not* as something unknowable or unknown, but as something more than known. And something more than the known, when presented to man, is the fabulous.

Everybody and everything is fabulous in Hindu mythology—gods, men, animals, and even trees. Viṣṇu's body is represented as the universe itself: His feet are the nether regions; His eyes, the suns; His eyelids, day and light; His hair, the clouds; His tongue, the water; His words, the fauna; His mouth, the fire; His mind, the moon; His stomach, the seven seas; His dress, the twilight; the rhythm of His gait, the time.

What is intended here is to induce in us a sacred view of the universe by saying that it is the body of God. But the method employed is to strike silent our discursive thought by the fabulous. And then the advance from the visible to the invisible becomes easy. There is an essential resemblance between clouds and hair, their woolly shining nature, between time and the gait of God. But the links are

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clear only to intuition, and not to logical thought, as it leads to the invisible.

We did not think that a relationship so intimate and intuitive but yet fabulous exists between God and the world we see around us. When we are told so, our logical thought is struck silent and a new state of consciousness opens, a state which can realize as actual the new vision of the universe. The fabulous makes the mind blank, or empty, and in this state of openness, the new relationship between God and the world can be assimilated. In ordinary language, it will be said that the world is the symbol utilized to impregnate in us the presence of God. But, then, it is not the world that is the symbol, *but the relationship between God and the world*, which is of an ideal and elevated character and hence cannot be expressed directly. It is the relationship between the visible and the invisible that is the symbol. When we open ourselves to this relationship between the visible and the invisible by the help of the symbol, our mind takes the form of that relationship, and a transfer to a higher plane becomes possible. Symbolism is destined to awaken in us not only higher ideas and images, but emotions too. With the higher emotions rising in us, a transfer is easy. We assimilate the symbol and we take the place of the symbol; that is, man as the canal between the visible and the invisible, between time and the intemporal.

This is the highest place that the myth and symbol can achieve for man—this legitimate place between the manifested and the non-manifested, between the relative and the Absolute.

Here every experience that comes by is fabulous. Man realizes himself to be fabulous, bridge as he is between the known and the unknown. How many times the mystics and the scientists would have exclaimed 'fabulous' when the unknown in religion and science unveiled itself to them; how many times Einstein would have pronounced the word 'fabulous' in the process of working out and realizing the Theory of Relativity; how many times Ramakrishna would have exclaimed 'fabulous' in the process of his realization of the Divine Mother; how many times Michelangelo would have exclaimed 'fabulous' in the process of painting the ceiling of 'Chapelle Sixtine' or sculpturing his Pieta! No experience is fabulous when it is finished; it is fabulous in the process of unravelling the unknown. Caught in the unravelling process of the unknown in science, religion, and art, these great ones were living the unknown, touching it with their fingers, and breathing and finding no other word to communicate their experience except 'fabulous'. Here what they imagined of the unknown becomes their intuition. The agony of creative imagination transforms itself into the ecstasy of intuition. Michelangelo seems to have said that in artistic creation, agony turns into ecstasy. Why agony and anguish?

In the face of the unknown which they want to know and experience, they are anguished. Their love for it makes them imagine what it is like. When the unknown chooses to reveal itself, imagination ripens into intuition. This intuition gives place to ecstasy. Is he not a man-god who can convert agony into ecstasy? Naturally they have, while living and working, transcended the human condition.

Thus, the symbol, by the help of the fabulous, poses man in between the manifested and the unmanifested. Here man gets back his intimate being and an extreme lucidity. The ambivalence and the contradictions it involves are not got over by fight, but by spiritual lucidity. The myth and the symbol steal the sacred wind from the sails of dogma, and enshrine it in everybody's heart.

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Myth Is More than Dogmatic Religion

This capacity of the symbol to give the intimate being is contested by dogma. The moment we use the word 'symbolic', many theologians would say, then it is not spiritual. Here, by the word 'spiritual', our interlocutor means the spiritual framed in the dogma and not the spiritual in everybody's heart. When the Hindu myth and Vedānta speak of the intimate spiritual in everybody's heart, they are not cheapening it, nor throwing away the idea of the spiritual *élite*. The spiritual *élite* understands and lives this intimate experience in a fuller way, the ordinary man in a lesser way.

The transfer which the symbol can bring about cannot be brought about by the fantastic. And here comes the difference between the fabulous employed by Hindu mythology and the fantastic. Here also it should be noted that Hindu mythology is not the fairy tale, but a function and purpose higher than this, though it can satisfy children, too, who search only fairy tales.

The fantastic is the domain of caprice, of irregularity and inexactitude which came from liberty of thought, creation, and originality. The fantastic can stop thought and create a blank, but does not leave a nucleus in us that makes us stretch and touch the invisible. This the symbol does with the help of the fabulous. The symbol always points to a higher and ideal relationship. And because this ideal is in the invisible, the invisible has to be pictured in fabulous colours and proportions. I said even the trees are fabulous in Hindu mythology. For instance, there is a tree from which hang not fruits and flowers, but men with their heads downwards. When the disciple asks the master an explanation, the latter replies: 'Those are people who practised an excess of austerity and went against Nature.' The tree is the tree of life and knowledge. The master did not say they are punished like this. It is not a critique, but an establishment of facts. Those who practise penance go against Nature, and how can they be represented except in an inverted physical position?

This fabulous is not simply in the forms of the unknown, but in Being, in the love, will, and creativity. The Being gives testimony of His love and power by manifesting as fabulous love, will, and creativity, all the three faculties of Being getting involved in human suffering with the purpose of saving man and the world and maintaining world stability.

The ten incarnations of Viṣṇu, as fish, tortoise, boar, man-lion, the boy-monk, as Paraśurāma, Rāma, Kṛṣṇa, Buddha, and the future incarnation of Kalki, the incarnation of destruction, all these came either when the earth was in danger of physical destruction, by falling into cosmic waters dislodged from the harmony of its planetarium, or when threatened by moral or spiritual destruction.

Infinite love is shown, even unmerited love—which is the real meaning of Grace—to man by saving him from death which was already ordained by destiny. A very intelligent boy who was destined to die at twenty seeks refuge in Śiva, when the God of death actually comes to take him. Śiva kills the God of death and gives eternal life to this boy. Śiva thus changes destiny, puts off the hand of death which it is impossible to put off, and hence Śiva is known as the conqueror of death.

Another account which narrates the unmerited love is the story of Ajāmila, saved by Viṣṇu. Ajāmila was not at all a man of faith. He lived a life of desire and wealth. At the moment of death, he called his eldest son, whose name was Nārāyaṇa, the name of the Lord. He did not call the

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Lord. He only called his son. But even inadvertently spelt out, the name of the Lord works magic. He went to paradise, and not to hell which he normally merited.

Illiterate, ignorant ones become wise poets by the Lord's grace. So, in the story of Dhruva, the little prince who, on being blessed by the beatific vision of the Lord, wanted to compose a hymn in His praise. Being without letters, he could not. The Lord, knowing his anguish, touched his cheeks with the conch, Viṣṇu's insignia, and the boy burst out in beautiful poetry. Viṣṇu's conch is symbolic of knowledge.

Four Archetypes of Being and Acts

The love of the Trinity for man, which transforms itself into will to take him out of the human condition, unfolds in four archetypal patterns, patterns which man should adopt if he wants to model his will as that of God.

1. As will which is not affronted or defeated either by the unhappy results that accrue in action or by the limitation imposed on the will by the act: The will of the Trinity was to make this world a perfect one. But, then, in action the results are contrary. Still, they continue to will the best and act in the best way. The universe is a continued act of the Trinity and they utilize time to conquer time.

2. The will of God that manifests in man as the power of individuation which breaks unity and then unifies it, in which act alone man feels his liberty expanding: This power of individuation or principle of individuation is a power that unfolds as the pattern of conflict and harmony. We see this archetype—we call it an archetype instead of calling it a myth—in the myth of Viṣṇu's servants choosing to be His enemies, choosing conflict as a way of liberty to break a unity and then come back to the bosom of His love with renewed enthusiasm and knowledge of themselves. This rejoins the declaration of the Bible: 'Thou wilt not search Me, if thou hast not already found Me.' We have the same archetype unfolding in Śiva's act of destroying Cupid in a moment of conflict with Eros and then choosing to be in eternal union with His wife, the God of Ardhanārīśvara. This pattern—conflict-harmony—gives man a new optic to look at disharmonies. They are not forced or imposed by somebody, but by ourselves, by our liberty, by our soul seeking new harmonies by cutting unity and then joining it.

3. The archetype offered by the fact of incarnation: The fact that Viṣṇu and Śiva, though having no desire to satisfy, take many incarnations, should answer for all time the eternal question man poses: 'Why am I born?' If I were consulted before, I would have chosen not to be born. Incarnation is a necessary stage to make the contradiction felt and then to exercise one's liberty to transcend the contradiction.

4. The archetype offered by the utilization of symbols like ocean to symbolize consciousness, snake to symbolize physical energy: A symbol, as we see it in Hindu mythology, is a spiritual or magnetic field which attracts man unconsciously, to the centre. Water, for instance, is not created by man; but it offers a field for man's creativity, for construction and destruction, even as atom which is uncreated, but which is an instrument for man's created certitude. In this sense, a symbol is a neutral field, the meeting-point of the uncreated and the created, of the divine and the human. This neutral aspect is precisely what man needs to step slowly from the human into the divine.

The oceanic myth is a common denominator of all traditional civilizations. In Hindu mythology, ocean of infinite waters

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is the bed on which Viṣṇu sleeps his cosmic slumber, his *yoga-nidrā* (sleep which is spiritual union or state of non-differentiation). The myth of the churning of the ocean makes out water as the mine of consciousness from which comes out prosperity, beauty, and, finally, the nectar of immortality. Ocean is also the meeting-ground of God and man, God wanting to show His grace and man searching for it. Water, which is a neutral symbol, is thus given as the harmony of the uncreated and the created to drive home the idea that a symbol to be one should reflect the archetype of the soul, which, according to Hindu thought, is at the same time uncreated and created. The soul is the chosen meeting-place of God and man.

We take the four points for a detailed study:

The will of Trinity which is continued act and of which the universe is the symbol.

Action determines will and limits it. I cannot change what I have done. And this is the affront to will. And then what I have achieved may be destroyed, which is not so much a material destruction, but a menace to my will. The Trinity answers that destruction is the beginning of a new harmony, a new creation. So long as man thinks he is a slave of 'laws', he does not see this higher harmony which is Grace.

That action is continuous and that action is creation with Viṣṇu are symbolically represented in the following way: In the cliché we see Brahmā, the god of execution seated on a lotus that springs from the navel of Viṣṇu. The umbilical cord of Viṣṇu is not cut. His unconscious energies which are symbolized by the umbilical cord are always linked up and are manifesting as creation through Brahmā.

That for Viṣṇu creation and destruction are two moments which succeed each other is brought out by representing the universe as His body. In an organism, creation and destruction are going on every moment, and nobody grieves at destruction or death which is a law of equilibrium. So also, in the organism of Viṣṇu's body which is this universe and which is constantly the arena of destruction and creation, there is a call to go up the laws, to a harmony beyond creation and destruction.

I gave description of the body of Viṣṇu. The same symbolism is repeated in the life of Kṛṣṇa in an incident when Kṛṣṇa shows the whole universe in his mouth to Yaśodā, his stepmother. Companions of boy Kṛṣṇa complain to the mother that Kṛṣṇa is eating mud, which is a habit with children. Kṛṣṇa, when questioned, denies it. The mother asks the boy to open his mouth. He does. And then the mother sees not his tongue and teeth, but all the universe, with its sun, moon, and stars, the different worlds, the city of Mathura, their town, their house, and also herself! Needless to say that the mother swoons away.

I close by giving the myth of the churning of the ocean, which is symbolic of the churning of consciousness.

The gods and titans who were fighting to dominate the world, knowing that the nectar of immortality would give them longer life, wanted to get it. Under the direction of the Trinity, they began to churn the milky ocean, using the Meru mountain as the churning stick and the serpent Vāsuki as the rope around the mountain. The titans were to hold the head of the serpent and the *devas* (the gods) the tail and pull it so that the mountain turned and churned the ocean.

For days and weeks the churning went on, and then came out of the ocean a white elephant. Elephant is symbolic of intelligence and memory. Indra, the chief of the gods, took the elephant for his vehicle.

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Then came a beautiful lady, a goddess, who was later on recognized as Śrī, the Goddess of prosperity. She was taken by Viṣṇu.

Then came out of the churning a shining necklace, set with precious gems, symbolic of earthly splendour. This also went to Viṣṇu.

Then came a deadly poison, which from a distant radiation of its venom made the *devas* and *asuras* faint. If it fell on the earth, the earth would be destroyed. So Śiva, who saves all difficult situations and who has the power to assimilate even death, took it and drank. His wife, who was by His side, immediately caught hold of His neck and pressed it so that it would not go down and kill Him. Brahmā, who was anxious of world's welfare, closed Śiva's mouth so that He might not vomit it, in which case the earth would be destroyed. So, the poison stabilized itself in His throat and became a blue ornament. To this day, Śiva is known as the God with a blue neck, the act of saving the world being symbolized by the blue than by the blueness of poison. Then came the urn containing the nectar of immortality. Is not the poison symbolical of the extreme anguish which precedes illumination, the 'dark night' that precedes ultimate union?

When the nectar or ambrosia came, the problem was to share it with gods and titans. Giving it to the titans would be to give infinite strength to those who utilize it badly. Viṣṇu saved the situation. He disguised Himself as a charming damsel and ordered the titans to arrange themselves in a row for being served. As a preparation to tasting the nectar, Viṣṇu asked the titans to close their eyes and meditate, and in case anybody opened his eyes, he would lose his chance, as he was impatient. The titans waited and waited indefinitely. Viṣṇu, in the meantime, took the urn and brought it to paradise, where it was installed for all time.

Immortality is not simple long life, but the knowledge of the Infinite, the Invisible, which knowledge is immortal. It is high up, it is vertical growth. It is a realization. We become *asuras* if we want to *eat* it or taste it. Immortality does not consist of perception; it consists of realization.

It is always a female divinity, a virgin that protects it and gives this knowledge to man. We find in the *Kena Upaniṣad* that when the strange Spirit that challenged the gods, Indra, Vāyu (wind), and Agni (fire), disappeared, in its place was found a beautiful goddess who gave to the gods the knowledge of that Spirit who was Brahman, the Supreme. Now, again, we find the same repeated in another way: the Goddess, the eternal Feminine, taking charge of the immortal Knowledge and teaching the *asuras* that one should not try to eat it and get physical immortality; rather one should realize it as the supreme knowledge that transcends all perception and conceptualization.

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SUPERCONSCIOUS VISION

SWAMI PRABHAVANANDA

What is the meaning of life? What is the purpose of life? Is there any goal to achieve in life?

These are paramount questions in the hearts of spiritual aspirants, discriminating souls. Generally these questions do not arise, for most people feel they have an ideal, they have a goal, they want to achieve something. For instance, a student wants to be successful in his studies and, eventually, in his chosen profession. Then his desires would be fulfilled. There are many desires and cravings arising in the hearts of everyone, and it is usually believed that if we can satisfy such desires, there will be happiness. So most people think they know what they want to achieve in life: the fulfilment of their desires.

THE GOAL OF ALL OUR STRIVING

But the next question must be: Is there any fulfilment, is there any completeness in what they strive for? Even after they have satisfied their desires, again hundreds of other desires arise, for there is no end to temporal achievement. Again, we must analyse the motives behind all our struggles, to carefully perceive just how realistic we are about the means to fulfilment. We must bear in mind that the end of life and temporal achievement is, inevitably, death. And how realistic are we in our attitude toward death? Do we, in fact, believe in it? A great man was asked, 'What is the greatest miracle?' And he answered, 'The greatest miracle is that every day we see people dying around us, but we cannot believe that we shall die'. The fact is often impossible to face.

Try to think that you are dead. You cannot. You cannot destroy the feeling that you exist. We go into deep sleep every day, at least for a few seconds or a few moments when we are not dreaming. In that deep sleep, are we completely unconscious? No. Some consciousness remains, if only in a link, so that when you awaken you are the same individual.

In fact, there is no such thing as annihilation or death. Meister Eckhart pointed out: 'Our Lord says that eternal life is only knowing.'

We feel that we exist, that we have desires, and that we must fulfil the desires for the purpose of attaining happiness, joy. So there is a continuous search in life. A child persists: 'Mother, why?' The eternal question, Why? Thus we begin by seeking knowledge. And what we are really seeking is God, because God is knowledge itself, the Ātman: the indwelling eternal spirit or consciousness. It is the beginning and the end of all motives, all struggles: the urge to unfold Godhead.

Now Christian theology does not accept that explanation, but if we go to the great mystics of Christianity, we shall find they speak the same language. For instance, in *Theologica Germanica* we read: 'Goodness needeth not to enter into the soul, for it is there already, only it is unperceived.' Christ taught this: 'Be ye therefore perfect even as your Father which is in Heaven is perfect.' And that is the goal: we are seeking for that perfection. And where is that perfection? In Godhead. Again, where is that Godhead? It is within us. It does not enter from outside. Or, to quote Meister Eckhart: 'All creatures tend toward their ultimate perfection. Does she (the soul) then become God? Were I to say so, it would sound incredible to people of intelligence too poor to understand. Saint Augustine says: "It is not I who say so, I refer you to the scriptures, where it says 'I have said ye are God.'"'

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That is the fact. God in His infinite aspect is dwelling within each human soul, and there is an urge to unfold that Godhead. We may seek ignorantly, and waste our energies, but ultimately we wake up. Thus, according to the theory of reincarnation, if we wake up in this life and reach the goal, we have attained perfection. If not, we will be born again and again until we reach that perfection.

Realization Here and Now

What is religion? What is spiritual life? When does spiritual life begin? The beginning is when you seek God, seek to unfold that divinity knowingly, with awareness. That awareness is the difference between a saint and a sinner. For the sinner also is searching for God, only in the wrong way. A saint is a saint because he knows that this is what he wants to achieve: to unfold that divinity which is our very birthright. But why is it that Sat-cit-ānanda, the absolute ocean of existence, knowledge, and bliss, is dwelling within us and we are not aware of it? Even when we are told about it, it does not always dawn. We do not accept it. Why? Let me quote the first Gospel according to Saint John: 'The Light shineth in darkness, and the darkness comprehended it not.' There is the Light, there is God dwelling within, but because of that darkness, what Buddha called ignorance, we are not aware of the Light.

This darkness is an experience both direct and immediate. To give an illustration: You may be told, and you may believe, and through discrimination you may understand, that you are not the body. If you analyse, you will find that the body merely belongs to you; it is not the essence of you. But if somebody pinches you, you feel it, because of identification. That identification is a direct and immediate experience with each one of us. So, in order that we can know the ultimate Reality, that we can realize our Ātman, our Self, the knowledge has to be direct and immediate, just as ignorance is direct and immediate. Darkness can be removed only by the light of knowledge. What kind of knowledge? In the Upaniṣads we read:

'To Aṅgiras came upon a time Śaunaka, the famous householder, and asked respectfully:

"Holy sir, what is that by which all else is known?"

"Those who know Brahman", replied Aṅgiras, "say that there are two kinds of knowledge, the higher and the lower.

"The lower is knowledge of the Vedas, and also of phonetics, ceremonials, grammar, etymology, metre, and astronomy.

"The higher is knowledge of that by which one knows the changeless reality. By this is fully revealed to the wise that which transcends the senses, which is uncaused, which is indefinable, which has neither eyes nor ears, neither hands nor feet, which is all-pervading, subtler than the subtlest—the everlasting, the source of all."'

There are two classes of knowledge. One kind of knowledge is that by which we know this universe: science, art, etc. That is referred to as the lower knowledge, what we perceive by the senses, or by inference from the data that we gather (inferential knowledge and direct perception). The other kind of knowledge is that which is perceived by the subtle supersensuous power of *yoga*. There is a power in every one of us, which is known as the supersensuous power, which transcends the senses. It is latent in everyone, but it has to be developed. Through *yoga*, we can develop that subtle power, and we can then know God and see God. We can realize the Ātman, the Self. One who has achieved that power and knowledge is called in Sanskrit language a *ṛṣi*. He is the true

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yogin, one who has experienced union with the ultimate Reality.

Jesus said, 'Except a man be born again, he cannot see the kingdom of God'. You see, we are born as human beings, but we have to be reborn, not by dying, but while living. We have to be born anew. In Sanskrit, such a one is called *dvija,* the twice-born. It is a term also applied to birds, for birds are first born in the egg and then hatched out of the egg. The egg-shell has to be broken before the bird can find its freedom. We are born with the shell of an ego, and that is our ignorance. We have to break through the shell in order that we may realize our freedom.

Generally speaking, we live in the three states of consciousness known as waking, dreaming, and dreamless sleep. Now we can say that in our waking state the sense of ego is evolved, for in all knowledge and experience we declare, 'I know this, I experience this'. That 'I' is the ego. In the realm of the subconscious, dreaming, for instance, that self is not as highly pronounced. And while we are unconscious, the ego is not pronounced at all. So there is a line of ego, and below it is the subconscious and the unconscious. Above the line, transcending the ego, is the superconscious, where we have spiritual visions and experiences. Then is it that we are born anew. Compare it to sleep and awakening: with the sense of ego, we are sleeping; we have to be awakened by transcending it. Then we see the ultimate Reality. Many mystics of all ages have attained this state. What is the difference between a Christ and other beings? In Christ the Reality is evolved; in ordinary beings it is involved. But every one of us can reach Christhood.

However, Christ was a descent of God in human form, what we call *avatāra.* Christ, Kṛṣṇa, Buddha, Ramakrishna are *avatāras.* In this age, Ramakrishna exemplified the Truth of God. And here is the difference between an *avatāra* and an ordinary human being: you and I, if we reach that state of awakening once, have accomplished our purpose. We do not remain in that state all the time. If we did, we would not go on living. But in the case of Ramakrishna, for instance, it was unique. He went into that state many times every day. In other words, for him it was a normal state. So the *avatāras* or even the associates of *avatāras,* are special souls who come to earth for the sake of mankind, and are born with knowledge. You and I have to ascend toward that knowledge.

In the Upaniṣads, the great seer says: 'I have known that truth; you also, having known that, attain immortality.' He does not say, believe me and you know. If you are hungry and I tell you, 'Look here, I have eaten and it has satisfied me; you believe in that, and you will be satisfied', is it possible? Of course not; but it is like much of the religion that is preached today. You are supposed to accept certain dogmas, belong to a church organization, believe in it, and follow certain ethical principles of life, and then you will be taken care of when you die! That is not religion. That is not what Christ taught, or Buddha taught. And Ramakrishna came in this age to again relate this truth: you must know for yourself. That is the ideal, that is the goal of life, here and now, not after the death of the body. We have to find God, directly experience God in this life.

The Innermost Self of All

Śaṅkara, the great seer-philosopher, said: 'In the matter of inquiry into Brahman, the scriptures are not the only authority, but personal experience.' Then again he said: 'A learned man (that is, a scholar who can quote the Bible, the *Gītā,* the Upaniṣads, etc., but has no experience himself) is like a donkey carrying a bundle of

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sandalwood; he does not get the fragrance.' Mohammed said that such a man 'is like a donkey carrying a load of books'. And in the *Mahābhārata* we read: 'He who has no personal knowledge, but has heard of many things, cannot understand the scriptures, even as a spoon has no idea of the taste of the soup.'

A Hindu, as he learns to pray or meditate or worship, repeats this verse: 'As with eyes wide open a man sees the sky over his head, so the seers see God, the all-pervading existence, always.' This is the emphasis: 'I am here to pray and meditate in order that I can see God, that I can realize God, that I can have devotion to Him, that I can love Him, and become absorbed in Him.' With that attitude he goes to pray and meditate. And when he experiences *samādhi* (the superconscious state), when he becomes absorbed and has the vision of God, united with God, what is the effect? In the Upaniṣads, we find a description like this: 'The knot of the heart, which is ignorance, is loosed, all doubts are dissolved, all evil effects of deeds are destroyed, when He, who is both personal and impersonal, is realized.'

Whenever I quote this verse from the Upaniṣads, I always remember a talk with my master, Maharaj (Swami Brahmananda). I had a friend who was older than I. He did not join any order, he did not have any teacher (*guru*), but he went away to practise austerity and meditation. After three months he wrote to me, 'I have attained *samādhi*'. So I asked my Master, 'Is it possible? So-and-so wrote to me that he had attained *samādhi*'. My master knew the young man, and he said to me: 'Why, he came here about ten days back. I saw him, I looked at his eyes. He did not have any such thing. He may have seen a light and thought that was *samādhi*.' And then he pointed out that it is not so easy; how a spiritual giant like Swamiji (Swami Vivekananda) had attained *samādhi** only three times in his life. And Maharaj quoted that Upaniṣadic verse: 'The knot of the heart, which is ignorance, is loosed, all doubts are dissolved, all evil effects of deeds are destroyed, when He, who is both personal and impersonal, is realized.' It is the supreme attainment.

We have doubts, and it is good to have them; they are a healthy sign. Healthy doubts give us the urge to practise. They do not cause us to give up. One teacher said, 'There is no failure in spiritual life, as long as you keep up the struggle'. And in the end 'all effects of deeds are destroyed'. You might ask, 'Then what happens to the law of Karma?' *Karma* is completely burned, all the seeds of *karma* are burned, by the fire of that Knowledge. Divine qualities such as love and compassion, arise in the heart.

We must understand that man *is* spirit, and *has* a body and mind, and the ideal is to unfold the spirit. It may be said that we are encased in three sheaths: physical, subtle, and causal, and the spirit is identifying itself with them. While we are awake, we are identifying ourselves with all the three sheaths; while we are dreaming, we are not conscious of the physical sheath, but the subtle sheath is pronounced; when we are in deep sleep, the causal sheath is still in effect. And the causal sheath is the ego, source of all ignorance. However, if we go beyond these sheaths we attain the Spirit, Ātman as one with Brahman.

As in the human being the underlying, pervading spirit is encased, the universe, too, may be described as God manifested, every aspect, in truth, God alone. We read in the Upaniṣads: 'Heaven is his head, the sun and moon his eyes, the four quarters his ears, the revealed scriptures

* i.e. *nirvikalpa samādhi*—Ed.

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his voice, the air his breath, the universe his heart. From his feet come the earth. He is the innermost Self in all.'

Meditation the Way to Realization

If one goes deep in meditation, one may be in the psychic plane, and see, as it were, the subtle body of God. At such a time, one may hear sounds, see light, smell fragrance, none of which is discernible in the physical plane. One may even attain certain powers, occult powers, such as clairvoyance, clairaudience, telepathy. But then, such visions, psychic experiences, can be acquired not only through the power of meditation, but through other means and methods, like drugs and austerities. It is made clear by the great *yogins* that psychic powers are not very desirable. Those who meditate, who worship the Lord, and who wish to find God, those sincere aspirants go beyond the psychic plane; they do not want to have such visions and such powers, knowing their detrimental effects. For instance, my master, when he was a young boy, as he was meditating, suddenly began to see what his friend was doing in a room hundreds of miles away. It distracted his mind and caused quite a disturbance in meditation. So he went to his *guru*, Sri Ramakrishna, and said, 'What can I do when I begin to see and hear distant things?' Sri Ramakrishna said, 'Give up meditation for a few days, so that you lose the power.'

Now, as I mentioned before, you can acquire these powers through other methods and means. Patañjali, the great psychologist of India, said: 'The psychic powers may be obtained by birth, or by means of drugs, or by the power of words, or by the practice of austerities, or by concentration.' In this connexion, because there is so much talk about drugs, I must point out that if one takes drugs, one can have these psychic visions, and even psychic powers; but as soon as the effect of the drug wears out, you are the same person; you have really gained nothing. But what happens? It is fun, and therefore quite a temptation, and you want to repeat it, and repeat it, and repeat it, until the brain gets deranged, and then the individual becomes weak. In India we have such a class of people. They are not connected with spiritual life. Spiritual life 'Ye shall know by its fruits'. You may have visions and powers, but what are they worth? Nothing. They are still under the law of Karma, and you are still in ignorance. We have to transcend that realm.

But everybody does not have to go through the psychic plane. One can go directly to the causal plane, where one sees God in his personal aspect. God is the cause of this universe. The Personal God in our philosophy means God as the Creator, Preserver, and Dissolver of the universe, and you can come face to face with that Personal God. This is called lower *samādhi, savikalpa samādhi.* When you go beyond that also, then you realize Brahman as Spirit, eternal, all-pervading. You transcend the ego.

Whether this happens or not depends upon our struggle and our longing, our spiritual practice. In the Upaniṣads we read: 'This Ātman, who understands all, who knows all, and whose glory is manifested in the universe, lives within the lotus of the heart, the bright throne of God.' If you practise meditation, the heart becomes purified, and then you wish to meditate more and more. And the recollectedness of God comes to you in a natural way. As that recollectedness becomes established, the illumined knowledge of the Ātman or God arises. 'With mind illumined by the power of meditation, the wise know Him, the blissful, the immortal.'

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MODERN EPISTEMOLOGY

SRI R. D. MISRA

J. F. Ferrier was the first to use the term 'epistemology' in his *Institutes of Metaphysics* in 1854. He distinguished two branches of philosophy: (1) epistemology, or the theory of knowing, and (2) ontology, or the theory of being. By the ensuing tradition, therefore, theory of knowledge was conceived to be that 'branch of philosophy which investigates the origin, structure, methods and validity of knowledge'. (D.D. Runes: *Dictionary of Philosophy*, p. 94) In the beginning of speculative thinking, of course, knowledge is accepted as valid without any discussion. But when something thought to be truthful is later on proved to be fallacious, it becomes necessary to find out whether there is any kind of knowledge which is certainly valid, and if so, what are the tests of its validity. Epistemology has, therefore, the special task of inquiring into the reasons why knowledge is valid. It seeks to establish the existence of true and certain knowledge, the means of acquiring such knowledge, and the criteria by which one can distinguish such knowledge from falsity. This traditional conception may be called the *substance-view* of epistemology, since philosophy is compared here to the trunk of a tree, of which epistemology, ontology, etc. are the various branches. Just as branches depend for their life and nourishment upon the trunk, so epistemology depends on philosophy, as a part depends on the whole.

MODERN VIEW AS CONTRASTED WITH THE TRANSCENDENTAL VIEW

From this view results the transcendental notion of epistemology that knowledge transcends the observable things of the world and depends upon the use of some other sources than sense-perception. Modern view, on the contrary, holds that knowledge is strictly an empirical phenomenon and so is the discipline that studies it. Transcendental view implies that knowledge is an end in itself and is therefore valuable, even though it cannot be shown to have any practical utility. Modern pragmatic mind holds, on the other hand, that knowledge has no other purpose except action, because justification of knowledge is success in action. Modern view takes knowledge, therefore, to be an instrument of prediction for which sense-observation is the only admissible criterion.

This modern view, as Russell thinks, is an outcome of the contrast between the scientific interpretation and the common-sense view of the physical world. (B. Russell: *Inquiry into Meeting and Truth*, pp. 14-15) Common sense assumes that things are what they seem to be. But sciences such as physics etc. prove that the observable qualities of physical objects are not the qualities that we know in our experience, but something very different. When we look at some physical objects, we do not observe their qualities as such, but only as they affect ourselves. These conflicting, and sometimes even contradictory, interpretations induce doubt and lead us to a critical scrutiny of the facts of knowledge. Epistemology comes thus to be the critical scrutiny of what passes as knowledge. The problem for epistemology, therefore, is not 'why *do* I believe this or that?', but 'why *should* I believe this or that?' It tries to find out the logical grounds upon which we may firmly base our beliefs. It has the task of arranging all our beliefs logically,

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whether they are absolutely certain or merely probable. And this view is in fact an outcome of the modern critical spirit applied to the field of the theory of knowledge.

In contrast to the transcendental theory, the modern notion may be characterized as the *activity-view* of epistemology. Theory of knowledge has become a technique of critical evaluation, capable of being applied to any field of knowledge. The nature of the activity may vary according to the nature of the field to which it is being applied, but by itself it does not constitute a specific area which may limit its scope and utility. It rather covers the vast expanse of living experience as such, and there arises no question of demarcating its boundary. All sciences take cognitive awareness as their starting-point, and epistemology tries to investigate critically the very nature of this awareness, and as such, no field of inquiry is beyond its limits.

To get at a coherent view of its exact nature, it may be worth while to examine what interrelations this theory of knowledge has with some of the other allied and contemporary disciplines, namely, logic, psychology, philosophy of science, and philosophy of language.

Logic

The study of logic originated in an attempt to determine the nature and conditions of valid thinking by criticizing and analysing the types of argumentative discourse. Like geometry, therefore, it owes its birth to the analysis and criticism of thought. By a long process of development, this criticism resulted in the discovery that the validity of reasoning depends upon its form. This result entailed the untenability of the traditional view of logic as a normative or regulative science. Logic does have, of course, a normative aspect in so far as it is concerned with the criticism of the modes of thinking, but a close analysis of its nature reveals that this normative aspect is merely a by-product. We do not study logic in order to establish norms by reference to which the validity of reasoning may be tested. The discovery of the norms of thinking, in fact, results from the fact that valid thinking is formal and that logic is the science of possible forms. Logic comes, therefore, to be recognized as the pure science of forms like that of mathematics, and even mathematics is now shown to be derivable from this pure science.

All empirical sciences deal with the given regions of fact, and so their field of investigation is the actual world. Logic, on the contrary, deals not with what is actual but with what is possible. Logician is interested in the analysis and criticism of the methods employed by those who are attempting to introduce order into a set of facts. It is possible to clearly distinguish the two disciplines, since logic is the formal science of the principles of valid reasoning, while epistemology is an empirical science which tries to ascertain the nature of knowledge and truth as such. The decision as to whether a given process of reasoning is valid or not is a logical question, but the inquiry into the nature of validity itself is epistemological. Logic is concerned with the critical analysis of the ways of attaining knowledge, while epistemology deals with the ways of interpreting knowledge, which has thus been obtained.

Logic is, therefore, the critical analysis of the methods which are employed in systematizing knowledge. In fact, not only theory of knowledge, but the whole of modern philosophy is analytical in a sense, because logical analysis constitutes its very nature. In a different sense, however, the whole of philosophy may be included under epistemology, since the latter is in

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fact the end of all investigations, whereas logic is merely the means. Accordingly, logic is subsumed under epistemology as means are in the end. They are distinguishable in thought but never in action, since their close interrelation, as of means to ends, implies their inseparability.

Psychology

Psychology, too, may be viewed from two different standpoints: traditional and modern. Traditional view is called rational or philosophical psychology as it deals with the nature of the mental principle—consciousness—in its interrelation to other forms of being and the problems such as the relation of mind and body etc. Modern psychology, on the other hand, is an empirical science dealing with mental activities and objective behaviour. In contrast to the old psychology of faculties, it seeks to discover how our minds work, i.e. what the various mental processes are and what causal laws operate among them, with the object of giving as complete an explanation as possible of mental happenings, both normal and abnormal. It employs experimental methods and appliances in its investigations. Its methods are thus those of natural sciences, with the severe handicap that its subject-matter is not available for direct inspection, but has to be inferred from the observed appearances and behaviour of human or even non-human bodies. Thus, psychology is interested in causal questions, in finding out *how* minds work.

Traditional psychology, being incapable of empirical investigations, has become an outdated subject. We have to consider, therefore, the relations that subsist between epistemology and modern psychology. As an empirical science, modern psychology is interested in finding out *how* our minds work on, what their material is, what its relation is to the objects in the external world, to other person's mind, to the events of history, and so on. It is almost a descriptive science, whereas the theory of knowledge is evaluative. However, the cognitive processes of perception, memory, and imagination etc., investigated by psychology, are the very processes which, in a different context, constitute the subject-matter of epistemology. The difference lies in the fact that whereas psychology is the investigation of *all* states of mind, including the cognitive in the context of the mental life, epistemology investigates only cognitive states, and these solely with respect to their cognitive import. Nevertheless, in all our epistemological inquiries, some psychological element is necessarily involved, because, in Russell's words, 'We have to examine the relations of basic propositions to experiences, the degree of doubt or certainty that we feel in regard to any one of them, and the method of diminishing the former and increasing the latter'. By 'basic proportions' is meant here those statements of matters-of-fact which are credible without any argumentation. The central question for epistemology is: Can it ever be the case that what we perceive is identical with the physical object and its physical properties as it really is? Or must we always make a distinction between the perceived and the physical objects? In order to discuss the validity of the various means of knowledge, epistemology has therefore to depend upon an analysis of the mental processes leading to them, and, hence, it is closely related to psychology.

Philosophy of Science

Philosophy of science makes a systematic study of the nature of science, its methods and concepts. It also tries to ascertain the place of science in the general scheme of intellectual disciplines. It stands roughly in the same relation to the history

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of sciences, just as they stand to experiment in a science such as physics. The main function of this discipline is thus a critical and systematic elucidation of the scientific methodology, discovery, and explanation. Philosophy of science, in fact, cannot be precisely defined, since it shades imperceptibly into science, on the one hand, and philosophy, on the other. However, its subject-matter may roughly be divided into three fields: (1) a critical study of the methods of science and the nature and logical structure of scientific symbols, concerned mainly with the empirical sciences; (2) the attempts to classify the basic concepts of sciences, their presuppositions and postulates; and (3) the attempts to ascertain the limits of special sciences and to disclose their interrelations with one another. Obviously, theory of knowledge has a close connexion with the first field stated above, because it aims at a critical study of the scientific statements themselves. The first field of the philosophy of science really seems to be the domain of epistemological inquiry itself, and this means that at least a part of the former is what the latter has in common to investigate.

Philosophy of Language

Philosophy of language studies the concrete, actualized languages, whether living or dead, in their philosophical import. It seeks to understand the nature of language in general. In the words of M. Schliek, 'the philosopher is interested only in those characteristics which all the different methods of communication have in common and which are the *essential characteristics* of language'. The essential characteristic of language is its capability of expressing facts, where by 'expressing' is to be meant only the showing forth of logical structure and not the communication of contents. From the philosophical point of view, however, the term 'language' must be regarded in an extremely broad sense. We must no longer restrict our attention to the so-called natural languages, e.g. English, French, etc.; rather its definition must include even those systems of written symbols, such as mathematics and symbolic logic etc., which are not universal inasmuch as they treat only a limited part of human experience, but which are of special utility in guiding certain lines of investigation. Philosophy of language, therefore, deals with the possible or potential syntactical rules which might be conceived to govern the structure of any language, whether it is natural or artificial.

It has been wisely said that the company of great books is a company of great minds. To every student, the vast bulk of knowledge comes through words and other symbols which inform him in proportion as he is able to interpret them. In turn, he can add it to the stock of knowledge only by giving expression in words or other symbols that he himself and others can understand. Right from the days of Plato down to the present positivistic era, philosophers have been concerned with the nature of concepts embodied in the symbols of language. Language, thus, plays a dominant role in stating the facts of the world as we view them, and this means that the questions about the nature of language largely determine the nature and scope of our epistemological investigations. The recent linguistic trends in analytical philosophy bear a direct testimony to this close relationship.

In conclusion, it has to be stressed again that knowledge, in order to hold itself and its products in secure possession, must subject all its assumptions to a criticism which must grow ever more as knowledge increases. Criticism of beliefs must ever be undertaken anew as the experience of man widens and his power of separating the true from the false increases. As a matter of

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fact, this critical view has helped to make clear most of the obscure problems of philosophy. It has given us an instrument for the determination of philosophical tendencies and has provided us with a test of their worth, truth, and validity.

But criticism is not a fixed process of evaluation. It is an evaluation which goes on from more to more. Meanwhile, with the growth of criticism, knowledge grows and the power of the mind to grasp its objects grows. We cannot assign any limit to this growth, since mind grows by the exercise of its functions, and with the growth of both these goes the growth of criticism, or the examination of all that is concerned with knowledge. So, there is no hindrance to the hope of the indefinite increase of our knowledge. Intensively, it will increase as we learn more of ourselves, of the world, and of the Maker of the world, and extensively, it may increase until it stands over against the whole of the world and recognizes that through and through it is an intelligible world. With the increase of knowledge the knower grows, and the mastery of the world grows also.

THEISTIC SĀNKHYA IN THE BHĀGAVATA

SWAMI ADIDEVANANDA

The vague anticipations of the Sāṅkhya ideas of Puruṣa (Spirit) and Prakṛti (matter) date back to an age as old as that of the basic concepts of the Upaniṣads. The Puruṣa idea is found in the *Puruṣa-sūkta*, a hymn in the *Ṛg-Veda* (X. 90). This term occurs again and again in the Upaniṣads. The Sāṅkhya system adopted the term 'Puruṣa' to express the inactive, conscious principle in every being, set over against the active, unconscious Prakṛti. Puruṣa and Prakṛti are set against each other in the thirteenth chapter of the *Gītā* in the Sāṅkhya style.

Though the Upaniṣadic thinkers threw out the Sāṅkhya ideas here and there in an unco-ordinated way, the term *'sāṅkhya'* first occurs in the *Śvetāśvatara Upaniṣad* (VI. 13). There the Sāṅkhya principles are subsidiary to its leading doctrine of theism. In the *Gītā* also, the same plan is worked out more or less. The Sāṅkhya ideas, as we see in the Upaniṣads and the *Gītā*, are pressed into service in favour of theism. While the later form of Sāṅkhya was a sort of dualistic atheism, insisting on the plurality of selves and independence of Prakṛti consisting of the three *guṇas*, it seems to be very probable that the earliest form of Sāṅkhya was a sort of monotheism approaching the *Śvetāśvatara-Gītā* view. According to Professor Das Gupta, one Pañcaśikha, a disciple of Āsuri, who was himself a disciple of Kapila, probably modified Kapila's work in an atheistic way and passed it as Kapila's work. (*History of Indian Philosophy*, Vol. I, p. 221)

The Sāṅkhya philosophy of the *Bhāgavata*, following that of the *Gītā*, is decidedly theistic in character. The spirit of eirenicon met with in the *Gītā* finds its fulfilment in the *Bhāgavata* with regard to the dualistic Sāṅkhya, on the one hand, and monotheistic Sāṅkhya, on the other. The dialogue between Kapila and his mother Devahūti, as delineated in the *Bhāgavata*, may be said to contain a per-

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fect specimen of theistic Sāṅkhya.

The founder of the classical Sāṅkhya is said to be the sage Kapila. Nothing is known about his identity, time, or place. As the author of the *Vedānta-Sūtra* devotes two aphorisms (II. i. 1-2) to meet his views, he must have been held in high esteem even by his critics. There is a reference to Kapila in the *Śvetāśvatara Upaniṣad* (V. 2). The commentators consider this Kapila as Hiraṇyagarbha. In the *Viṣṇusahasranāma,* the Supreme is called by the epithet Kapila. Kṛṣṇa says in the *Gītā* (X. 26) that among the perfected, he is the sage Kapila. It is difficult to identify these two Kapilas, one theistic and the other atheistic. Kṛṣṇa would not have identified himself with the atheistic Kapila, as he himself speaks with scorn of those who deny God: 'Tossed about by various fancies, entangled in the meshes of delusion, and steeped in the gratification of lust, they fall into a foul inferno.' (ibid., XVI. 16)

The term *'sāṅkhya'*, derived from *'saṅkhyā'* may mean 'enumeration', and was probably adopted by the Sāṅkhya system to enumerate the principles, constituents, and psychic states of that system. It also means 'reflection', standing for the method of ultimate realization through knowledge. The *Mahābhārata* (XII. 311) says that the goal of the Sāṅkhya is to grasp the twenty-fifth principle, namely, the Puruṣa, as distinguished from the twenty-four principles, which consist of matter. In the *Gītā* (III. 3), *sāṅkhya* stands for reflection of those who accept knowledge alone for release, while *yoga* signifies the practical method of realizing the same by means of steady self-control: 'In this world, a twofold way of life was taught of yore by me, O Arjuna—that of *sāṅkhya* for men of contemplation and that of *yoga* for men of *yoga*.' (See also ibid., V. 4, 5.) In the *Bhāgavata, sāṅkhya* is the perception of the Self by means of devotion joined to knowledge and renunciation: 'With the mind purified by knowledge and renunciation and also *bhakti*, he sees himself unconcerned and Prakṛti rendered powerless.' (op. cit., III. xxv. 18)*

The *Bhāgavata* uses the Sāṅkya concepts prominently in two places without giving quarter to its atheistic metaphysics: (1) Maitreya's instructions to Vidura at Haridvāra (III. 5); and (2) Kapila's advice to his mother Devahūti at Bindusaras (III. 25). It may be noted that there is not much difference in the teaching of the Sāṅkhya metaphysics at both the places.

In the *Bhāgavata,* Kapila is an incarnation of the Supreme, a fact known to his parents. He assures his father Kardama that he would impart to his mother the knowledge of Self, which destroys all *karma* and fear. (III. xxiv. 40) The main teaching of Kapila may be briefly stated thus: The Puruṣa is the Ātman, Reality, who is eternal, devoid of *guṇas,* distinct from and superior to Prakṛti. (III. xxvi. 3) There is only one Puruṣa reflecting in all bodies. Apparently, he is manifold with a self in each body. Just as one fire seems to be different and many according to its sources, the one Ātman appears manifold in relation to Prakṛti. (III. xxviii. 43) In an ultimate sense, the Lord Himself has become both Puruṣa and Prakṛti. (III. xxix. 36) The mutable Prakṛti, consisting of the three *guṇas*, is His inconceivable power or aspect. (III. xxviii. 44) It obscures knowledge and evolves manifold creatures. (III. xxvi. 5) By his *līlā,* the play-manifestation, the Puruṣa accepts Prakṛti, presented to him. Thus, when the actions are done by the *guṇas* of Prakṛti, the Puruṣa attributes the agency to himself by superimposition. (III. xxvi. 6) And thus Prakṛti brings

* From here onwards all the references in the brackets are to the *Bhāgavata.*

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about his *saṁsāra* and forms his bondage, though he is free from activity, a mere witness and of blissful essence. (III. xxvi. 7) While Prakṛti is the cause of the body, senses, etc., and of agentship, Puruṣa is said to be the cause of pleasure and pain, being the subject of experiences.

Though the Puruṣa abides in Prakṛti, he remains, in fact, unaffected by the *guṇas* of Prakṛti like sun's image in water. (III. xxvii. 1) Even in the absence of real conditions to limit him, the transmigratory existence does not disappear so long as he is thinking of objects. (III. xxvii. 4) There is an explicit description of the means to get rid of the mortal coil. In the first place, the deluded self should bring under control his mind, by means of *bhakti-yoga* and renunciation. (III. xxvii. 5) Sincere love towards the Lord and finding delight in His deeds help concentration of mind. (III. xxvii. 6) He should regard all beings as equal, hating none, renouncing all attachment, and performing one's own duty. (III. xxvii. 7) It is not difficult to separate Puruṣa from Prakṛti, though they are interdependent. When Prakṛti is constantly realized as the source of evil, and consequently given up, it ceases to bring about the inauspicious condition of Īśvara who is supreme in His real state of bliss. (III. xxvii. 24)

The knowledge of the Sāṅkhya principles of Puruṣa and Prakṛti is not an end in itself; a knowledge of these principles is the root cause for *bhakti-yoga*: 'The description of *mahat-tattva* and other principles of Prakṛti and Puruṣa has been given as known to the Sāṅkhyas—the description by which their true and distinct nature is perceived and which is said to be the source of *bhakti-yoga*. . . .' (III. xxix. 1-2) This is, indeed, a revolutionary doctrine of the *Bhāgavata*. Unfailing *bhakti-yoga* is that by which the self is able to get out of this mortal coil brought about by these three *guṇas*, and thereby becomes fit for attaining the divine state. (III. xxix. 14) For this reason, the sage Kapila teaches the *bhakti-yoga* to his mother.

Bhakti-yoga, according to Kapila, is of two kinds: *saguṇa* and *nirguṇa*. The former, again, has three divisions: *tāmasa*, *rājasa*, and *sāttvika*. He who practises *bhakti* with feelings of pride and jealousy belongs to the *tāmasa* class. He who, desirous of worldly objects, worships the Supreme belongs to the *rājasa* class. The devotee of the *sāttvika* class is one who adores the Supreme as his duty, but with the notion of difference. (III. xxix. 8-10) The disinterested and immediate devotion, which is an uninterrupted flow of thought towards the Supreme, is known as *bhakti-yoga* of the *nirguṇa* type. (III. xxix. 11-12) The devotee of this type does not accept any heavenly state, even if offered by the Lord Himself. In this state, the self is able to get out of *saṁsāra*, brought about by the *guṇas* of Prakṛti. (III. xxix. 13-14)

Evolution starts from a disturbance of the equipoise of the three *guṇas*. Here one need not search for the cause of the initial disturbance of the equipoise. It cannot be the unevolved Prakṛti or the pure Puruṣa, who is unable to influence the Prakṛti. The objections raised against the classical Sāṅkhya evolution cannot be brought here, as the process of evolution has been started by the will of the Supreme and maintained by his intervention at each stage. In its own Prakṛti, whose *guṇas* are disturbed by the *adṛṣṭa* of the individual selves, the Supreme places its power; thereupon, the Prakṛti produces the first principle of *mahat*. (III. xxvi. 19) That is how the evolutionary process becomes intelligible. The orderly evolution of Prakṛti as cosmos without chaos is due to the constant presence of the Supreme in Prakṛti, which forms a part of the former.

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The evolutionary process has been started not by Prakṛti, but by Puruṣa for his own purpose, namely, the liberation from the bondage of Prakṛti. The contemplation of the Pratyagātman, the inner Self in the body, as distinct from the modes of Prakṛti, engenders *nirguṇa bhakti-yoga*, which is the ultimate means of release. It must be noted that in the experience of the Puruṣa, bondage implies no change in its essence. The apparent experience and enjoyment belong to the fabricated ego which desires freedom. The Puruṣa, whose essence is immutability, is identified with the Supreme, the one Reality without a second.

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P. SAMA RAO

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The booklet is, no doubt, thought-provoking; but if the conclusions presented in the booklet are accepted, they give the go-by to the metaphysics of the law of Karma on which the theory of reincarnation is based. Besides, these findings do not offer any incentive to the spiritual aspirant to attain absolute purity and the necessary *adhikāra* for achieving *jīvanmukti*. There seems to be nothing like obtaining *videhamukti*, if we construe the learned author strictly. For, by his denial of reincarnation, he regards death, the shedding of the physical body once, as the end of it all, and further declares positively that there is a complete absorption into the ultimate Brahman straightway at such shedding of the body. Such a stand would inevitably encourage the erring and the sinful to continue in their irreligious activities.

The conclusions and their *raison d'etre* are unacceptable for the following reasons:

1. The acutest scientific research, which is mainly based on pragmatism, has its own limitations. The findings based thereon cannot be comprehensive enough to enfold the truths of the metaphysical world, where intuition and divine sense alone, not physical observation and scientific reasoning, can grapple with or apprehend the laws of higher being.

2. Biogenesis is one such branch of science having its own limitations. However, there is no essential contradiction between its hypothesis and that of the metempsychosis as conceived by our ancient seers. On the other hand, biogenesis supports in its own way the theory of Karma, supporting reincarnation, as is admitted on pages 24 and 31 ff. Besides, this science explains only the birth of a particular type or pattern of creation from out of protoplasm or psychoplasm, but not the causes of either hereditary tendencies or the abnormality like the genius, the aberrations from the normal, and the defects and deficiencies on the physical and mental planes of a being. Further, this science, as it stands today, does not explain the evolution of species.

3. Psycho-analysis does not explain the continuous existence of the *jīva* in *sūkṣma śarīra* in between the 'death' of one embodiment and the rising into life of another which is unlike the parental one. Biogenesis does not also explain this.

4. It is only at the time of *pralaya*, or the final dissolution at the end of a cycle, that all the *jīvas*, together with their *karmas*, are effaced. The creation at the beginning of another cycle means something new again, which is uninfluenced by what it was or remained to be at the end of the earlier cycle, and is not a confirmation or evolution of anything that existed before in the past. The original impulse of the Godhead to create cannot be ascribed to any *saṁskāras* based on the *guṇas*, though the created acquire them later on through the effect of their environment.

5. It is not correct to assert that the 'truth of reincarnation has never been investigated in India' and that 'it has been believed in by all the *ṛṣis*, *ācāryas*, and *avatāras*, and never questioned or verified'. The teachings about reincarnation are really not part of *Brahmavidyā*, and the principles of righteous conduct obtaining therein, as well as those of the theory of reincarnation, are quite relevant as means to the attainment of the *adhikāra* for liberation.

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soul's last desire or predilection. *Bhramara-kīṭaka-nyāya* applies here also.

However, the book stimulates thinking and is helpful in finding our true moorings.

P. SAMA RAO

EXPLORING THE CHRISTIAN MIND. BY DAVID WESLEY SOPER. Philosophical Library, Inc., 15 East 40th Street, New York 16, N.Y. 1964. Pages 193. Price $ 5.

This book is a serious and sincere attempt to collect the views of leading religious thinkers of the Christian world with regard to the possibilities and probabilities which they envision for mankind during the remainder of this century. It contains a number of interviews with such notable shapers of Christian thought as Karl Barth, Jacques Maritain, T. S. Eliot, Arnold Toynbee, Christopher Dawson, etc. The range of topics covered is wide, and the discussions are lively. The language has pungency, candour, and grace. The book makes a very interesting reading.

SWAMI HARSHANANDA

THE BEST OF GRACIAN. A NEW TRANSLATION BY THOMAS G. CORVAN. Philosophical Library, Inc., 15 East 40th Street, New York 16, N. Y. 1964. Pages 84. Price $ 3.

Balthasar Gracian was a cleric who lived in central Spain about 333 years ago. Before he died, he left behind quite a few works—dramas, poems, allegorical writings—out of which his maxims have remained perennially popular. Schopenhauer was so fascinated with them that he brought out the first ever translation of the Spaniard in German. The present collection of Gracian was culled and translated by Thomas Corvan, who is a distinguished attorney in New York. The translator says in his introduction: 'Gracian has been many things to many men. He can be sought for solace in the hands of great men—looking backward. Yet, in the hands of men in their prime, he can be a source of direction and drive—looking forward.'

The book is divided into three parts: (1) About Fate; (2) About Ourselves; (3) About Others.

The sayings are highly interesting as well as instructive. A few of them may be quoted here so as to create an interest in the would-be readers:

'Much that could be said in life would be better left unsaid. It is the better part of prudence—to keep a portion of the truth untold.' (p. 5)

'The wise are alert to when the fruit is ripe, and by quickly stepping in the orchard, pluck the fruit and make capital. What is left to the tardy is second best.' (p. 6)

'In dealing with others, deal at a distance. When one is understood too well, respect is undermined. Therefore create an aura of mystery about yourself, as a shield against the envious stings of others.' (p. 24)

'There is an art in avoiding an argument. It is well to neither cause a new one, nor become complicated in an old one.' (p. 33)

'There is no substitute for self-analysis. It is medicine to the mind.' (p. 37)

'He who acts in haste, invariably hurts himself. When passion enters the mind, reason leaves.' (p. 45)

'A stable man reflects a steady mind.' (p. 59)

'Solomon always kept a second ear for the second side of the same story. So should you!' (p. 60)

'Since friends are for friends—make the most of them; their confidence, their counsel, and their co-operation.' (p. 77)

The language is beautiful, and the translator as well as the publisher deserves our hearty congratulations.

SWAMI HARSHANANDA

THE GITA-GOVIND. TRANSLATED FROM SANSKRIT BY DR. BANKEY BEHARI. 1964. Pages 88. Price Rs. 3.50.

THE SCIENCE OF DIVINITY (A DIGEST OF ŚRĪMAD BHĀGAVATAM). BY SRI M. K. KEWALIA. 1964. Pages 66. Price Rs. 2.50.

Radha Madhav Society, Jodhpur.

However much we may, in the name of dissemination of the Hindu religious culture, commend the above publications, the poor, inadequate, and incorrect English, the inaccurate translation, and printing-mistakes with which the books are bristling, would prejudice the ordinary lay reader against them. The only saving feature about them is the sincere devotion of the translators to the respective original works and to the cause of the Hindu religion.

P. SAMA RAO

SANSKRIT

SARVA - TANTRA - SIDDHĀNTA - PADĀRTHA-LAKṢAṆA-SANGRAHA. COMPILED BY BHIKSU GAURISANKARA. Jyotishaprakash Press, Varanasi. (To be had of: Srimati Manobhari Devi, Vill. Putthi, P.O. Bawanikhera, Dt. Hissar.). Pages 302. Price 75 P.

Here is a fine miniature encyclopaedia of terms in use in various branches of Sanskrit lore. The compiler is an erudite Sanskrit scholar, who has devoted his lifetime to the study of the main branches of Sanskrit learning. In the work under review, he brings together the difficult technical terms of Sanskrit

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Śāstras and the common words of daily use with the most perfect ease, with the result that the correct meanings are readily known. The topics covered by the author may be said to be all the different branches of *darśana, Dharma Śāstras, alaṅkāra, vyākaraṇa,* knowledge of trees, plants, and herbs, and words of daily use with their equivalents, sometimes in different connotations; and all these we get in a pocket-size book. Students and teachers of Sanskrit as well as the general readers wishing to know the exact meanings of any Sanskrit term will do well to keep a copy of the book with them. The compiler has, indeed, done an invaluable service to all lovers of Sanskrit by bringing out this work, and that at a nominal price.

DR. B. K. SENGUPTA

ŚRĪ SUBHĀṢACARITAM. BY V. K. CHATRE, Joglekar Sadanam, Kalyananagaram (near Siddheshvar), Dt. Mandalam, Maharashtra, 1963. Pages 76. Price Rs. 2.50.

To write the life of Netaji in Sanskrit verse is, indeed, a novel attempt. The book will be found interesting by the educated public.

DR. ANIMA SEN GUPTA

KANNADA

BRAHMASUTRAGALU. BY SWAMI ADIDEVANANDA. Sri Ramakrishna Ashrama, Mysore 2. 1964. Pages 843. Price Rs. 16.

Swami Adidevananda, Head of the Ramakrishna Mission and Ashrama, Mangalore, has carved out a special place for himself in the literary and philosophical world of Karnataka by his masterly renderings into Kannada of the major Upaniṣads and the *Bhagavad-Gītā,* and the present work, which is a Kannada translation of the *Brahma-Sūtra* with copious explanatory notes and a valuable introduction, forms a fitting climax to his earlier works. Like the previous works, but to a far greater degree and in a far more complete way, this work, too, exhibits great clarity of understanding, subtlety of thought, a thorough grasp of the subject, and comprehensive manner of treatment. The Swami's vast learning, catholicity of outlook, lucidity of expression, synthetic vision, and convincibility are in bountiful evidence. And what is more, attitudinarianism is totally absent.

In translating the *sūtras* and in his explanatory notes, the Swami closely follows Śaṅkara, but wherever the interpretations of Rāmānuja and Madhva differ, they have been mentioned and also incorporated into the text. So also the interpretations by the Pūrva Mīmāṁsā etc. have been given. The Sanskrit originals of these interpretations have been given in the footnotes wherever necessary, in order to help the student in understanding the essence of the *sūtras.* The Swami's approach to the *sūtras* is one of synthesis between the seemingly contradictory interpretations, here and there, by the three *ācāryas,* Śaṅkara, Rāmānuja, and Madhva, the propounders of the Advaita, Viśiṣṭādvaita, and Dvaita systems of Vedānta respectively. One could easily see that there is a greater degree of agreement between Śaṅkara and Rāmānuja than between these two and Madhva. However, the author steers clear of the differences between them to maintain his synthetic view, without doing injustice to the special stand taken by the *ācāryas* in the matter of the interpretation of the *sūtras.*

The work is a unique one in many respects, and, as far as I know, the first of its kind in Kannada. The learned Swami has, indeed, laid us under a deep debt of gratitude by bringing out this inspiring work, and he deserves our congratulations for having given a correct lead in the proper understanding of Vedānta, of which the *Brahma-Sūtra* is truly the foundation. The format and get-up of the book are nice, and the price is quite moderate.

P. SAMA RAO

BENGALI

GALPE VEDĀNTA. BY SWAMI VISVASRAYANANDA. Ramakrishna Mission Calcutta Students' Home, Belgharia, 24 Parganas, West Bengal. 1963. Pages 128. Price Rs. 2.

The author has succeeded in bringing out the basic principles of Indian religion and culture through various stories. In fact, the book is a transparent mirror through which the cultural life of ancient India has been well reflected.

According to Indian belief, truth is something that is to be lived and also made the central ruling principle of thought and action. This idea has been well expressed in the story of Satyakāma Jābāla. The Indian ideal teaches that one should always be devoted to duties he is entrusted with. By discharging duties in a devoted and disinterested spirit, one can easily gain spiritual perfection. This idea has been lucidly explained in the stories of Dharmavyādha and Kauśika and the crane.

DR. ANIMA SEN GUPTA

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NEWS AND REPORTS

RAMAKRISHNA MISSION ASHRAMA ASANSOL

Report for 1962-64

The activities of the Ashrama during the period under review were as follows:

Cultural and Religious: Daily worship and prayers at the Ashrama shrine; observance of *Durgā-pūjā, Kālī-pūjā, Sarasvatī-pūjā,* and *Viśva-karmā-pūjā;* celebration of the birthday anniversaries of Sri Ramakrishna, the Holy Mother, and Swami Vivekananda, and other religious prophets like Buddha, Jesus Christ, etc.; fortnightly *Rāmanāma-kīrtana* on Ekādaśī days; and scriptural classes at Dhanbad, Durgapur, and Kumardhubi.

Philanthropic: Relief to the tune of Rs. 4,000, in cash and kind, was rendered to the flood-stricken people on the banks of the river Ajoy, in the district of Burdwan, during the years under review. Besides, the Ashrama distributed about Rs. 2,000, in cash and kind, among the needy persons.

Educational: *Higher Secondary Multipurpose School*: Total strength: 1962-63: 767; 1963-64: 783; *Junior Basic Schools*: Total strength: Unit I: 1962-63: 133; 1963-64: 140; Unit II: 1962-63: 132; 1963-64: 142. Total number of books in the school library: 4,232 and 5,430 respectively in 1962-63 and 1963-64. Dailies received in the reading room: 2; periodicals: 26.

Students' Home: The Ashrama maintains a students' home for the students studying in the higher classes. Total strength: 30.

Public Library: Total number of books: 1962-63: 715; 1963-64: 737.

Swami Vivekananda Birth Centenary Celebration: The Ashrama celebrated the birth centenary of Swami Vivekananda in the industrial belt extending from Burdwan to Dhanbad in a befitting manner. The celebration was inaugurated on 17 January 1963 in the Ashrama premises. In this connexion, a 20-day programme was arranged from 11 to 30 April 1963. Processions, meetings, lectures, *bhajanas,* devotional music by celebrated artists, physical feats demonstrations, staging of dramas on the life of Swamiji, magic lantern lectures, film shows, essay, elocution, and music competitions for students of the local schools and colleges, distribution of photo-folders and pamphlets containing the teachings of the Swami free and at concession rates, and a clay model exhibition depicting the various incidents of the Swami's life, were the different items of the programme.

RAMAKRISHNA MISSION STUDENTS' HOME MYLAPORE, MADRAS

Report for 1964-65

The home has two sections. The junior section consists of 154 boys of the high school, 7 of the pre-university class, and 2 of the Savitri Ammal Oriental School, Mylapore. The senior section consists of 109 boys of the technical institute and 21 boys of the degree courses. The high school and the technical institute are entirely residential and self-contained, and they form part of the home. Students of the pre-university and degree courses have their board and lodging at the home, but study in the Vivekananda College.

High School Section: The total strength: 154. The school imparts a liberal education and aims at the harmonious development of the body, mind, and spirit. Great stress is laid on the formation of character along with training in self-reliance, leadership, and community life.

College Section: The total strength: pre-university: 7; B.Sc.: 16; B.Com.: 5.

Technical Institute: The Institute provides for theoretical instruction and practical training for students appearing for the mechanical engineering diploma examination and for the post-diploma examination in automobile engineering conducted by the State Board of Technical Education. The total strength: first year: 40; second year: 34; final year: 35.

Elementary Schools: *Sri Ramakrishna Centenary Elementary School*: The total strength: 403 (boys: 228; girls: 175). Midday meal was provided for 20 children.

Ramakrishna Mission Higher Elementary School, Malliankaranai: The total strength: 174 (boys: 149; girls: 25). Agriculture is taught as a pre-vocational subject in the school. There is a hostel attached to the school, in which there were 44 boarders belonging to the scheduled castes and backward communities. One hundred pupils of the school were supplied with midday meals.

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PRABUDDHA BHARATA

Vol. LXX OCTOBER 1965 No. 10

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

Arise ! Awake ! And stop not till the Goal is reached.

—:o:—

आत्मार्पणस्तुतिः

THE HYMN OF SELF-OBLATION

ŚRI APPAYYA DIKSITA

TRANSLATED BY SWAMI VIMALANANDA

ब्रह्मोपेन्द्रप्रभृतिभिरपि स्वेप्सितप्रार्थनाय
स्वामिन्नग्रे चिरमवसरस्तोषयद्भिः प्रतीक्ष्यः ।
द्रागेव त्वां यदिह शरणं प्रार्थये कीटकल्प-
स्तद्विश्वाधीश्वर तव कृपामेव विश्वस्य दीने ॥२१॥

21. O Master, with the intention of making applications for what they desire to have, Brahmā, Viṣṇu, and others of their eminence, not to mention about the rest, are obliged to gratify You and wait expectantly for a long time in front of You for an opportunity. I am almost insignificant and contemptible as a worm. O paramount Lord of the universe, I am supplicating You all of a sudden to grant me refuge; this is because I trust in Your commiseration for the distressed, and not because of any other consideration.

कर्मज्ञानप्रचयमखिलं दुष्करं वाथ पश्य-
न्पापासक्तं हृदयमपि चापास्यन्संनिरोद्धुम् ।
संसाराख्ये पुरहर महत्यन्धकूपे विषीद-
न्हस्तालम्बं प्रपदनमिदं प्राप्य ते निर्भयोऽस्मि ॥२२॥

22. O Master, I am finding the whole lot—Vedic performances, Vedic knowledge, and the rest—extremely difficult to work out; and I am not able to turn back in full measure my heart set on what is vicious. I am miserable, O Destroyer of the Citadel of Demons, in this abysmal pit called *saṁsāra*, the bottom of which is not seen; now finding this only to be the helping hand, viz taking refuge in You, I am reassured.

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त्वामेवैकं हतजनिपथे पान्थमस्मिन्प्रपञ्चे
मत्वा जन्मप्रलयजलधेर्बिभ्यतः पारशून्यात् ।
यत्ते धन्याः सुरवर मुखं दक्षिणं संश्रयन्ति
क्लिष्टं घोरे चिरमिह भवे तेन मां पाहि नित्यम् ॥२३॥

23. O Best of Gods, in this spread out universe, considering You as the only companion in the wretched road of rebirth, noble souls, frightened from the shoreless ocean of origination and resorption, resort only to You (Dakṣiṇāmūrti) facing the south. Therefore, protect me for ever through that aspect of yours, for I am miserable for very long in this terrible place!

एकोऽसि त्वं शिव जनिमतामीश्वरो बन्धमुक्त्योः
क्लेशाङ्गारावलिषु लुठतः का गतिस्त्वां विना मे ।
तस्मादस्मिन्निह पशुपते घोरजन्मप्रवाहे
खिन्नं दैन्याकरमतिभयं मां भजस्व प्रपन्नम् ॥२४॥

24. O Śiva, You are the sole Lord who dispenses release and bondage to every being born. I am weltering in a heap of live embers—my own woes and torments. That being my case, what other stay have I excepting You? Therefore, O Lord of Created Beings, be of easy access to me; for I am exceedingly terrified—I have become an accumulation of unhappiness afflicted by the torrent of vexatious births and deaths.

यो देवानां प्रथममशुभद्रावको भक्तिभाजां
पूर्वं विश्वाधिक शतधृतिं जायमानं महर्षिः ।
दृष्ट्यापश्यत्सकलजगतीसृष्टिसामर्थ्यदान्या
स त्वं ग्रन्थिप्रविलयकृते विद्यया योजयास्मान् ॥२५॥

25. Pray join us with liberating knowledge so that the knot of our ignorance may be dissolved; for You are the first to liquidate all that is wrong and hurtful to heavenly beings filled with devotion to You, and You, O paramount Master of the world, as the master seer, have also regarded the First Born (Śatadhṛti—Hiraṇyagarbha) with the glance that has conferred upon him the competence to bring into being the entire universe.

यद्याकाशं शुभद मनुजाश्चर्मवद्वेष्टयेयु-
र्दुःखस्यान्तं तदपि पुरुषस्त्वामविज्ञाय नैति ।
विज्ञानं च त्वयि शिव ऋते त्वत्प्रसादान्न लभ्यं
तद्दुःखार्तः कमिह शरणं यामि देवं त्वदन्यम् ॥२६॥

26. O Conferrer of Merits and Excellences, even if it will be possible for men to roll up the vault of heaven like a sheet of animal's skin, no man will reach the end of sorrow without realizing You fully; and, O Śiva, that knowledge cannot come without Your grace. Therefore, to what God excepting You shall I approach, sinking in sorrow?

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किं गूढार्थैरकृतकवचोगुम्भनैः किं पुराणै-
स्तन्त्राद्यैर्वा पुरुषमतिभिर्दुर्निरूप्यैकमत्यैः ।
किं वा शास्त्रैरफलकलहोल्लासमात्रप्रधानै-
र्विद्या विद्येश्वर कृतधियां केवलं त्वत्प्रसादात् ॥२७॥

27. Of what avail are mystic poems composed on natural themes? Of what use are the Purāṇas? Of what profit are the class of works like the Tantras, wherefrom it is hard to arrive at a harmonious conclusion by the human mind? Admitting the importance of the Śāstras, they, too, serve no purpose save the pleasure of fruitless contentions. O Master of the Sciences, true knowledge which belongs to master minds is purely a gift of Your grace.

पापिष्ठोऽहं विषयचपलः सन्ततद्रोहशाली
कार्पण्यैकस्थिरनिवसतिः पुण्यगन्धानभिज्ञः ।
यद्यप्येवं तदपि शरणं त्वत्पदाब्जं प्रपन्नं
नैनं दीनं स्मरहर तवोपेक्षितुं नाथ युक्तम् ॥२८॥

28. I am a supreme sinner, given to sensuous pleasures, I am in changeable moods; I am a perpetual traitor to myself; the permanent settlement of avarice is in me; I am a stranger to religious merits. Though this be the condition, yet, O Master, O Extinguisher of Lust, it does not befit You to reject me, as I am in distress and I have sought refuge in You.

आलोच्यैवं यदि मयि भवान्नाथ दोषाननन्ता-
नस्मत्पादाश्रयणपदवीं नार्हतीति क्षिपेन्माम् ।
अद्यैवेमं शरणविरहाद्विद्धि भीत्यैव नष्टं
ग्रामो गृह्णात्यहिततनयं किं नु मात्रा निरस्तम् ॥२९॥

29. In the above manner, if You, O Master, perceive in me innumerable faults and spurn me saying, 'He does not deserve Me as his asylum', please note then that I have gone to rack and ruin this very day only because of the shock received from the thought that I am bereft of Your shelter. Will the community take up the wicked son rejected by the mother?

क्षन्तव्यं वा निखिलमपि मे भूतभावि व्यलीकं
दुर्व्यापारप्रवणमथवा शिक्षणीयं मनो मे ।
न त्वेवार्त्या निरतिशयया त्वत्पदाब्जं प्रपन्नं
त्वद्विन्यस्ताखिलभरममुं युक्तमीश प्रहातुम् ॥३०॥

30. Either You must forgive me all my past and future wrong-doings, or You must tutor my mind prone to misconduct. I have resorted to Your lotus feet because of maximum misery, and I have laid down my entire burden on You. It is not right and proper, O paramount Sovereign, for You to reject me.

(To be continued)

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यत्ते धन्याः सुरवर मुखं दक्षिणं संश्रयन्ति
क्लिष्टं घोरे चिरमिह भवे तेन मां पाहि नित्यम् ॥२३॥

23. O Best of Gods, in this spread out universe, considering You as the only companion in the wretched road of rebirth, noble souls, frightened from the shoreless ocean of origination and resorption, resort only to You (Dakṣiṇāmūrti) facing the south. Therefore, protect me for ever through that aspect of yours, for I am miserable for very long in this terrible place!

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तस्मादस्मिन्निह पशुपते घोरजन्मप्रवाहे
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एकोऽसि त्वं शिव जनिमतामीश्वरो बन्धमुक्त्योः
क्लेशाङ्गारावलिषु लुठतः का गतिस्त्वां विना मे ।
तस्मादस्मिन्निह पशुपते घोरजन्मप्रवाहे
खिन्नं दैन्याकरमतिभयं मां भजस्व प्रपन्नम् ॥२४॥

24. O Śiva, You are the sole Lord who dispenses release and bondage to every being born. I am weltering in a heap of live embers—my own woes and torments. That being my case, what other stay have I excepting You? Therefore, O Lord of Created Beings, be of easy access to me; for I am exceedingly terrified—I have become an accumulation of unhappiness afflicted by the torrent of vexatious births and deaths.

यो देवानां प्रथममशुभद्रावको भक्तिभाजां
पूर्वं विश्वाधिक शतधृतिं जायमानं महर्षिः ।
दृष्ट्यापश्यत्सकलजगतीसृष्टिसामर्थ्यदात्र्या
स त्वं ग्रन्थिप्रविलयकृते विद्यया योजयास्मान् ॥२५॥

25. Pray join us with liberating knowledge so that the knot of our ignorance may be dissolved; for You are the first to liquidate all that is wrong and hurtful to heavenly beings filled with devotion to You, and You, O paramount Master of the world, as the master seer, have also regarded the First Born (Śatadhṛti—Hiraṇyagarbha) with the glance that has conferred upon him the competence to bring into being the entire universe.

यद्याकाशं शुभद मनुजाश्चर्मवद्वेष्टयेयु-
र्दुःखस्यान्तं तदपि पुरुषस्त्वामविज्ञाय नैति ।
विज्ञानं च त्वयि शिव ऋते त्वत्प्रसादान्न लभ्यं
तद्दुःखार्तः कमिह शरणं यामि देवं त्वदन्यम् ॥२६॥

26. O Conferrer of Merits and Excellences, even if it will be possible for men to roll up the vault of heaven like a sheet of animal's skin, no man will reach the end of sorrow without realizing You fully; and, O Śiva, that knowledge cannot come without Your grace. Therefore, to what God excepting You shall I approach, sinking in sorrow?

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किं गूढार्थैरकृतकवचोगुम्भनैः किं पुराणै-
स्तन्त्राद्यैर्वा पुरुषमतिभिर्दुर्निरूप्यैकमत्यैः ।
किं वा शास्त्रैरफलकलहोल्लासमात्रप्रधानै-
र्विद्या विद्येश्वर कृतधियां केवलं त्वत्प्रसादात् ॥२७॥

27. Of what avail are mystic poems composed on natural themes? Of what use are the Purāṇas? Of what profit are the class of works like the Tantras, wherefrom it is hard to arrive at a harmonious conclusion by the human mind? Admitting the importance of the Śāstras, they, too, serve no purpose save the pleasure of fruitless contentions. O Master of the Sciences, true knowledge which belongs to master minds is purely a gift of Your grace.

पापिष्ठोऽहं विषयचपलः सन्ततद्रोहशाली
कार्पण्यैकस्थिरनिवसतिः पुण्यगन्धानभिज्ञः ।
यद्यप्येवं तदपि शरणं त्वत्पदाब्जं प्रपन्नं
नैनं दीनं स्मरहर तवोपेक्षितुं नाथ युक्तम् ॥२८॥

28. I am a supreme sinner, given to sensuous pleasures, I am in changeable moods; I am a perpetual traitor to myself; the permanent settlement of avarice is in me; I am a stranger to religious merits. Though this be the condition, yet, O Master, O Extinguisher of Lust, it does not befit You to reject me, as I am in distress and I have sought refuge in You.

आलोच्यैवं यदि मयि भवान्नाथ दोषाननन्ता-
नस्मत्पादाश्रयणपदवीं नार्हतीति क्षिपेन्माम् ।
अद्यैवेमं शरणविरहाद्विद्धि भीत्यैव नष्टं
ग्रामो गृह्णात्यहिततनयं किं नु मात्रा निरस्तम् ॥२९॥

29. In the above manner, if You, O Master, perceive in me innumerable faults and spurn me saying, 'He does not deserve Me as his asylum', please note then that I have gone to rack and ruin this very day only because of the shock received from the thought that I am bereft of Your shelter. Will the community take up the wicked son rejected by the mother?

क्षन्तव्यं वा निखिलमपि मे भूतभावि व्यलीकं
दुर्व्यापारप्रवणमथवा शिक्षणीयं मनो मे ।
न त्वेवार्त्या निरतिशयया त्वत्पदाब्जं प्रपन्नं
त्वद्विन्यस्ताखिलभरममुं युक्तमीश प्रहातुम् ॥३०॥

30. Either You must forgive me all my past and future wrong-doings, or You must tutor my mind prone to misconduct. I have resorted to Your lotus feet because of maximum misery, and I have laid down my entire burden on You. It is not right and proper, O paramount Sovereign, for You to reject me.

(To be continued)

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(76)

Math, P.O. Belur
7 September 1917

Dear —,

I received your letter. You are the devotee of the Lord, you have taken refuge under the Master. Depend upon his mercy always, think of and meditate on him according to your capacity. He will grant you knowledge and devotion in full. Trailanga Swami and other great souls are spiritual seekers following a different path; if you attempt to compare your course of life with theirs, you will get yourself drowned in deep waters. Some of them are *haṭha-yogins*, some *aṣṭāṅga-yogins*, and some *jñāna-yogins*. Their life and spiritual path are completely different from yours. You are, by the grace of the Master, his devotee; resignation is your main spiritual practice. Constant remembrance of him and, whenever you find time, meditation on him, the repetition of his name, prayers, and singing his glories—these are all your duties. He will in time make you a perfect devotee and perfect man of realization.

The meaning of to be liberated in life and to be merged in Brahman after the dissolution of the body is: To be liberated in life is just like standing on the threshold of the house, with one foot inside and the other outside, in which position the inside of the house also can be seen and the outside too; and entering the house once for all is being merged in Brahman after the dissolution of the body—then there will be no consciousness of the outside. Could you follow? ...

Your well-wisher,
Shivananda

(77)

Math, P.O. Belur
28 November 1917

Dear —,

I am extremely delighted to get your affectionate letter. ... May the Master make this motiveless love between you and us deeper and deeper—this is my innermost prayer at his holy feet. He has assumed the form of human body for the sake of the supreme welfare of the world, and love alone is the form in which this welfare manifests itself. This love will be established in the whole universe; all the signs of it are now visible. These conflicts and controversies are merely for establishing this universal love and nothing else. What has never happened before is going to take place now. This modern age is a wonderful age. ...

Your well-wisher,
Shivananda

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TO OUR MOTHERS AND SISTERS

[EDITORIAL]

If family is the hub of society, woman is the hub of the family; and a home is no home at all, but worse than a dreary forest in the absence of the wife. That was the ancient Indian view, and the ideals of womanhood that Hinduism upheld were based on that fundamental point of view. That position has been shaken a bit now. True, by and large, Indian women have not substantially deviated from the old ways of life; modernity has not yet completely overwhelmed them, except in big cities and towns. But the spirit is catching up, we can clearly see. Facility of higher education, influx of western ideas of justice and reason, rights and privileges, and pleasure and progress, as well as the new trend in political and social set-up and ideology and, in addition, the economic pressure, have inevitably affected the even tenor of the women's life, too, as everything else in the country. With the widening of the frontiers of knowledge whose gates were closed to them hitherto, there is a marked change in the outlook of women on life and its problems, in their mode of thinking and, consequently, in their mode of living. The most significant feature of this change is the emergence of women from the confines of the home to public life, seeking fresh avenues for the expression of their talents. The freedom struggle found them in the forefront, fighting side by side with men, and now they have thrown themselves with greater zeal and vigour in the work of national reconstruction, in resuscitating the glory of the motherland and of themselves in a wider perspective. With the women coming out of the seclusion of the home, which was their special preserve, the demarcation in the matter of duties between men and women is slowly disappearing. Drawn by the vision of a brighter future and full of hope in their own destiny, women are making their mark in every department of life: they are there scaling the mountains with men, taking part in every form of sport and pastime, working in laboratories, factories, schools, and offices, and are occupying eminent positions in public life, not to speak of their contributions in the social, cultural, academic, and philosophical fields.

And why should they not? It should, indeed, be a matter of pride for all concerned. Why should women be shut up within the four corners of the family if they can be of better service outside and enrich the world thereby? They are also endowed with intellectual and spiritual faculties, as much as men, which always do not find sufficient scope for expression within the domestic circle, or even if they did, will leave the world poorer if confined therein. Women are also human beings; why should they not act like men in the outside world? Why this invidious distinction between men and women in the sphere of activity? Has not modern Russia, and also the other western countries, shattered the myth of the superiority of men over women in all affairs, even in those requiring sheer physical strength? Or even nearer home, was it the unexceptional rule that women never stepped beyond the limits of the home to find self-expression? Do we not have our Gārgīs and Maitreyīs who were head and shoulders above many men in their intellectual acumen, and do we not have our Rajput women and the Queen of Jhansi, whose heroism puts to shame the bravest in any part of the world? Why should women

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be always dependent and subservient to men? They have suffered in the past at the hands of men because of this helpless dependence, and why should they not now stand on their own legs and be rid of their suffering? Or at a higher level, why should it always be that so many restrictions are placed on the movement and behaviour of women in the name of chastity and holiness and spirituality, while men move freely as they like and have the best of things in this life? Why should men have all the comfort and pleasure, and women drudge away their lives cooped up in the kitchen? Why should not the relation between husbands and wives be on a reciprocal basis? Why only insist on women's looking upon their husbands as Divine and be exacting on the preservation of loyalty and devotion in their case, and not vice versa? Freedom is their birthright, too, and why should they not exercise it?

Yes, why should they not? We do not find anything unreasonable or unjust in these aspirations, as far as reason and justice go. However, there are other aspects of the question than purely the one of reason and justice—the question of ideals, the question of happiness, the question of practical difficulties and problems—before which these questions of equality and freedom in the matter of work and duty, of rights and privileges, appear as minor ones, which are decided more by the force of circumstances, in the natural course, than by arguments and discussions as to their rightness or wrongness. If enjoyment and material prosperity be the goal of the society and civilization, if that is what men are after, women, too, should rightfully have their full share of it. None can deny it to them. The ideal cannot be different for men and women—if it is material enjoyment, it is so for both; if it is spiritual illumination, it is so for both—though the path to its realization may be different. And so, whether anybody wants it or not, whether anybody likes it or not, whether anybody thinks it justified or not, women are going to work alongside of men in all walks of life, with their rights and privileges fully recognized, and they are bound to do so in an increasing measure in future. Their participation in public life abreast of men is inevitable in the present context. The economic pressure of an industrial civilization is itself irresistibly drawing more and more women out of the seclusion of the home to supplement the family income, where it is not a case of some higher calling such as the love of a particular profession or occupation for which one has a special aptitude and has got the needed training. This is, however, a secondary thing. It matters little where one works—whether in the kitchen or in the office or in the battlefield or somewhere else. This world being what it is, a network of activity as the *Gītā* (III. 5, 16, XVIII. 11) strikingly points out, everyone is sure to find his place in the harmony of events; only the modern scientific culture calls upon us to find it by a diligent search and intelligent application and not be forced into it by extraneous factors. The more important issue is: what are we going to make of the situation in which we find ourselves, whether by our own sweet will and choice or by the fortuitous combination of events? In other words, what ideals, what motives, stir us in our action? Is it merely the sense of comfort, ease, and a pleasurable life, or something nobler? If it is the former, it has not much to commend in itself. Thus, women may take to any profession, they may become teachers, doctors, nurses, lawyers, scientists, or whatever else they like according to individual tastes, capacities, and needs, but if they prefer it only as an escape from what is considered as the

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drudgery of the home and not from any sense of high idealism, it counts for nothing. Moreover, it breeds an outlook which is injurious to society as a whole in the long run. For instance, look at this interesting portrayal of a modern sophisticated girl as compared with the women of the older generation, made years ago by a delegate to the All India Women's Conference: 'The independent, self-confident girls who jump on and off buses and trams and elbow their way alone through crowds are a great contrast to their grandmothers who, with stumbling awkward steps, followed in the wake of their husbands on railway platforms, and had to be almost lifted in and out of the railway compartment (and perhaps even counted) with the pieces of luggage taken. But as we enter into the home, the picture changes. See the active, patient, smiling women of a previous age, rearing a large family on limited means, first to rise and latest to retire, full of a quiet self-surrender, and compare her with the modern girl rolling in bed with a novel, ordering servants, sons, husbands, or, better still, mothers and aunts, whoever are willing or can be forced into her slavery; and after the birth of a couple of children, pale, anaemic, and neurotic, always restless and not seldom discontented.'

Not that this is a universal phenomenon and invariably true—there are very many honourable exceptions, and we believe they are the majority—but still it sums up the situation and the problem more or less precisely. It warns us against an attitude of mind that makes our women seek solace in occupations outside the home simply because of its novelty, simply because of the ease and comfort that it is expected to bring, simply because western women do so and have derived some superficial advantages thereby. No great nation or individual is built up by a life of ease and comfort; and no woman can grow great or do lasting good by neglecting her responsibilities at home in a vain search of free and easy life outside in imitation of man. No woman in the past looked upon the work at home as a drudgery or a tyrannical imposition of man. For her it was worship. Now can we, can our women bring this sense of dedication and worship into all the activities that they are called upon to take up these days? If not, all this hurry-scurry about education, progress, etc. is just so much waste of energy and labour. Intellectual achievements in themselves are nothing without the cultivation of the heart, without the control of emotions and subjugation of selfish impulses, without the training of the will, without noble sentiments and efficiency in action in furtherance of it. For it is these latter that make up our character, that determine how we act and behave, that constitute real education. A girl—this applies, of course, equally well to the boy—who has learnt to read and write, but utilizes her newly acquired faculty for nothing more than poring over exciting novels or spurious literature cannot be said to be truly educated. She has not benefited from her education; she has not learnt to choose her material for reading; she has not availed herself of her learning for the culture of the spirit which would enable her to face the problems of life boldly and would develop her love and sympathy for the people around and her disposition and ability to serve them. Without the cultivation of these virtues, of what worth is mere intellectual education, mere picking up a few scraps of information about this and that without the power of integrating them into one's life? Education implies the power to survey a situation and put ourselves in a right relation to it. And this power results from self-control. When ancient India placed before our women

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the ideal of Sītā and Sāvitrī or of Anasūyā and Ahalyā, it was not asking us to subject women to untold suffering or keep them in ignorance and bondage, but was laying stress on this aspect of education. The highest function of education is the purification of emotions, and this, ancient India sought to achieve for women through unselfish and patient service, loving kindness, and the glorious traditions of consecrated wifehood and motherhood. It is the emphasis on this ideal that has kept the nation alive through the centuries. No doubt, there is much abuse of the emphasis on this aspect of woman's life, and this has in course of time led to the neglect of the intellectual side of her education, without which the mind would run only in narrow ruts and the vision become circumscribed. That defect is being remedied now by the higher education of women; but this added knowledge should not be the cause of their frivolity and sense-indulgence. They must develop, side by side, the ideals of self-control, self-abnegation, and self-sacrifice, and desist from the western craze for competing with men in every walk of life for its own sake.

Modesty is a virtue in women, nay, it is divinity itself as the *Caṇḍī* or *Devī Māhātmya* (IV. 5) says, and the women who aspire after masculine pursuits as their ideal are only dishonouring themselves. It is not in these that they can prove the excellence of womanhood; these do not bring forth the best that womanhood is capable of. 'The differences existing between man and woman', as Alexis Carrel, the well-known scientist and a Nobel Prize winner in medical science, aptly remarks, '... are caused by the very structure of the tissues and by the impregnation of the entire organism with specific chemical substances secreted by the ovary. Ignorance of these fundamental facts has led promoters of feminism to believe that both sexes should have the same education, the same powers, and the same responsibilities. In reality, woman differs profoundly from man. Every one of the cells of her body bears the mark of her sex. The same is true of her organs and, above all, of her nervous system. Physiological laws are as inexorable as those of the sidereal world. They cannot be replaced by human wishes. We are obliged to accept them just as they are. Women should develop their aptitudes in accordance with their own nature, without trying to imitate the males. Their part in the progress of civilisation is higher than that of men. They should not abandon their specific functions. ... The same intellectual and physical training, and the same ambitions, should not be given to young girls as to boys. Educators should pay very close attention to the organic and mental peculiarities of the male and the female, and to their natural functions. Between the two sexes there are irrevocable differences. And it is imperative to take them into account in constructing the civilised world.' (*Man, the Unknown*, Hamish Hamilton, London, pp. 93, 95)

When everything is said and done, home and the family are singularly the province of woman. She is the centre and foundation of the family and the home, and there she is the unrivalled queen. When the bride is about to depart to her husband's home after marriage, the parents bless her so that she may grow into such a one, and counsel her to act accordingly (*Ṛg-Veda*, X. lxxxv. 46):

Samrājñī śvaśure bhava samrājñī
śvaśruvāṁ bhava;
Nanāndari samrājñī bhava samrājñī
adhi devṛṣu—

'Be thou a loving queen at home to the father-in-law, a loving queen to the mother-in-law, a loving queen to the sister-

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in-law, a loving queen to the brother-in-law.'

And the bridegroom tells her on the occasion :

Mūrdhānaṁ patyurāroha prajayā ca virāṭ bhava—

'Adorn the head of your husband like an ornament to light up his life.'

The two exalted positions the woman holds in the family are those of the wife and the mother. And she will be judged by how she acquits herself in these two pre-eminent positions of hers. It is there that she will exhibit her excellences and graces. Man is busy all the time in earning a livelihood and maintaining the family, and his spiritual stability and even material prosperity depend on how she maintains the home. Home is the sanctuary of ethical and spiritual ideals; and woman is the guardian of it. That is the deep significance of the epithet *sahadharmiṇī* (partner in religious pursuits) by which the wife is designated in Indian languages. Man cannot replace her there, and the bringing up of the children, it goes without saying, depends to a great extent, if not wholly, on the mother. 'So long as children cannot be shaken from heaven, but have to be built within their mothers' bodies, so long will there be a specific function for women.' And 'human offspring are the most helpless of all living creatures. In the absence of parental care, their chances of survival are little. The tending will have to be continued for a long period, till the child reaches the status of man. The higher the cultural level, the longer is the period required for education.' (Radhakrishnan : *The Hindu View of Life*, 1927, p. 89 ; *Eastern Religions and Western Thought*, 1940, p. 379)

Modern women do not seem to recognize their importance in this regard, nor the significance of this special role of theirs in the home. What need is there, they appear to say, for them to be busy with these trivial, irksome affairs? Are there not expert nurses trained for the job who can look after the health and upbringing of their children better than themselves? Are there not schools, with hostels attached to them, where the children can receive their education and training in every department of life, under the care and guidance of men proficient in doing so? Are there not nursing homes and hospitals where they can be looked after when they fall sick? Are there not restaurants and cafés where they can get well-cooked and nourishing food? Then, why bother about all these things at the home? Why should not the women divert themselves in some recreation and amusement outside? True, all that the home can provide materially can be had easily outside; the communal bodies and social organizations are making them available. But one thing cannot be had outside: that is the soothing touch of the mother which means so much to the child and which leaves its indelible impression on the character of the child. What world of emotions, feelings, thoughts, love, kindness, and sweetness are transferred into the child on the lap of the mother when *she* nurses it, when *she* feeds and clothes it, and looks after its other interests! What an education is imparted therein, nobody can tell. Can any school, any hostel, any restaurant produce that holy influence on the child? Look at the great teachers of the world—Rāma, Kṛṣṇa, Christ, Śaṅkara, and Caitanya? Where would they have been but for the noble mothers they had? We remember their greatness and pay homage to their wonderful character, but what an amount of silent tears, how much of unostentatious sacrifice, love, and austerity of their mothers has gone into their making!

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These simple souls lived their pious life quietly within the precincts of the home. Unassuming and contented, they carried on their life of intense devotion and prayer and worship amidst their daily chores, with no more ambition than to be perfect and proud of their religious avocation and spiritual bearing, which created a celestial atmosphere in the home conducive to the moulding of such remarkable souls as their sons were. They subordinated themselves to everyone, every moment they effaced their personality, in order that their sons might become great, and their sons did become great; and with their sons, they, too, stand uplifted and immortal. The example of such mothers surely tells on the children, on the husband, and on everyone else in the family and the community, too. It is the woman that can preserve holiness and spiritual strength and transmit it to children and men. If India lives today, it is not a little because of the women who held aloft their ideal and retained their faith undimmed in the eternal values cherished by India, when men had practically failed to do so, when they were remiss in their duties and obligations to women, straining their patience to the utmost, and when society had degenerated and conditions were most exasperating for them.

We are not holding brief for the women's going back under the *purdah* once again—that is, of course, injudicious on our part to do and impossible even if we wished it—but are drawing the attention of our women to a particular situation that has arisen from their taking part in public life, viz the danger of the break-up of the family and with it the traditions and ideals which are the prop of an enduring civilization. It is for women to give thought to this aspect of the problem and to find out if there is anything they can do to avert the danger and act in a manner which is not prejudicial to their own welfare, the welfare of their children, the welfare of the society, and the welfare of the country. One thing is obvious. With the women put to the necessity of becoming the earning members of the family, on the one hand, and with their position and, with it, their mentality becoming equated with that of men, on the other, the foundations of the family *are* getting shaky; the family ties *are* becoming loose and formal. There is great maladjustment as a result, and the grave problem is how to maintain the integrity of the family. For, without it, the whole fabric of society would fall to pieces. When husband and wife are no longer complementary to each other but competitors, naturally the relations between them cannot but be strained, leading to a large number of divorce cases, as we see in the West today and may see it in India a few years later. Woman today has lost her stability, poise, and peace. She is restless and unhappy. She is no longer the ideal wife or the mother. She has lost the art of building a home where noble citizens can be brought up, and she has not the inclination to revive it. And we are seeing its effect all around. To refer to one such effect, which is rather a serious one: We complain of the indiscipline of the students and their bad behaviour. But who is responsible? How can they help acting that way if the home does not inculcate in them the veneration for higher ideals and the value of respect and reverence to elders, devotion, etc.? They do not receive at home the warmth of affection and loving ministration they sorely need from the mother and the father; for either the mother herself is, like the father, out all day in work or busy with her social engagements or the children themselves are away in the hostels and boarding homes. Thus, they miss the sweet, peaceful, sanctified atmosphere of the home, which alone can

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be a suitable training ground for life in its early stages. And how can a nation be built up in such an uncongenial atmosphere, inimical to all noble aspirations, and how can we expect our children to rise to great heights of human excellence?

The main question before our women, as before men, is one of being clear about the objectives and goal of life; when we are sure about it, the rest is but a matter of adjustment. What is it our women want? Is it Indian spirituality or western materialism? If the latter, then of course, we have nothing to say against their seeking enjoyment, comfort, ease, and a free life with all their attendant evils, but let them remember in that case animality will be the order of the day and *India dies*. If the former, then they must be prepared to welcome patient suffering, sacrifice, renunciation, and self-denial, but they will have peace, blessedness, joy, happiness, and everlasting life and glory, and *India lives*. 'If you have it, you don't have to have anything else; and if you don't have it, it does not matter what else you have.' (Barry: *What Every Woman Knows*) Let our women make their choice!

THE SIGNIFICANCE OF BRAHMACARYA

SWAMI VIMALANANDA

Vedic civilization had an ideal theory and a specific programme for strengthening its cultural core and harmonizing its constituent elements. The doctrine of *puruṣārtha* or the pursuit of the four life-values is a direct expression of this feature. The religion derived from the Vedas is fundamentally based on the belief that God is the ultimate reality; that all spiritual and non-spiritual entities proceed from Him; that man wanders in the corridors of time because he has forgotten his own spiritual essence which is really divine; and that he will get release from *saṁsāra* when he realizes the eternal relation with God as a result of his own efforts, made during several ascending births in spiritually graded classes and stations of life. A man's endeavour should be, therefore, to get out of life the best he can. Sojourn in *saṁsāra* is welcome as it affords a succession of opportunities for moral and spiritual progress. Man is not the slave of any capricious power that would catch him by the throat and make him do things by force or give him awards and punishments at pleasure. His tendencies, springing from his own previous births, manifest themselves in each birth as joy and sorrow in suitable circumstances. The law of consequences operates logically through the round of rebirth. Just as one would merit a divine birth through his higher aspirations, so he may also sink into a subhuman birth by dark deeds and thoughts. Thus discriminating the problem, the *ṛṣis* came to the conclusion that every moment of human life must be devoted to the pursuit of the *puruṣārthas*. A man should not remain without an *āśrama* even for a moment.

Of the four *puruṣārthas*, *dharma* (righteousness) and *artha* (earning wealth) are to be pursued either for the fulfilment of *kāma* or *mokṣa*. Pursuit of pleasure is confined to the *gārhasthya* stage, and it should never degenerate into mere titillation of the nerves. The *gṛhasthāśrama* implies a

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planned, controlled, and refined enjoyment of the sensations presented and actions undertaken after long training and discipline. The true art of living is the outcome of a proper cultivation of intellectual powers and physical skills, with the ultimate aim of securing release from *saṁsāra*. The pursuit of *kāma* and *artha* is possible only when a suitable environment is created for it. Right social efforts are necessary to create wealth without mutual discord and destruction, and so economic efforts are to be organized under the guidance of moral and spiritual laws. *Dharma* implies the practice of moral and spiritual laws for making life a source of happiness here and a way to ultimate bliss. Since a man enjoys the fruit of *kāma* in the second stage of his life, the responsibility of creating its means also belongs to the same stage. A *gṛhastha* has to grow into the full stature of a true citizen possessing competence for spiritual, moral, political, economic, and social leadership, so that he becomes the source, support, and security of all the other remaining orders. There is no way to achieve this except through careful and long training in the first stage of life leading to it. Based on this ideal theory of a religiously ordained society, the sages marked off with appropriate discipline the life of a regenerate person into four *āśramas—brahmacarya, gārhasthya, vānaprasthya,* and *sannyāsa*.

The Brahmacaryasrama and Modern Trends

According to the Vedic scheme, one enters the *āśramas* through *saṁskāras* or purificatory rites, *upanayana, vivāha,* and the like. Each *saṁskāra* is meant to give a not-as-yet-known excellence to the candidate and to make him fit for the following *saṁskāra*. The place of *brahmacarya* in this scheme can hardly be exaggerated, for it is the intellectual and moral feeder and nourisher of the remaining stages. The strength of *brahmacarya* determines the efficacy of the *gṛhastha*'s life. Keśava, in his *Śabdakalpadrukośa* (G.O.S.,* No. LII, p. 70), mentions that the term *mukhyāśramin* is a synonym of *brahmacārin*. In the parlance of traditional codes, the term *brahmacarya* is widely used to denote the first *āśrama*, which is an indispensable stage of preparation for entering the subsequent *āśramas*. In the philosophical and mystical works, chastity, continence, and celibacy are denoted by *brahmacarya*. These two senses of the word are not disconnected or divergent as we shall see. Words gain currency when a number of people constantly employ them. As a consequence of it, they are sometimes elevated or depressed. Thus, in vulgar parlance, the word *brahmacārin* has come to mean just an unmarried person, a meaning far removed from the original sense. In examining the expression, we should never forget the original sense in this context. The *Bhagavad-Gītā*, at VI. 14 and VIII. 11, uses the word *brahmacarya* as referring to the course of the discipline to be followed by one who practises *yoga* for the attainment of the highest aim of life, and at XVII. 14, uses it as denoting a form of bodily *tapas*.

The scientific and industrial civilization of today has almost replaced this inherited cultural scheme which was slowly seeping for centuries through Indian society. It is well known that but for the discoveries and inventions of science we would not have advanced in economic and commercial life. Industry would not have advanced from the state of primitive handicrafts to what it is today, if it had not harnessed science to its technique of production and distribution. Interdependence between science

* Abbreviation in the article: G.O.S.: Gaekwad's Oriental Series, Oriental Institute, Baroda.

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and industry has also transformed our outlook enormously. In the India of nineteen-sixties, social changes of an unprecedented magnitude are in evidence. An ancient culture that was built by slow personal contact among a scattered population across vast areas of time and space is slowly crumbling under the blast of great innovations coming through every channel of communication and emotional influence with the greatest speed. Thoughtful people have not failed to take note of this. They long for a spiritual order to correct some of the devastating influences brought upon the new generation. Right knowledge and flawless activity issuing from untainted motives have always strength to oppose, if not to fully avert, moral degradation in society. An understanding of the significance of *brahmacarya* today has become a crying need.

In the Vedic literature, we find the earliest usage of the term *brahmacarya* in connexion with the *āśrama*. Aṣṭāvakra, in his commentary on the *Mānavagṛhya-Sūtra* of the *Maitrāyaṇīya Śākhā* (G.O.S., No. XXXV, p. 4), says: '*Brahmaṇo vedasya caryaṁ caraṇam adhyayanam ... Brahma vedaḥ, tadadhyayanāṅgāni vratāni api brahma ucyate, caryam anuṣṭhānam.*' Here, the term stands for *Veda-brahmacarya*, which is explained in two ways: *adhyayanapradhānapakṣa* and *anuṣṭhānapradhānapakṣa*. In the first, the correct, methodical, and sequential acquisition of the syllables of the Vedas from a competent teacher is what is implied; in the second, the disciplinary vows that are undertaken by the candidate who undergoes the course of study.

Initiation into Veda-brahmacarya

Brahmacaryāśrama came into existence for the purpose of treasuring and transmitting Vedic knowledge and laying the foundation for the spiritual unfoldment of man and fruition of his life through the *varṇa* and *āśrama* scheme. A religious order implies a code of behaviour and continuity in the devolution of the discipline. *Dharma Śāstras* lay down elaborate rules for *brahmacarya*. They are based on the practice of the elders and traditions, and they are many and varied. First, the order of *brahmacarya* is open only for those who come under a religiously ordained class (*traivarṇika*), and not the common man living at the dictates of his whims and impulses. Even among the *traivarṇika* candidates, emblems of different groups vary in details. *Smṛtikāras* prescribe for respective groups clothes to be worn, the composition and length of the thread and girdle, the tree from which the staff is to be cut, and its length and qualities. But service to the teacher, Vedic study, and code of conduct are common for all. A Brāhmaṇa parent may initiate the boy at the age of five, if he wished the child should become endowed with *brahmavarcas* or energy and strength born of holy learning. A Kṣatriya may initiate at the age of six, and a Vaiśya at the age of eight. Normally, *upanayana* is done at the age of eight, eleven, and twelve respectively for the three *varṇas*, reckoning from conception. An adult who remains uninitiated even after the upper limit of time prescribed for *upanayana* becomes a *vrātya*, who has no right to marry in the group of the *élites*. Blind, dumb, unchaste, and insane candidates were disqualified for *upanayana*.

Upanayana (now mostly a mockery, bereft of any real content) was considered as the gateway to a young person's spiritual rebirth through ascetic discipline and dedicated Vedic study. One of the ceremonies connected with it is called *medhājanana*, or creation of spiritual intelligence. In ancient times, Vedic and secular education proceeded concurrently, the first

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usually undertaken in the forenoon of specified days and the second in the afternoon. Formal initiation of a child in letters, called *vidyārambha*, from which none was debarred, was not treated as a *saṁskāra* by the *ṛṣis*. This was done before *upanayana*. But the commencement of the study of the Vedas, or *Brahmavidyārambha*, was not possible unless *upanayana* was done. Without entering *brahmacaryāśrama*, no twice-born person could enter married or other stages of life. This made *brahmacarya* a matter of vital importance.

Often parents have not the competence of an *ācārya* to induct their children into Vedic knowledge. It is also common that their fondness and attachment for the child stands in the way of training the *māṇavaka* (literally, the tender, little human being) with necessary rigour. So, the boy is sent to the house of another *guru* who looks after his training without inflicting corporeal punishments as far as possible (*śiṣyaśiṣṭir avadhena*—Gautama). The central part of the *upanayana* ceremony is the *guru* sitting near the boy facing each other and making the boy repeat the *Sāvitrī* verse, quarter by quarter and then together. This is the seed of spirituality planted in the mind of the child, which is to grow into the tree of spiritual life, affording him fruit and shelter. The petted and fondled child who was free to move, talk, and eat at pleasure (*kāmacāraḥ, kāmavādaḥ, kāmabhakṣaḥ*) becomes now a part of the society, temporarily separated from his parents. He finds the means of his subsistence by alms begged from other homes in a prescribed manner. Whatever he receives is submitted to the *guru*, and with his permission, he eats after having dedicated it to God, silently, with pleasure and without gusto, keeping by his side a water-pot. The sacred thread, girdle (*mekhalā*), and the staff (*daṇḍa*) formed in ancient times the emblem of the *brahmacārin*. By these he was recognized and treated with respect and sympathy.

Śauca, or corporeal and ritualistic purity, was taught quite early to the boy. The regulations of *śauca* are based on sanitary considerations. Unless the *brahmacārin* is externally clean and internally pure, he is not fit for the performance of daily prayers (*sandhyā*), maintenance of the sacred fire (*agnyādhāna*), and the study of the Vedas. A *brahmacārin* should not offensively hawk and spit, should not yawn without covering the mouth, make noise by crackling the limbs, laugh vociferously, and talk garrulously. He should not enter into argumentation, and must avoid dancing and music. It must be the endeavour of an acolyte to control his speech, hands, and belly. He should not be a spectator of gambling with dice or with fighting animals, and should desist from giving pain to other creatures. Meat-eating, self-embellishment, and aesthetic bath are forbidden for the *āśrama* of *brahmacarya*. A *brahmacārin* should restrain greed, anger, and delusion, and should never tell falsehood or calumniate others. He should not give himself to excessive joy and depression, and should attend to duties without prompting. He should not appropriate anything that is not given away to him. Intoxicants and gluttony are forbidden for him. He should not answer the *guru* standing out of sight, but come near him and make communications in his presence. It is his duty to sit on a lower seat in front of him, to follow him in company, to get up before him, to do what is to be done after bringing to his notice, and to report what is already done without delay. The *brahmacārin* should not use the seats and bedding of the *guru*, and should maintain proper demeanour under all circumstances. The Vedic usage condemns sleeping when the sun has risen and at the setting of the

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sun. The two words, *abhyudita* and *abhinirmukta*, are used in a condemnatory sense to denote one who sleeps at sunrise and sunset respectively. A *brahmacārin* who violates this regulation has to expiate for it.

The life of a *brahmacārin* is one of obedience and responsibility. It is not enough that he observes an ascetic discipline for his own good. He has to impress upon his mind that reverence given to those to whom honour is due never goes in vain. So he is taught *abhivādana* or salutation quite early. He prostrates before the person saluted reciting his name and *gotra* and ending with *pādopasaṅgrahaṇa* or clasping the feet. *Pratyutthāna*, or standing up in honour of a person, and uttering *namaskāra* are ways of expressing honour. *Abhivādana* is classified as obligatory, occasional, and optional. If an employee salutes his master, it is undertaken for a desire, and so it is called *kāmya* or optional. Salutation to a *guru* is *nitya* (obligatory), and to an elder who returns from a journey is *naimittika* (occasional). Parents, elder brothers, elder sisters, their husbands, father's contemporary friends, paternal and maternal uncles, and neighbours had their own relative positions of honour in the social group. The *brahmacārin* is taught to wait to be spoken to, and he makes them offerings as occasion demands. Veneration of the teacher is the most important feature, because he gives the *brahmacārin* his second birth through knowledge; and therefore all other persons the *brahmacārin* has to honour are measured to him against the *guru*. Respecting the seniors in age, serving the wise, and practising austerities open the door to the acquisition of wisdom, wealth, and well-being. The *Smṛtis* do not fail to make it clear that obedience demands also responsibilities and qualities on the part of those to whom it is due. A teacher should not refuse to teach when he is requested to do so. A student is not bound to obey the words of the teacher if they contravene *dharma*. A *brahmacārin* is bound to give up a teacher whose conduct is tainted and who neither studies himself nor teaches others. Learning, age, wealth, relationship, and conduct entitle a person to honour. Vasiṣṭha places learning above the rest. Manu gives to wealth a place lower than the rest. *Viṣṇusmṛti* states that a *brahmacārin* should consider that person who prevents him from committing an unrighteous act as his *guru*.

A *brahmacārin* stays in the *gurukula* for a period calculated at twelve years for each Veda. Usually, a student studies only the Veda of the *śākhā* to which he belongs, and so, many do not stay at the *gurukula* for the full period of forty-eight years. At the age of sixteen, the *brahmacārin* undergoes a ceremony called *godāna* or *keśānta*, and shaves off his hair and beard. Till then, according to some of the authorities, his hair and beard are suffered to grow. When the study is completed, he returns home after having paid *gurudakṣiṇā*, and becomes a *snātaka* or graduated person preparing for marriage. Manu lays down the rule that a person who has been practising strict continence—*avipluta-brahmacarya*—must enter *gārhasthya*. All the compilers of the *Dharma Śāstras* condemn pre-nuptial licence. Though we may find in the Itihāsas and the Purāṇas mention of *kānīna*, *apadhvasta*, and other types of irregular progeny, with the exception of few, the rest are condemned indirectly by the legendary anecdotes that have gathered around them. The law-givers have always presented as the eugenically approved ideal birth within a socially sanctioned and religiously sanctified marriage. Higher cultural values could not be preserved in any other way. The bulk of men and women in any society choose a married

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life, and so the importance of *upakurvāṇa brahmacarya* for society at large is variously stressed by the sages.

The Life of the Householder

A *gārhasthya* that is well grounded in the training received during the period of *brahmacaryāśrama* affords an opportunity for enjoying all legitimate pleasures for purifying the senses thereby, for strengthening the mind, for rearing worthy progeny, for supporting and ensuring the proper functioning of the other three *āśramas*, and for finding release from *saṁsāra* through the proper discharge of scripturally ordained duties. Vedic literature contains apparently contradictory statements, presenting a debatable proposition elaborately discussed in later ages. *Ṛg-Veda* (V. iv. 10) declares: 'O Agni, may we attain immortality through progeny (*prajābhir-agne amṛtatvam aśyām*)', and the *Mahānārāyaṇa* (VIII. 14) of the *Taittirīya Āraṇyaka* authoritatively asserts: 'Some attained immortality not by progeny, not by wealth, but by renunciation (*na prajayā dhanena tyāgenaike amṛtatvam ānaśuḥ*)'. Neither the first statement can be discredited by the second nor the second one invalidated by the force of the first. Perhaps, a *modus vivinde* is found in the word '*eke*' in the quoted *Āraṇyaka* passage itself. The last two *āśramas*, undertaken by those who have an exceptional urge for spirituality, are scripturally ordained. Those who take a synoptic view of the two Mīmāṁsās hold to the supremacy of the *gṛhasthāśrama* in all respects, and the last two *āśramas* as a concession; while those who consider that *Śārīraka-Mīmāṁsā* is an independent *śāstra* consider the last *āśrama* supreme as *mokṣāśrama*.

The *gṛhasthāśrama* as conceived by the *ṛṣis* is not merely a successful marital life. Marriage, as Westermark has put it, is rooted in the family and not family in marriage. *Vivāha-saṁskāra*, according to the *Dharma Śāstras*, combines the solemnity of a *yajña* and the highest type of *dāna*. It leads to a life of *tapas* in the form of undergoing austerities for fulfilling the duties enjoined upon this particular stage of life. Therefore, in order to ensure the right type of *gārhasthya*, first of all, marriage within a definite circle drawn by consanguinity (*sāpiṇḍya*) is prohibited. The bride and the bridegroom must be from outside the prohibited degree of blood relations. This implies a correct understanding of their ancestry. Endogamy is avoided, and cross cousin marriages are sanctioned only in regions where it is established by custom. Lads and lasses are selected for their health, character, and right disposition, so that transmission of harmful mental, moral, and physical traits are prevented as far as possible. A family in which there is no Vedic study or in which male members are few cannot supply the right brides and bridegrooms. Families in which licentiousness prevails do not supply right type of men and women who are fit to preserve *Āryadharma*. The bride that is selected must be *dharmacāriṇī* and *aspṛṣṭa-maithuna* and younger than the bridegroom; she should also be possessed of *buddhi*, *śīla*, and *lakṣaṇa*. The bridegroom must be above any talk of scandal in the neighbourhood and one not abandoned by the relatives. Congenitally dumb, deaf, or epileptic, or those suffering from consumption, leprosy, and other chronic diseases, are debarred from the purpose. One who is a slave, a sex-invert, a saddist, a criminal, and one out of his mind cannot be eligible. The *Kātyāyana Śrauta-Sūtra* lays down that before the marriage arrangement, knowledge, austerity, and meritorious works prevailing among the forbears of the bridegroom and bride for ten generations must be examined. *Kanyādāna* may be cancelled

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even after *vāgdāna* on grounds of impotence and other defects discovered before the actual marriage. An original marriage between two persons belonging to the same *varṇa* was considered conducive to religious merit, wealth, offspring, and good relations. Such a marriage is unworldly, uncarnal, and gives excellent offsprings. Monogamous marriage is the ideal, and the *dharmapatnī*, who is called *sadṛśī*, is entitled to officiate with the husband in all his religious acts and also to make gifts and observe vigils on his behalf. The debt with which a person is born towards the *pitṛs* is discharged by begetting proper progeny; the debt to the gods, by the performance of sacrifices; and to the *ṛṣis*, by the study of the Vedas. *Brahmacarya* of a householder consists in *paradāravarjana, ṛtau svadārābhigamana, parvavratādidinavarjana,* and *ūrdhvaretasatva* within marriage. Extra-marital sex thoughts that may be occasioned by the sight of a *pratimā* of even a celestial woman is forbidden for him.

Yajña, or sacrificial worship, is the corner-stone of a householder's life in the Vedic religion. During the period of the *brahmacaryāśrama*, the *brahmacārin* has been worshipping the sacred fire; the same fire may be used for worship even after *samāvartana* and for fulfilling the *samāvartana* ritual. During the wedding ceremony, fresh fire may be kindled for the purpose or the same fire may be used. One may also continue the same fire kept by his father after his death. A *gṛhastha* worships in the *smārtāgni* or the *śrautāgni*, which is also called *tretā*, that is, *āhavanīya, gārhapatya*, and *dakṣiṇāgni*. The *tretāgni* is not kindled immediately after the marriage. The marriage couple maintain a *sabhyāgni* for removing cold, and a *pacanāgni* for cooking purposes. These are for *laukika* purposes, and have no religious value. The fire that is lighted for the marriage is called *gṛhyāgni* or *aupāsanāgni*. A person who lights *pañcāgni* (the three *śrautāgnis, gṛhyāgni*, and *sabhyāgni*) is praised as one who purifies others, *paṅktipāvana*. Until the *tretāgni* is instituted, *agnihotra*, which a *gṛhastha* has to perform from the commencement of the *āśrama*, is done in the *vaivāhikāgni* and afterwards only in the *tretāgni*. *Agnihotra* is extolled as the holiest form of worship and as a lifelong *sattra*. The wherewithals for the performance of it must be pure, and wealth got by gambling, stealing, usury, trade, and service of others cannot be used. Only what is earned by learning, austerity, fees received from pupils, can be used for it. When a *gṛhastha* has to go on journey, he should not depute an incompetent person to tend the *agnihotra* fire.

When a householder finds his hair is still black and a son is just born, he establishes the *śrautāgni* and performs in it the seven *pākayajñas*, seven *haviryajñas*, and the seven *somasaṁsthas*. The *pākayajñas* are performed in the *gṛhyāgni* along with the wife. The sacrifices offered in the *śrautāgni* are *naimittika* or *kāmya*. Gautama includes them under the forty *saṁskāras* a Brāhmaṇa should undergo, and Manu states that a real Brāhmaṇa body is created by *yajñas* and *mahāyajñas*. The Upaniṣads and the *Gītā* lay down that when the *naimittika* and *kāmya karmas* are performed without attachment, without desire for their fruit, and as dedication to God, they give soul-purity and fitness for Self-realization, *pratyak-tattvādhigama*. The *yajamāna* and his wife must prepare for these rituals by religious seriousness, prescribed continence, and strict self-control. Avoidance of laughter, observance of silence, punctuality, not partaking of other people's food, abstaining from talking with other women than one's own wife, and sleeping on the ground are some of the restrictions that hedge the behaviour of

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the sacrificer, *yajña-dīkṣita*. For the flawless completion of a sacrifice, numberless details are to be followed with meticulous care and willed attention. Only very competent persons can succeed perfectly. But every *gṛhastha* is obliged to perform the *pañcamahāyajña*: *viśvadeva* or offerings made to gods in the *aupāsanāgni*; *bhūtayajña* or offerings to the elements; *pitṛyajña* or libation to departed ancestors with water; *manuṣyayajña* or hospitality to unknown and unexpected travellers; and *brahmayajña*, consisting of teaching and learning.

All the *āśramas* are guarded by *yamas* (inhibitions) and *niyamas* (observations), and any relaxation is permitted only for the second. Besides performing the religious duties described above, a *gṛhastha* has to strive for other excellences so that he may become endowed with *śrī* or prosperity. He should perform all appointed duties zealously, help his fellow men, maintain conjugal fidelity, have business austerity, keep privacy in discharging natural functions, practise rectitude in behaviour, and learn from the experience of ancestors. *Gṛhasthāśrama* shines with virtues such as devotion to parents, consideration for dependents, freedom from cruelty, steadfastness in keeping vows, performance of austerities, abhorring falsehood of every kind, straightforward conduct, preservation of the family and its reputation, and keeping the purity of oneself and the things one has to handle. A *gṛhastha* should avoid associations that are likely to degrade him and should live in a place that provides him with the environment and the ingredients necessary for a regulated life. Misers, mean revengeful persons, liars, scamps, suspects, spendthrifts, and also those who run down the scriptures, sages, and their words must be avoided. He should not join the group of idle talkers or enter into quarrels or revile women or criticize unmarried girls. Slandering chaste women, teachers, and good men, or speaking sarcastically of deformed persons, brings only grievous demerit. He should avoid blasphemy and desist from self-praise and speaking ill of food taken in another's home. It is the duty of a *gṛhastha* to maintain harmonious social intercourse by being contented, unenvious, patient, suave, kindly, forgiving, and modest, and by practising a grateful disposition, restraint, and undeceitfulness. A *gṛhastha* of the first *varṇa* has to maintain his life by *ṛta* (means ordained by the Vedas) or *amṛta* (gift from pupils) or *mṛta* (alms), and in difficulty, by *pramṛta* (cultivation). But he should never take to *satyānṛta* (trade) or *śvavṛtti* (paid service under an employer) except in calamity. Accumulation of wealth is a danger for Brāhmaṇa (*anartho brāhmaṇasyaiṣa yad arthanicayo mahān*), and though he has the capacity to receive gifts, he should not be an addict to it (*pratigrahasamartho'pi prasaṅgaṁ tatra varjayet*). These are the dicta of the *Mahābhārata* and Manu respectively. Those who conform to this code were considered *mahābrāhmaṇa* and *mahāśrotriya*. *Dharma* governed the life of a ruling Kṣatriya too; he also had similar training in *Veda-dharma*; even when his emissaries miscarried justice and got punishment, the *rājā* was not exonerated from his liability. According to the *Āryadharma*, a ruling *rājā* is not a mere symbol of regal absolutism, but a tool of *dharma*. This harmony between the Brāhmaṇa and the Kṣatriya went a long way in maintaining *dharma* even in personal life and preventing a cleavage between *sacerdotium* and *imperium*.

Brahmacarya as Continence and Celibacy

From the above paragraphs it is evident that the right type of *gṛhasthāśrama*, pro-

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ceeding from true *brahmacaryāśrama*, leads one to the highest goal. There is no room for doubt that devotion to the *āśrama* duties as described above leads to *amṛtatva*, as it is declared so in the *Chāndogya Upaniṣad* (VIII.5) and *Yājñavalkya Smṛti* (III.205). *Brahmacarya* in the sense of continence, as associated with the first *āśrama*; in the sense of chastity and restraint, as connected with the second *āśrama*; and as celibacy in the last *āśrama*, deserves some attention. At a time when the spirit of *brahmacarya* is getting slack, this reiteration is not useless. A teenager in the *gurukula*, under the constant supervision, guidance, and control of a kind and dutiful *ācārya* who practises and teaches virtue, can hardly have promptings for incontinence. The main concern of *gurukula* life is to build up physical, intellectual, and moral strength. Labour rendered as service to the *guru* in instituting the worship and helping in domestic needs was suitable to develop not only inner qualities, but also physical aptitudes. *Chāndogya Upaniṣad* (VII. 8) says: 'When there is strength, he becomes active and approaches the *guru*; and when he approaches, he sees what is shown and listens to the words, and thereby understands, discriminates, and decides.' This constant apprenticeship kept the pupil out of all wrong promptings. The complexion of the *gurukula* kept him above temptation, and regulations always guided action. The unshaven or completely shaven head afforded no aesthetic attraction, and his thoughts hardly turned to the opposite sex. The *Mānavagṛhya-Sūtra* laid down for the student: '*Sarvāṇi sāṁsparśikāni strībhyo varjayet*'; and in interpreting it, Aṣṭāvakra included eyeing and listening to sexy descriptions.

The term *upakurvāṇa* implies that the *brahmacarya* qualified thereby is undertaken for a special purpose, namely, marriage. But the *gurukula* harboured *naiṣṭhika brahmacārins* also, who had the capacity to marry, but voluntarily renounced it and vowed themselves to celibacy till death (*niṣṭhā*). These do not come under the category of the decrepit and unfit whom Jaimini and Śabara thought of weeding out by making marriage out of bounds for them. Ancient *Smṛtis* sanction *naiṣṭhika-brahmacarya*, and Yājñavalkya makes honourable mention about it. Absolute celibacy is considered in India as the highest form of *tapas*. As one climbs the ladder of spiritual evolution, the degree of self-denial correspondingly increases. Only those who feel they have a special call take to voluntary celibacy. Complete control of the senses and preservation of sexual energy in the utmost measure by absorbing oneself in intellectual pursuit and spiritual worship formed the central discipline of the *naiṣṭhika brahmacārin*. His austerities are therefore more than that of an *upakurvāṇa*. He is entirely dedicated to *vidyā* and *tapas*, which are interdependent and which do not brook other distractions. He becomes a *gurukula-niṣṭha*, helping the *guru* as before, or devoting time to *Ātma-niṣṭhā*. He is free to become a *sannyāsin* when he chooses to do so. He bathes thrice, performs prescribed religious rites, and forswears every kind of intimacy with the opposite sex enumerated in the *Brahmacārikāṇḍa* of *Kṛtyakalpataru* (G.O.S., No. CVI, p. 272) as thirteen: '*Strīmadya-nivāsapraveśā-ṅga-saṅga - sparśa - dṛṣṭimelana - sandarśana-tiryagālokana - saṅkathana - praśna - tadvacanā - karṇana - dūrāvekṣaṇa - nikaṭabhramaṇa-tajjanapriyavacanaṁ ca.*'

Only a *gṛhastha* can enter the *vānaprasthāśrama*, and that having spent half his life as a *gṛhastha*, discharging all the normal religious, domestic, and social duties pertaining to it. He may be accompanied by his wife if she is past menopause. Otherwise, she may be left behind with the

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eldest son. The *vānaprastha* wears braided hair, maintains silence except when he repeats the Veda, practises austerity with increasing rigour, and continues his fire-rites, eating only hermit's food. It may be seen that his life is only a reduced extension of the previous *āśrama*, cut away from home.

SANNYASASRAMA

Sannyāsa is the period of *brahmacarya par excellence*. All the systems of Indian philosophic thought, excepting the Pūrva Mīmāṁsaka and the Cārvāka schools, encouraged asceticism as a method of self-discipline. The early Sāṅkhya and Yoga systems were, perhaps, the pioneers in it. Buddhism and Jainism developed it with special emphasis. Nyāya-Vaiśeṣika and Vedānta pressed the method for their need in their own way. All recognized the value of it for enabling one to gain *tattva-sākṣātkāra*. When they took over the Vedic discipline, the philosophic schools found that this particular aspect of *brahmacarya* needed a new stress. Patañjali declared that vigour in achieving the goal of *yoga* can be got only through *brahmacarya-pratiṣṭhā* or firm continence. Vyāsa, in his commentary, explained *brahmacarya* as full restraint of the power of generation. The Vedānta as propounded by Śrī Śaṅkarācārya reinforced the idea by stressing that *brahmacarya* consisted of eight ascending steps, achieved through the avoidance of visible attraction, contact, sporting with, glorification, hidden talk, revolving in mind about the desirability, mental resolution, and factual act. Jainism considers *brahmacarya* as one of the four disciplinary vows to be practised by householders as an *aṇuvrata* and by monks as a *mahāvrata*. The *Tattvārthādhigama-Sūtra* prescribes: "*Strīnāga-kathāśravaṇa-tanmanoharāṅganirīkṣaṇa - pūrvaratānusmaraṇa - vṛṣyeṣṭarasāsva-śarīrasaṁskāratyāgāḥ pañca.* At the close of the *sūtra*, the effect of food and dress on *brahmacarya* is referred to.

One may enter *sannyāsāśrama* in the *anulomakrama* or from any of the previous *āśramas* directly, if one has no attachment for all that the world can yield for him. A person who takes to *sannyāsa* even after a period of married life, after complete abstinence from the married relation, is looked upon as a celibate. A discerning householder who has been following the rules of continence prescribed in the previous *āśrama* has already prepared himself for the life of the *sannyāsin*. He looks forward to the ideals of the *vānaprastha* and the *sannyāsin* for the fulfilment of *dharma* and strives for the highest spiritual values. The ambition of organizing monasticism for embracing all mankind in a single society never occurred to the Vedic seers, as it happened in the West, resulting in the production of good and bad, proud and humble, rich and poor, arrogant and gentle monks in legions. A missionary organization struggling to establish itself by philanthropic activities, undertaken in an ever increasing measure, will find more freedom in its work in the absence of wife and children. Religion as an inner quest is very different. Buddhism which enlisted innumerable *bhikkhus* in the pre-Christian era reminds of a pluralistic organization, consisting of small autonomous groups in separate limited geographical areas, mutually unconnected, as the early Carthusians were in Europe. The Vedic religion had no illusion of a coming millennium or establishing a Kingdom of Heaven on earth. Though the Vedic and auxiliary literatures have praise for voluntary celibacy of the exceptionally few, the general trend of the past has been always to recognize the supreme value of a rightly lived *grhastha* life, as that alone is responsible for the purity and stability of society. Even the few exceptional cases of those brilliant

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souls who embraced voluntary celibacy from the first *āśrama* did *lokasaṅgraha* more by their spotless example and spiritual prestige than by external aids and co-operation. The *Dharma Śāstras* condemn a *mithyāśramin* in words stronger than those used for rebuking an *anāśramin*. The absurdity of an enforced celibacy was exposed by introducing the term *turaga-brahmacarya* (*Śabdaratnasamanvaya-kośa*, G.O.S., No. LIX, p. 249), which has received lexical currency. When signs of degeneration were visible, later *Smṛtis* tried to close the circle by interdicting *vāna-prasthya* and *sannyāsa* by including them among *kali-varjyas*.

But the ascetic impulse is inherent in human nature, and it must assert itself. There is, on the part of every being, a natural striving for fulfilment when necessary conditions are present. Spiritual aspiration, which is a hunger to be whole or *pūrṇa*, is thus a tropistic tendency which commences with a divine discontent and an unwillingness to be satisfied with the purely animal or social level of consciousness. Those few who have sufficient religious seriousness, love of whole-hearted contemplation, and a persistent inclination towards solitude alone seek celibacy as suitable for the purpose. Such aspirants naturally see a prison in a town and a paradise in solitude. Śrī Śaṅkara explains the urge behind the *sannyāsa* citing the analogy of a thirsty person starting for drinking water in a mirage and not persisting in the attempt after knowing that really there is no water in it: '*Na hi mṛgatṛṣṇikāyām udakabuddhyā pānāya pravṛttaḥ udakābhāvajñāne'pi tatraiva pravartate.*' (*Gītā*, V. 9, commentary) Maturity for realizing the real behind the apparent may come to a person who had previous preparation at any stage of life, and the logical result must follow. This is the inducement for *sannyāsa*, and not fear for the labours and toils of the householder's life. Rareness of such competent persons does not discredit the principle behind the doctrine.

Some Western Ideas on Brahmacarya

The above description has presented in outline an ideal scheme devised by the sages to make *dharma* the fulcrum of elevating man, through the orders and stations of life, to the supreme goal. These ideals have been held aloft for centuries for guiding the multitudes of people struggling towards the higher life. We are almost at the antipodes today, when we think of the loftiness of this scheme. That the old system will be revived is beyond all dream. At a time when social and economic influences have brought about such a condition, almost sapping the bottom of the ancient faith, it is worth while if we could at least find some inspiration in the ancient *dharma*. Science and technology may give us power to evade the physical consequences of unrestrained life for a time or novel ways of enjoyment; but they cannot guarantee the moral welfare of a nation. All outward prosperity vanishes like clouds, if inward corruption is not stopped. The West that gave us the gift of science and social organization is not unconscious of the shadow that stalks a soulless materialism, though many of us who marvel at western achievements are not aware of it. To illustrate this point, some extracts may be supplied. The following is from *A Presentation of Modern Methods of Health Building* by Bernarr Macfadden and other health authorities (New York, Macfadden Foundation, Inc.):

'Whether continence is harmful or not—a question which has been very widely discussed with much difference of opinion—depends almost entirely upon whether or not one can live a life comparatively free from sexual excitement. But if one has

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very strong sexual instincts, then continuous abstinence would not only be difficult, but unsatisfactory in its influence upon the general health. To avoid sexual excitement, it is not alone necessary to avoid the physical intimacies. Erotic thoughts will do just as much harm, and after the habit of stimulating the sexual centres mentally has once been formed, it is likely to be very persistent and insidious in its influence. This sensual state of mind keeps the sex centres in a state of constant excitement and the organs concerned in a state of congestion. This habit can best be described by the term "mental masturbation", and the fact is that after a time, as a result of its weakening effect, it becomes possible for the victim to induce an emission merely through his thoughts. The general bodily influences which tend to destroy virility may be said to include almost everything that lowers vitality and weakens the body as a whole, and particularly anything that acts as a poison to the system. Alcohol is regarded by many men as sexual stimulant, but there is nothing more destructive of reproductive integrity in the long run. Without doubt, its stimulating quality is only apparent, the result of a lessening of the moral sense or the natural restraint which would be exercised in a moral and sober condition. Any sense of delicacy in behaviour which one may possess is blunted through the influence of alcohol, and without doubt, its reputation as a sensual stimulant is due largely to this fact. ... "Sowing wild oats" is a phrase referring to immoralities of the vilest sort. This "sowing" process usually begins with secret habits, continues with the help of prostitutes, during which diseases of the most loathsome character are acquired, and is said to end with marriage. But it is well to remember that in many instances marriage is not the end. It is frequently only the beginning, for penalties often follow the "wild oats" programme. A young man has no more right to the perilous privileges indicated by this phrase than his sister or mother. There is no reason why the mind of a boy cannot be imbued with principles of decency. The most destructive result of this youthful dissipation is found, of course, in several venereal diseases that almost inevitably follow. Very few young men can go through this experience of "sowing wild oats" without being defiled or tainted with one or more of these complaints. Here is perhaps one of the gravest problems that confront this age. We can teach young men the horrors associated with the penalties that follow such dissipation, but no matter how plainly these frightful consequences are presented, until conventional law has been so changed that they can find the associations that they crave among the opposite sex, our efforts will be unavailing. You cannot keep men away from women. If they cannot find good women to associate with, then they will acquire the company of bad women. There is one other phase of the social evil that is especially important from the preventive standpoint, and that is the intimate relation of sexual laxity to the habits of drinking and smoking. The average young man, in the beginning, does not realize where or what these influences will lead to. It is true that so far as smoking and drinking are concerned, alcoholism is by far the greater evil and the more directly responsible for the young man's first misstep in the direction of sexual licence. At the same time, tobacco is also a factor, for it is usually the beginning and helps to blunt his intelligence and moral sense. And as a general thing, the boy or the man who smokes will also drink. If he does not drink in the beginning, it will not be long before he is induced to do so, usually with the feeling, probably, that only one of two

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drinks cannot hurt anybody. Almost without exception, just as soon as the young man goes out and drinks much, the fast women will be included in the programme. And he thinks he is smart in this too. Thinks he is really a man now. All these things go together.' (op. cit., Vol. II, pp. 1059 ff.)

Dr. Alexis Carrel, of the Rockefeller Institute of Medical Research, New York, and a Nobel Prize winner in medical science, offers the following observations: 'It is well known that sexual excesses impede intellectual activity. In order to reach its full power, intelligence seems to require both the presence of well-developed sexual glands and the temporary repression of the sexual appetite. Freud has rightly emphasized the capital importance of sexual impulses in the activities of consciousness. However, his observations refer chiefly to sick people. His conclusions should not be generalized to include normal individuals, especially those who are endowed with a strong nervous system and mastery over themselves. While the weak, the nervous, and the imbalanced become more abnormal when their sexual appetites are repressed, the strong are rendered still stronger by practising such a form of asceticism.' (*Man, the Unknown*, Pelican Books, pp. 137-8)

Conclusion

Whether judged by ancient standards or modern, absolute chastity of life and purity of thought alone can give happiness to man. The question of health and physical soundness is supremely important for the individual and the nation. A reformed rake does not make a good husband, and a woman has every right to expect the same purity of life which the man whom she marries demands of her. The consequences of sowing wild oats which husbands had in their youth have brought sufferings to many children and wives. The children's inheritance comes from both the parents, and both have to accept the responsibility for what blights the helpless little ones whom they send into the world burdened with physical handicaps from which they can never escape. The consequences of sexual immorality are patent to all, but few take the courage to stem the tide by taking steps to prevent the causative factors. In order to raise the instinct to perpetuate the life of the race to a sublimolevel and to immunize the life of the growing generation against the moral poison, a deeper awareness is necessary. The ideal has to be presented every now and then in better light, and competent workers will have to strive with enlightened sympathy. Unless all agencies to educate the rising generation and public opinion come to exercise right influence on the thoughts of the youths and the country in general, this is beyond achievement. And for this obstacles are many.

First of all, our educational institutions usually do not give any clear conception of the ethical ideal or the meaning of human life. Often their environment, and the atmosphere prevailing in them, blunt the moral sense of the youngsters that pass through them. Most of the youths do not think that they have to do anything beyond passing some examinations and finding a lucrative profession for earning as much money as they can for increasing their enjoyments or pushing up the social standards which have, generally speaking, only a value of display. Thirst for lust and luxury has been flamed up by ubiquitous cinema houses as well as superficial and fickle political leadership. A wide area of affective literature has been poisoned by commercial writers, and as a consequence, moral and spiritual conceptions preserved in old writings, tested by generations and found useful for human

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guidance, have been swamped or made suspect in the minds of youths. Widespread propaganda about conception-control in all details, with audio-visual aids and unrestrained display of advertisements, have banished from the minds of young people even a sense of the possibility or need of sexual reticence. The spirit of levity, or *aśraddhā*, which openly ridicules and makes light of matters that are to be treated seriously and with reverence, resulting from commercialized education, lack of home care and school discipline, contaminated recreation, and demoralizing amusements, has become the bane of modern society. The unhampered publication of pornographic literature, either in the blessed name of art or masqueraded as 'scientific' literature, have only added fuel to the fire. This has in no small degree contributed to a dislike for established methods, to taking pleasure in lethargy, and to an unwillingness to persevere for any end that does not yield immediate pleasure or money to purchase it. The modern teaching that asceticism, even the mildest form of it, is anti-social and that it is an imperfect, perverse, and erroneous ideal of life, by persons who are incompetent by outlook, training, and individual taste—though they may be applauded as experts in some particular branch of knowledge—also has done great harm. These are signs of a social distemper. It is the bounden duty of all who are interested in the moral and spiritual welfare of the country to protest against the canker that is eating into the nation and to reinforce healthy ideas constantly. The literature of strength, of individual and national purity, and of moral courage alone can do this. It will be a pity if India that boasts of leading mankind to peace and light, at times even causing offence to others, failed to set up a standard of incorruptible purity to herself.

OUR FINE ARTS EDUCATION

Dr. S. K. Nandi

Foolish sentimentalism and gross utilitarianism have landed many people in formulating a pattern of education not quite suited to the genius of the people for whom it is primarily intended. Irving Babbitt notices the wane in the standard of education and sorrowfully tells us that the standards of a genuinely liberal education as they have been understood more or less from the time of Aristotle are being progressively undermined by the utilitarians and the sentimentalists. Education has largely degenerated because of these utilitarians and sentimentalists, and so the pitiable plight in which we find it often. Either education has been asked to cater to our practical needs pertaining to the material environment or to the demands of our pleasure-seeking propensities. Thus prostituted, education loses its meaning or significance both individually and collectively. It has been found of late that there is a rethinking going on, and the aim and objectives of education have been sought to be re-fixed and reaffirmed. In this context, we will do well to remember the five tests of the evidence of education laid down by Nicholas Murray Butler: (1) correctness and precision in the use of the mother tongue; (2) refined and gentle

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manners—the result of fixed habits of thought and action; (3) sound standards of appreciation of beauty and of worth, and a character based on those standards; (4) the power and habit of reflection; and (5) efficiency or the power to do. In a total scheme of education, the development of aesthetic faculty cannot possibly be overlooked. Butler rightly insisted on the fine arts education as an integral part of the whole.

The necessity of considering this aspect of education stems from the concept of the 'whole man' and 'man-making education'. An average educated individual of the present generation does not feel shy to say that he or she does not understand music or the significance of modern painting and sculpture. The ear and eyes were neither trained in nor initiated into the secrets of these forms of creative activity. Their senses were not trained, and as such their passions were not educated. The training of the passions is the essence of true education. This training of passions means and presupposes the training of the senses. The senses must be selective and appreciative, and for that they need training. This training must be positive in character. Mere negative injunctions will not help us to formulate a sound scheme for the training of the senses. Beauty in art and nature should be made accessible to our senses. The senses should be trained to respond to the sensuous appeal thrown up by our environment.

To attend to such appeals and to respond properly, one has got to be endowed with a value-sense, which needs cultivation and culture at different levels. This value-sense is the bed-rock on which the edifice of art-appreciation in man has got to be reared up. Appreciation of arts is no easy task, and philosophers of a particular school have taken appreciation to be a new form of creation. For them, appreciation and creation are identical. To make man responsive to the aesthetic appeal, we should look for an all-round system which provides for the training of the intelligence and of senses as well. The different faculties in man, though distinguishable, cannot be completely separated and considered as such for purposes of training and education. So we must think of the 'whole man', and this will inevitably lead us to the concept of Swami Vivekananda's 'man-making education'. Truth lies in the whole, as was pointed out by Aristotle, and the Swami thought of an all-comprehensive education comprising the training of the body and the mind by accepting this cardinal principle. That is why the Spartan system of education was unacceptable to him.

The *gestalt* theory, if applied to the field of education, will naturally lead us to the concept of education in its widest possible meaning and denotation. The pattern could take a final shape only when we take into consideration man in his thinking, feeling, and willing functions. Art as such is not divorced from cognitional and volitional activities. In fact, art-creations may be considered to be the product of volitional activity, when we consider the actual process of execution on paper, stone, or canvas. As for the cognitional and feeling aspects, they are equally important. In fact, when we respond to an object of beauty, our no one faculty responds: we respond as 'whole men'. So all our educational planning should take into account this 'whole man'. Our art education should assume this principle of 'indivisible individuality' at the very outset.

At the Primary Level

Fine arts and crafts may be taken as one for the primary stage. The ever vanishing line of demarcation between art and craft makes the problem easier for us. We may introduce compulsory crafts up to class V.

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All the five forms of fine arts, viz poetry, painting, architecture, sculpture, and music may be taught in the primary classes. So far as poetry, painting, sculpture, and music are concerned, the problem is not difficult. Elementary lessons in all these four forms may be given, with special stress on practice. With regard to lesson on architecture, suitable blocks may be used to make the students acquainted with different architectural patterns, both ancient and modern.

The ancient architectural models, as found in different parts of the globe, may be used in the drawing class. Anatomy of different architectural patterns may be taught in the higher classes. Students possessing some knowledge of geometry could easily understand these patterns. What I suggest is to introduce gradually lessons on the anatomy of sculptural and architectural models in classes where the students are expected to have some knowledge of geometry. Such lessons may start from class VII and end in class VIII. Grammar of music in elementary form may also be introduced from class VI and may continue up to class VIII. Elementary discourses on the art of painting may also be introduced concurrently with the grammar of music. These elementary lessons on the nature, structure, and function of all these forms of fine arts will help the students to understand the nature of the specific problems as involved in the particular branch. At the primary stage, i.e. up to class V, we shall lay stress on practice. The students should learn to draw, to paint, to sing, to dance, and to do sculptural models. Lessons on rhyme would help them build up a poetry-sense. That is already included in our syllabus of studies. All that we need in this regard is to select different varieties of poems illustrating the different rhyme-patterns for introduction in the lower classes of the school, so that the students might get their ears tuned to the different intrinsic appeals of the varying rhyme-patterns.

At the Higher Secondary Stage

At the higher secondary stage, fine arts could be offered as one of the optional subjects. The syllabus will include discourses, both historical and analytic, on all the five branches, with provisions for practical work. Students' practical skill may be tested in one of the branches of fine arts and appropriate credit given at the higher secondary stage. After completing the higher secondary course, students intending to be painters, sculptors, or musicians should join the school of painting, sculpture, or music, as the case may be. In order to implement this new pattern of fine arts education proposals, we must establish a network of schools of music, painting, sculpture, and architecture throughout the country. Such schools will train the specialists of the future and the artists of tomorrow. These schools will aim at boosting creative activity, and we will have the future generations of artists trained in these schools. The syllabi for crafts schools to be established in the country should be suitably amended to give the craftsmen a theoretical background of the trade they are expected to practise. Along the lines suggested on which the different schools of painting, music, and sculpture are to be established, some crafts schools which will gradually help our cottage and small scale industries may be set up. I have already pointed out that the line of demarcation between art and craft has been vanishing under the impact of the art in-industry movement. But this cannot be denied that all students may not have a flare for creative activities. Some of them might harness their talents to the services of the crafts, and as such crafts schools will have to be established. These crafts

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schools will have research centres to explore the possibilities of newer cottage industries. Coir or conch-shell industry in the southern or eastern India, for example, will have a boost from the fruits of researches to be conducted in the crafts schools in the country. The clay modellers of Bengal might derive similar benefit from the researches conducted in such schools. The crafts-school products will be better craftsmen with a sound grounding in the fundamentals of fine arts.

As for students going in for general education, there should be provision for 'area fine arts gallery', where models and miniatures of classical fine arts are to be preserved. The students belonging to the area should visit these gallaries at least once in every month. These galleries should have sections on modern art as well.

Latest specimens or innovations in the field of different branches of fine arts should be displayed there. Lecturers would be expected to lecture with charts, models, and illustrations on the different aspects of fine arts development in the country and elsewhere. Moving exhibition vans may be provided for the rural people, if suitable 'area fine arts gallery' could not be provided for to start with. Television, if and when introduced, will greatly boost the cause of the visual arts, and I propose its introduction in the 'area fine arts gallery'. Students joining the different schools of music, painting, or sculpture would also be expected to attend the 'area fine arts gallery' lectures.

At the Collegiate Level

From the collegiate level, fine arts or aesthetics may be offered as one of the subjects of study. Students at this level may be given the option of a practical test. Students not going in for practical test may be allowed to take up some other theoretical paper on aesthetics. Aesthetics as taught now in some of the Indian universities at the graduate level may have some emphasis on practice as well. Students taking up aesthetics as one of the subjects of study may be allowed to offer a practical paper comprising 50 marks. A rationalization of the existing syllabus is immediately called for. For students of aesthetics and fine arts, ample provision should be made for giving them access to the classical works on the different branches of fine arts. Library of musical records, of good photographs of classical painting, architecture, and sculpture, and galleries of architectural and sculptural models should have to be built up in course of, say, next ten years, i.e. during the fourth and fifth plan periods.

At the Post-graduate Level

It is evident that the suggestions in the foregoing lines propose to make our education fine-arts-oriented. In India, the sixty-four types of fine arts were vigorously practised in the past, and as a result they flourished wonderfully. Our students must know of this great achievement. I have already laid down the broad principles to be followed in drawing up the post-graduate syllabus for art and aesthetics. To be more precise, at the post-graduate level we would be incorporating in the syllabus a historical development of the different schools of Indian art. A survey of Indian aesthetics in general should also form a part of the syllabus. A study of Indian religions would be necessary for a proper appreciation of some forms of temple sculpture, architecture, music, and dancing. The advanced students at the post-graduate level would be expected to know something of the ancient occidental art, specially the Greco-Roman art traditions. A study of the Egyptian art traditions is also recommended. A

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brief survey of Japanese and Chinese art traditions and techniques is further recommended for the advanced students. The aesthetic theories underlying these different art movements in different countries at different periods of history should be studied at the post-graduate level. Some of the great aesthetic thinkers of the West might be studied in their fundamentals. A detailed study of at least one great Indian aesthetic thinker like Bharata, Ānandavardhana, or Abhinavagupta is recommended along with a general survey of the development of aesthetic thought in India. A study of contemporary art movement, along with a detailed study of the development in contemporary aesthetic ideas, should also be undertaken by the post-graduate students. These studies wlll make it clear how the contemporary art movement influenced the contemporary aesthetic ideas. The vexed question whether aesthetic ideas developed from considerations other than aesthetic (as we find in the case of Platonic condemnation of the poets) could be settled if we undertook studies of this nature.

This reorientation of the fine arts education would need quite a large number of teachers of fine arts. We must establish quite a number of central institutes for training such teachers. These teachers will be expected to know something of psychology, history, and aesthetics. They may be given specialized training here in India and abroad.

The services of career masters and cumulative record-keepers may be utilized in order to ascertain the competence and aptitude of pupils who would become craftsmen and of pupils who would join the different schools of music, painting, architecture, or sculpture, after finishing their higher secondary course. The rest would move up for collegiate education, and proposals for making collegiate education fine-arts-oriented have been offered above. What is intended by this is to make man develop in all his aspects. Ears are not meant merely for ordinary hearing, nor eyes for merely ordinary seeing. The inner meaning and significance of a thing seen or a sound heard are to be understood with the help of training and education that is proposed to be introduced.

Right from the primary level to the post-graduate level, students should pay occasional visits to the museum and art galleries, and submit reports on such visits with a critical appreciation. Attendance at music conferences, art exhibitions, extension lectures on art and aesthetics should be considered as co-curricular activities. Excursions to the temples and monuments which are considered to be exquisite specimens of architecture and which contain wonderful pieces of painting and sculpture should be encouraged. The services of radio, television, and other allied accessories should be properly utilized to generate a comprehensive art-sense in the students. Refresher courses should be introduced specially for the craftsmen. They should be acquainted with the latest technique and know-how of their respective trades. Artists should occasionally meet at seminars to exchange ideas, and they should arranged for 'mixed' exhibitions. What I suggest by 'mixed' exhibition is this: Suppose X of the United Kingdom and Y of India virtually show similar traits and qualities as artists. The only difference between them was attributable to the geographic conditions and to their different cultural environments. A fine arts student would profit much by a close scrutiny of the works of X and Y and would learn that aesthetic creations were not only inspired from within, but also from without. This will give them a correct idea of the genesis of art-creations.

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THE BIRTH OF THE RĀMĀYANA

SWAMI SIDDHINATHANANDA

Before the introduction of English in India, by *sāhitya* or literature was commonly meant the poetical compositions of great poets. As the Indian languages came into contact with English, the prose works in various languages grew in bulk and importance, and in course of time, all knowledge gained through the written word came to be considered as *sāhitya*. How far is this justified ? There are various claimants to the title of *sāhitya*, such as *vaidika-sāhitya, laukikasāhitya, padyasāhitya, gadyasāhitya*, and so on. Are they all entitled to be called so ? What is *sāhitya* ? It is *sahita-bhāva*, together-ness. Togetherness implies the simultaneous presence of two things in one and the same thing. Now, what are these two things that are present simultaneously in *sāhitya* and are bound together? The most well-known and the only thing that does not stand in need of anybody else's certification is one's own self or the *jīva*. And who is the *jīva's* companion? True friendship is possible only between equals. Who is *jīva's* equal and friend? God. And where do they meet? In the heart of every being (*sarvabhūtānāṁ hṛddeśe—Gītā*, XVIII. 61). The *Chāndogya Upaniṣad* (VIII. iii. 3) says that the *hṛdayam* (heart) is so called because the Lord or the Ātman dwells there (*hṛdi ayam iti*). So *sāhitya* means the meeting of the *jīva* and God.

A person who understands and appreciates *sāhitya* is called a *sahṛdaya*. Because the heart is the nidus, the dwelling-place of the swans of golden plumage, the soul and the Over-soul. What does a man attain from the enjoyment of *sāhitya*? *Tanmayatā*, 'at-one-ment' with 'That', that is, with Brahman. '*Tat*' (That) is a pronoun which stands for Brahman, according to the *Gītā* (XVII. 23): '*Om tat sad iti nirdeśo Brahmaṇas-trividhaḥ smṛtaḥ.*' But it should not be a complete merger; for, then, there will be none to enjoy. Brahman is Sat-cit-ānanda. Of this triad, the *jīva*, the 'Sat', realizes his 'cit' aspect through 'ānanda'. Then he becomes 'at one' with Brahman, and that 'at-one-ment' is *sāhitya par excellence*.

Heart is the seat of love. And love is bliss. One derives bliss from a true work of art. This bliss is the essence of the ever-blissful Lord. *Rasa*, the enjoyment of this bliss, is the essence of poetry. We enjoy not only the gladdening *rasas* such as *śṛṅgāra, hāsya*, and *adbhuta*, but also the saddening ones such as *karuṇa, raudra*, and *bhayaṅkara* in *sāhitya*.

A great literary work makes the reader forget his surroundings, time, and place. He transcends space-time entanglement. Time and space are the constituents of Māyā. A real work of art makes one transcend the shackles of Māyā. That is to say, the best literature is that which confers on the student freedom from the mundane bondage and makes him realize his 'at-one-ment' with his own true self.

Emerson has said somewhere that a work that cannot stand a second reading is not worth reading. If one were to judge the worth of books with this criterion, how many books are there which may be considered readable? Very few, indeed. The Upaniṣads, the *Bhagavad-Gītā*, the *Mahābhārata*, the *Bhāgavata*, the *Rāmāyaṇa*, the *Dhammapada*, the Bible, and the Koran, and a few other similar books which treat of the glory and greatness of God alone are worthy of study. Other works

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are worthy of attention only in so far as they reflect these godly virtues. Those books which deal with ephemeral matters will be put aside as soon as the ephemeral needs are fulfilled. The immortal scriptures that speak of the eternal verity are an invaluable treasure until we realize the eternal Truth. The eternal and the external are always at loggerheads. The external is fatal to the truth-seeker. Sense enjoyments carry their own revulsion. Revelry repels. The supra-sensual will always attract the soul; for that is the soul's true nature. The life in the senses is soaked in the brine from the cradle to the grave. Yet it is bearable only because there is the dim glow of the ever blissful even in the midst of this procession of tears, euphemistically called life. The sense-objects seem attractive because in them also there is a reflection, distorted though, of the ever blissful Self.

Judged by this standard, only those works are worthy of being called *sāhitya* which speak of the Lord or those that show us the way to the Lord. In this sense, the *Rāmāyaṇa*, the *magnum opus* of the sage Vālmīki, will shine in the forefront of the best literature. If there is anyone who can be considered an equal to Vālmīki, it is only Vyāsa. None has yet been born, and it is highly improbable that anyone will ever be born, who can rank with these two immortal bards of India.

What makes the *Rāmāyaṇa* the best poetry? What are the conditions that are essential for the production of poetry nonpareil? Let us have a look at the circumstances that gave birth to the first poetic muse to find out the answer.

The author of the *Rāmāyaṇa*, the great sage Vālmīki, is described as a great *tapasvin*, man of self-control and concentration, in the opening verse of the *Rāmāyaṇa*, which gives a picturesque description of the visit of the itinerant divine minstrel, Nārada, to the hermitage of Vālmīki on the Tamasā river. When the minstrel arrives, the verse narrates, Vālmīki greets him respectfully and questions him about the best of men then living:

Tapassvādhyāyaniratam tapasvī vāgvidāṁ varam;
Nāradaṁ paripapraccha Vālmīkirmuniputgavam—

'The self-composed Vālmīki respectfully asked the most saintly Nārada, who was devoted to discipline and study and who was a master of the art of speaking, about the best of men then living.'

Swami Vivekananda says that the first requisite for proper education is concentration. The greatest *tapas* is the control and concentration of the senses and the mind (*manasaśca indriyāṇāṁ ca aikāgryaṁ paramaṁ tapaḥ*). And Vālmīki was endowed with this prerequisite abundantly, as is evident by the use of the adjunct '*tapasvī*' in the verse quoted above. The story goes that the poet was a robber in his early days, who, on the advice of some sages who fell victim to his villainy, performed severe austerities for such a long period that he was covered over with *valmīka*, white ants' mound. When he came out of the mound, he was a changed man: he had turned out to be a sage. Since he had a resurrection through the *valmīka*, he came to be known as Vālmīki. So his very name is indicative of very severe *tapas*. *Tapas* makes one a *ṛṣi*, a *mantradraṣṭā*, a seer of the saving truths about God. The *Rāmāyaṇa* is the result of Vālmīki's spiritual vision; it is a garland of *mantras*. The poet promises an honourable place at the feet of the Lord for the man who devoutly listens to the *Rāmāyaṇa* in full or even in part:

Śruṇvan Rāmāyaṇaṁ bhaktyā yaḥ
pādaṁ padameva vā;

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Sa yāti Brahmaṇaḥ sthānaṁ Brahmaṇā pūjyate sadā.

(*Uttarakāṇḍa*, CXI. 24)

This is the reward the poet offers to the student of his sacred book.

Thus far we have spoken of one-pointedness and transcendental vision. But these alone are not enough to make one a great poet. One has to acquire knowledge from a noble teacher. How can one gain knowledge from another? Humility, earnestness, and obedient service are the essential pre-conditions to acquire wisdom from others. An enlightened teacher will most gladly transmit his knowledge to such an earnest student. How did Vālmīki approach his teacher Nārada? The opening verse says, *paripapraccha*, humbly and earnestly did he inquire.

It is not sufficient if the student alone is properly equipped; the teacher also must be well equipped, endowed with wisdom and enlightenment. Vālmīki got as his master the saintly Nārada, who is described as *tapassvādhyāyanirata, munipuṅgava*, and *vāgvidāṁ vara*; that is, he was devoted to study and self-control, was a great seer, and master of the art of speaking. Knowledge of the Self alone will do to attain liberation for oneself. But to be a teacher of humanity, a thorough knowledge of the great scriptures is necessary, in addition to Self-knowledge. Nārada, who was a teacher of Vālmīki and Vyāsa, was a student of the eternally perfect Sanatkumāra. Nārada was well versed in all the branches of secular and spiritual lore. He had pored and pondered over them for long and deeply, and had imparted his mature wisdom to many a worthy seeker. He was a master of the art of speaking and teaching. And that is very essential for a teacher. The word 'Nārada' means one who makes man realize his real nature by imparting to him spiritual knowledge: *Naraṁ paramātmaviṣayakaṁ jñānaṁ dadāti iti Nāradaḥ.*

Thus, Vālmīki's teacher was one who was well versed in the scriptures and endowed with spiritual insight and attainments, one who had a tender heart for his fellow beings and who expressed his fellow feeling by devoting himself heart and soul to the enlightenment of mankind about God.

What will a discerning disciple want to learn from such a great soul, if he were lucky enough to meet one? A good man will speak only of things which are beneficial to the world at large as well as to himself. And what did Vālmīki ask of Nārada? About a man then alive who was the best of men, the most virtuous, honest, grateful, self-controlled, sympathetic, beautiful, non-jealous, fearless, and a terror to the wicked. A man endowed with these virtues is verily God Himself. In reply to Vālmīki's question, Nārada narrates the history of Rāma of the Ikṣvāku dynasty, and assures that the noble *Rāmāyaṇa*, which is as sacred as the very Vedas, washes away all stains of man:

Idaṁ pavitraṁ pāpaghnaṁ puṇyaṁ vedaiśca sammitam;
Yaḥ paṭhed Rāmacaritaṁ sarvapāpaiḥ pramucyate.

(*Bālakāṇḍa*, I. 98)

Concentration, instruction from a master, the blessings of the great ones, and transcendental vision alone will not make one a poet. Something more is necessary. The gift of the muse must be inborn in oneself. That, too, is not enough. There must be favourable situations that will invoke and provoke the innate gift. All these were happily combined in Vālmīki.

Vālmīki, so the story goes, one day went to the river Tamasā to take bath, accompanied by a disciple. While he was enjoying the natural scenery, his eyes lighted on

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a pair of doves on a tree. As he was looking at the doves, an arrow brought down the male dove. The female dove cried its heart out seeing her mate rolling on the ground soaked in blood. The scene touched the heart of Vālmīki. His heart melted in sorrow and sympathy. Overpowered by the sorrowful sight, he turned on the cruel hunter in rage and spake:

Mā niṣāda pratiṣṭhāṁ tvamagamaḥ
śāśvatīḥ samāḥ;
Yat kraunca-mithunād ekam avadhīḥ
kāmamohitam—

'O thou cruel man, as thou hast shot dead this love-stricken dove, thou shalt not live long.' (*Bālakāṇḍa*, II. 15)

As this curse in the form of a couplet fell from his mouth, Vālmīki was surprised. 'What is this? What is this that has fallen from my mouth?' he asked himself. He told his disciple, Bharadvāja: 'These words, musical and metrical, that have flowed from my grief-stricken heart must be a *śloka*; it cannot be anything else.' *Kāvya* flowed from *karuṇa*. *Śoka* expressed itself in *śloka*. From grief grew poetry. Vālmīki had a heart which could reflect the surroundings and which could reverberate in sympathy with them. Yes, Vālmīki was a born poet.

However much may be one's acquisition and endowment, one does not gain self-confidence unless the experts in the line approve and appreciate. Vālmīki returned to his cottage after his bath. There came to his cottage Brahmā, the Creator. Vālmīki welcomed the venerable guest. Vālmīki's mind was still hovering over the scene he had espied and the words that had fallen from his mouth. Brahmā, the inspirer of the Eternal Wisdom, consoled Vālmīki, saying: 'Please don't worry about it. What you uttered was a *śloka*, and it sprang from you because of my wish. You please write the life story of Śrī Rāmacandra in mellifluous poetry in this form. You have heard his life from Nārada. Whatever else you require will occur to you as you go on writing.'

Brahmā went away. The disciples of Vālmīki recited the stanza again and again, and they were charmed and surprised. According to the command of Brahmā, Vālmīki wrote the *Rāmāyaṇa*.

Thus the essential condition for the birth of the best *sāhitya* is a happy combination of self-control, supra-sensuous vision, humility, acquisition of facts, innate inclination, blessings of the teachers, appreciation by the good, divine inspiration, purity of character, and a passion to do good to others. When the heart is rent in grief, when the mind melts in sympathy, when the soul dissolves in devotion, when the heart expands in exhilaration, when the mind burns with righteous indignation towards wrong-doing, when the soul softens and sweetens with the love of the Lord, when the milk of mercy overflows, out of the fullness of such a heart flows poetry, pure and perfect.

The *Rāmāyaṇa*, the first and best poem, contains all the *rasas*. It is the life story of Rāma and Sītā. Rāma is God, and Sītā is the world. The world, in and through God, is grand and glorious; without Him, it is nothing by itself. The world as an end in itself spells man's doom. Rāvaṇa kidnapped Sītā and despised Rāma. And he met with his inevitable doom. Human life is a glorious opportunity if it instals Rāma in its heart. Then life becomes beautiful and fruitful. Then there will be the kingdom of God both within and without.

Kūjantaṁ Rāma Rāmeti madhuraṁ
madhurākṣaram;
Āruhya kavitāśākhāṁ vande
Vālmīkikokilam—

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'Salutations unto that sweet-singing Vālmīkikokila, who pours forth in melodious tunes the sweet name of Rāma incessantly, sitting on the tree of poetry!'

SOME THOUGHTS ON RELIGION

BRAHMACHARI AMAL

The phenomenon of religion appears to be as old as man, and it is still one of the major forces at work in the world. It has sometimes been vigorous and sometimes weak, sometimes pure and idealistic and sometimes corrupt. One may find the greatest possible variety in the teachings of the different religions, and new ideas and practices are still being introduced.

Today, many changes are taking place in the religious world as the religions attempt to adjust to modern conditions. But the plain fact is that almost everywhere religion holds a place of secondary interest. The world religions are still strong, of course, but there is also hostility towards religion, and most people are more interested in material advancement, scientific discoveries, and art and culture. They have not formally rejected religion; they are simply more interested in other things.

This is not particularly surprising; for, if we look to the past, we will often find that periods of intense religious interest have been followed by periods of decline, corruption, and scepticism, and vice versa. Where there have been prolonged periods of cultural continuity, we may even study several religious revivals. The characteristic features of any culture are the expression and product of a central idea, or a complex of ideas. Sometimes the central idea may be religious and sometimes anti-religious, while at other times religion may be peripheral. But the important thing is that, whatever it may be, the central idea appears to lose its vitality after a sufficient length of time has elapsed. Eventually, a new set of ideas emerges, often after much conflict, and the cultural and intellectual development of the people takes a new turn.

One may wonder whether any religion can be true, seeing that they vary and change so much and pass through such vicissitudes. Many such religious problems become simpler if we distinguish the different aspects and levels of religion. In this connexion, it is common to speak of two types of religion—the personal and mystical, on the one hand, and the institutional, on the other. These two, of course, are often interrelated, and it is sometimes difficult to draw a clear line between them. But the distinction is valid and important.

PERSONAL AND MYSTICAL RELIGION

Many thinking and idealistic men make an adjustment to life which can be described as spiritual in the broadest sense. When this is the case, three basic elements are involved. First, there is the acceptance of an ideal beyond and greater than the empirical self. Second, there is the acceptance of means for reaching the ideal, means which usually involve some degree of self-sacrifice or which lead away from self-interest and self-indulgence. Finally, there is a sincere struggle both against external obstacles and the weakness of body and mind which drags one from the

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professed ideal.

We need not dwell on the innumerable ways in which the mind can deceive itself, one of the most vicious in this connexion being the illusion that one is entitled to injure others for the sake of the ideal. In spiritual life, however, sincerity is enough, at least in the long run, and discrimination will gradually be developed.

Some men, as they gain experience, are not satisfied by ordinary life in the world, nor even by the commonly accepted ideals. They feel that somewhere there is something more, something deeper. Thus begins a search for meaning and truth, however it may be expressed. The culmination of this is mystical religion, the search for God, the ultimate reality, the divinity behind all phenomena. Nor is the search barren, for all religions testify to an experience of the highest good. As Christ said, 'Seek and ye shall find'. The search may be long and arduous, but there is an end to it, a culmination in a supreme spiritual intuition. This, it is said, cuts the knots of desire in the heart, satisfies all doubts, and is of the essence of existence, knowledge, and bliss. Nor is it a vague, sentimental feeling. The teachers of Vedānta say that the intuition or perception of God is as definite and immediate an experience as the physical perception of a fruit held in the palm of the hand. The nature of the experience, however, cannot be expressed in words. Even those who have experienced it in its fullness are helpless; they cannot tell others what it is like except that it is bliss. Yet, out of their love and compassion for struggling men, they try to do so. Usually, they do not speculate much. They are more concerned to help others to achieve the same spiritual experience.

Theologians and scholars, however, have produced many theories, speculations, and doctrines, some helpful to a degree, some sceptical. But the experience itself is not a theory, not a philosophy, not a doctrine—it is simply a fact. As such, it remains unaffected by the changing fashions of philosophical and religious opinion. All the religious theories, theologies, and doctrines are at best but feeble attempts to explain and build on this intuition. Any of them can become out-dated and obsolete as conditions in the world change. But the intuition itself is eternal and eternally significant.

The nearest analogy to the spiritual intuition is perhaps that of the aesthetic intuition, though the points of resemblance should not be pushed too far. The aesthetic intuition is also a direct and immediate experience which cannot be communicated in words. The attempt must be made, however, and we then have a second level of experience, the descriptions and criticisms of a work of art. These have great value if made by persons who possess deep aesthetic feeling and understanding, artistic 'saints', as it were. The value of discourse on this second level lies in its capacity to help others appreciate the work of art in question. There is also a third level—the philosophies of art, theories of aesthetic experience, psycho-analyses of artists, and comparisons of various schools of art. This third level, being almost entirely intellectual, may often be indulged in even by those who are devoid of artistic feeling.

Analogous levels are to be found in religion. But since the primary intuitive experience is intangible and cannot be studied objectively, unlike a painting or a poem, it is easy to overlook or deny it, even for people who are formally religious. Religion is too often identified with the second and third levels—the scriptures, theologies, and scholarly studies. The saints warn against this tendency, and Sri Ramakrishna often told his disciples to

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eat the mangoes and give up counting the leaves.

Another reason why true religion is neglected lies in the terrible demands which it makes. The spiritual intuition is the heart of religion, but it is to be had only by one who has totally denied himself, who has renounced all self-interest, all desire for pleasure, and all lesser values for the sake of an all-consuming spiritual ideal. This cannot be done suddenly, but comes as the result of long practice. It is necessary to follow one of the paths of spiritual discipline which lead to the spiritual goal.

We have discussed the goal and the way. The third point is the saint. The saint is one who has attained, who has reached the goal, and who has experienced the spiritual intuition in the fullest measure. It is a transforming experience. The contradictions, pains, uncertainties, selfishness, and meanness of ordinary life vanish. The saint radiates peace, calmness, and love for all men.

We conclude that at the heart of religion is something which is independent of external circumstances, which abides the same in all conditions, and which remains true regardless of the state of institutional religion.

Institutional and Dogmatic Religion

The situation is otherwise if we consider personal and mystical religion in its setting, as related to one or the other of the great world religions in their institutional or orthodox forms. Sects and religions begin with a prophet or a saint. At first, there is a movement inspired by the saint and his disciples, informal in nature and characterized by enthusiasm and spontaneous growth. As generations pass, however, forms are created, which gradually harden, and all the apparatus of an institutional religion comes into being. The devotees and adherents of the sect are at all levels and stages of spiritual development, and require different methods of spiritual practice. Children and converts have to be instructed in the faith. Intellectuals develop elaborate systems of theology and philosophy, partly for their own intellectual satisfaction and partly to answer critics. After some time has passed, there will be scriptures, commentaries, theology, rituals, and an administrative organization with teachers, preachers, and central authorities.

With the passage of time, it tends to become conservative, the practices and teachings become fixed, and growth largely ceases. Eventually it may degenerate and decline, though the great world religions have also shown a capacity for self-renewal as new prophets and saints arise. In any case, the development of sects and religions appears to follow the wave-pattern of growth, maturity, and decline.

Institutional religion has both advantages and defects. The defects, which are particularly obvious during a time of religious decline, need not be dealt with. All human institutions appear to pass through phases of stagnation, rigidity, and decline; it is certainly not something peculiar to religious institutions. Nations, and even whole civilizations, follow the same pattern. An institutional religion may be helpful in many ways. However, as stated earlier, intuitive experience of spiritual truth is at the heart of religion, and therefore the primary value of a religious institution is its role in leading men towards this experience. Most people require spiritual guidance from someone, and they get solace and encouragement from the company of other devotees. The scriptures, doctrines, rituals, and sacraments serve to guide and develop the mind and heart of the devotee along helpful lines. Spiritual progress comes from consecration and intensity of purpose, and this develops

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easily and naturally when every aspect of life is given a halo of religious significance. The institutional religions can easily do this.

At the same time, however, the scriptures, doctrines, rituals, and sacraments develop under particular conditions at a particular time, and serve the needs of particular groups of people. However uncompromising and absolutistic the teachings may be, they cannot express religious truth once for all, or organize a sect or institution which will serve for all time. A religion or sect may be renewed, as I said, but it then becomes a new thing. These differences should not be exaggerated; for there are some basic similarities among the fundamental teachings of the various religions, and some elements, such as ethics, may be almost the same for all religions. The phenomenon of external religion is nonetheless temporal and dynamic, ever taking new forms.

We may well find, therefore, that a great deal of the ritual, organization, creed, and philosophy of one age becomes unacceptable to a later age. If such external forms have been long established, then this rejection may appear to many to be a rejection of religion itself. In some cases, it may indeed lead to a comparative neglect of religious topics, while the dominant interests of the age turn towards other fields. But, as I have already pointed out, religion should not be too easily identified with its forms. The rejection of obsolete and empty forms may well be a sign of spiritual vitality rather than irreligion, for it is indicative of sincerity and a genuine search for truth.

Conclusion

We need not be too much perturbed by the present materialistic tendencies in the world. The wave rises and falls, and our view of this process should not be too narrow. It is more important to try to determine what is fundamental in religion.

In the first place, it is clear that spiritual experience is primary and basic. Religion has little substance without it. At the same time, all attempts to express and describe it are bound to be imperfect. No religious philosophy can be either finished or perfect, therefore, and each age will have to develop its own approach and its own conclusions.

It follows also that any religious revival must be based on spiritual experience. This is doubly true in an age which has largely rejected the old forms, for attempts to revise and reform the externals of religion, or to devise purely intellectual substitutes, are bound to be ineffective. It is necessary to go to the source.

We must also conclude that all religions are true. They are true, because they have their source in Truth, in a spiritual intuition of the highest good, in realization of God. They are true, because they point to Truth and lead to Truth. They are, at the same time, equally imperfect in their attempts to embody that Truth in words and forms.

We may conclude, finally, that the religions will be renewed and will once more become deep and vigorous. How or when this will take place we cannot say. But since religion is based on spiritual experience, which is open and possible for all men, it can come at any time.

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NOTES AND COMMENTS

IN THIS NUMBER

Swami Vimalananda, of the Ramakrishna Order, deals with 'The Significance of Brahmacarya' in all its bearings, with particular reference to modern conditions. The importance of the subject cannot be over-emphasized, specially at a time like ours when the ancient moral values and standards of chastity are being openly decried and ridiculed by an influential section of the press and the public under a false notion of modernity.

Dr. S. K. Nandi, M.A., LL.B., D.Phil, (Cal.), Sahityabharati (Visvabharati), Head of the Department of Philosophy, Krishnagar Government College, and a noted student of art, makes some valuable suggestions for the reorientation of 'Our Fine Arts Education', so as to help our children develop their personality fully in all its aspects.

While recounting the well-known story of 'The Birth of the Rāmāyaṇa' in his own sweet way, Swami Siddhinathananda, of the Ramakrishna Order, beautifully delineates what makes for good poetry worth its name.

In his lucid article on 'Some Thoughts on Religion', Brahmachari Amal, of the Ramakrishna Order, assures us that religion in itself, grounded as it is in the intuitive experience of our own true being, is eternal and undying, and that we need not get unduly perturbed by the modern materialistic tendencies, which appear to swamp religion out of existence, but which are no new phenomena of just recent origin and are bound in turn to be submerged by a new wave of religious revival.

REVIEWS AND NOTICES

THE PHILOSOPHY OF SCIENCE: ESSAYS IN CONTEMPORARY REALISM. By Charles S. Seely. Philosophical Library, Inc., 15 East 40th Street, New York 16, N. Y. 1964. Pages 140. Price $ 3.75.

Mr. Charles S. Seely visited sixty-five countries, saw life in the major cities of the world, saw at close range fifty million people, and sought a basis for materialism, which he calls realism. The ancient materialists were evidently wiser. The bias of the author makes him glorify materialism at the expense of idealism. We are told that 'Idealism is guided mainly by reason and beliefs'. While materialism is taken to aid civilization in all aspects of its advance, idealism is said to have prevented or delayed changes. There can be no greater falsehood. Socrates died as an idealist for having sought to bring about the progress of the Athenians. The Renaissance Platonists were idealists who had to struggle against the church and against the materialists to bring about human progress. The revolutionaries in France and America were no materialists, but they were activated by the idealistic visions. There is something in man which prevents him from accepting materialism as the creed; and there are many examples to show that it was materialism which came in the way of human development. Evidently, the wars of the present century were inspired more by practical and materialistic claims. Mr. Seely ignores this aspect of the problem. The claims he advances in favour of realism are, to say the least, fantastic. It is not realism which has helped man in his onward march.

Dr. P. S. Sastri

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RELATIONS AMONG RELIGIONS TODAY. EDITED BY MOSES JUNG, SWAMI NIKHILANANDA, AND HERBERT W. SCHNEIDER. E. J. Brill, Leiden, Netherlands. 1963. Pages 178. Price not mentioned.

This humane document relates to the sincere endeavours of the wise men of the East and the West, like S. Radhakrishnan, Francis Younghusband, Professor Floyd, H. Ross, Swami Nikhilananda, etc., to develop better understanding among the various religions of the world and thereby pave the way for permanent peace. The book is divided into three parts: the first deals with the 'Official Formulations of Norms by Christian Bodies'; while the other two deal with the statements and general principles from the representatives of religious bodies, like P. N. Maha Thera, Ohtani, D. T. Suzuki, P. Chenchiah, Swami Sankarananda, Swami Madhavananda, H. H. Swami Chandrasekhara Bharati, Rabbi Leo Jung, Professor Syed Vahiduddin, Professor M. Hafiz Syed, etc. Various religious beliefs pertaining to Christianity, Buddhism, Hinduism, Judaism, Shintoism, Taoism, Zoroastrianism, Sikhism, etc. have been discussed threadbare by these savants and representatives of the various religions in the light of the relationship of the individual to the Supreme and to the social and political groups as well as to one another, so as to bring out their common features and meeting-points. This endeavour, as Edmond Privat beautifully puts it, is a bridge from the empirical to the empyrean. Personal and sectarian faiths have been sought to be replaced by direct and fundamental relationships based on charity, goodwill, truth, and beauty. The Bulletin is illuminating and inspiring. The appendix, dealing with a 'Directory of International Organizations Concerned with Inter-religious Relations' such as the 'The World Congress of Faiths' etc., and the bibliography, containing a list of about 200 authoritative works on the various religions, add to the value of the work. The get-up is attractive.

P. SAMA RAO

LANGUAGE, MYTH AND MAN. BY JOSEPH REISS. Philosophical Library, 15 East 40th Street, New York 16, N.Y. 1963. Pages 134. Price $ 4.50.

This work is an interesting study of the interrelations between man's earliest mythological background and etymology. That etymological derivation of words has something to do with man's early history and thought is not disputed. What is less certain and more difficult to accept is the particular interpretations given to the etymological significance of particular words. And it is bound to be so always. Thus, 'Sanskrit' is said to be derived from two words '*shamas*' and '*krit*'. '*Shamas* was the sun, and the sun God, and a ruling system. And *krit* represents the Hebrew word "*crs* or *crth*" which means cut, grave, write, etc., and this word is the source of the words Crete, Krishna and Christ.' (p. 95) Thus, the word 'Sanskrit' should mean 'The Sun God Krishna or Christ or Crete', which is not free from objection. Similarly, 'Gaya is the word *og*, sex' (p. 100) is not free from objection.

However, we must realize that a work of this type where interpretation of words is the most important factor can never be free from objection. But the value of the work is enhanced for that very reason. The book is highly interesting and thought-provoking and suggests a new approach to solve some of the most difficult riddles in man's early history and development. The author has collected evidences from Sumer, Accad, Elam, Babylon, Egypt, the Hebrews, Yezdis, Devil Worshippers, Phonecia, India, Crete, the Romans, Cambodia, the New World, Caribs, Haiti, and Peru.

DR. P. N. MUKHERJEE

DESPOTISM: A PICTORIAL HISTORY OF TYRANNY. BY DAGOBERT D. RUNES. Philosophical Library, 15 East 40th Street, New York 16, N.Y. 1963. Pages 269. Price $ 12.50.

This important and useful work, consisting of 364 photographs, 24 sketches, and a photographic reproduction of the Declaration of Human Rights (1789), represents the Satan in human nature working throughout human history. Thirty-four classifications of tyranny reveal the depth of human depravity in all ages. The most highly placed and respectable in society, the guardians of law and of the church, were not free from this canker. Millions of innocent men, women, and children from the first dawn of history to the present day have been helpless victims of conventional society. People have been burnt, their limbs torn, and women have been systematically raped with the sanction of the church and the law (*Jus Primae Noctis*), and sold to slavery in thousands. These truths ordinarily suppressed in history textbooks have been graphically depicted with photographs and notes by Mr. Runes. It reminds us of the famous remark of the Swedish statesman, Oxenstierna, who, on observing the devastation and human misery following the Thirty Years' War, said: 'With what a little amount of wisdom is the world really governed!' Or, we may ponder with the poet: 'Much it grieved my heart to think, What man has made of man!' To my mind, the value of this invaluable work will be immensely increased if a few illustrations of the worst tyrannies from medieval Indian history, such as those of Nadir Shah or Aurangzeb, are added in this book.

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This book should adorn the shelves of all libraries and colleges.

DR. P. N. MUKHERJEE

THE MAN-LION (ŚRĪ NARASIMHA). BY BINDIGANAVALE NARAYANA AYYANGAR. PREFACE BY SWAMI ADIDEVANANDA, SRI RAMAKRISHNA ASHRAMA, MANGALORE. Sri Lakshminarasimha Bhakta Mandali, Bangalore. 1964. Pages 27. Price not mentioned.

This monograph, which is a reprint of a chapter of the author's *Essays on Indo-Aryan Mythology* (1901), gives an allegorical interpretation of Narasiṁhāvatāra of Lord Viṣṇu as described in the Vedas and the Purāṇas. In the process, it educes a consistent account of the Hiraṇyakaśipu-Prahlāda story from out of the many contradictory versions found in the Vedas and the various Purāṇas. The language is lucid and simple.

P. SAMA RAO

SANSKRIT

NANDACARITAM. 1964. Pages 31. Price Re. 1.

BHARTṚDĀNAM. 1964. Pages 35. Price Rs. 2. BY SIROMANI SANNIDHANAM SURYANARAYANA-SASTRI, Retired Sanskrit Lecturer, 44 Jheera, Secunderabad, Andhra Pradesh.

The author, who is well known for his great erudition in Sanskrit and Telugu in Andhra Pradesh, retells in mellifluous, racy Sanskrit the stories of Nanda and Kṛṣṇa-tulābhāram in these two booklets.

P. SAMA RAO

SANSKRIT-ENGLISH

ŚRĪ RĀMADĀSA-GĪTA. BY PROFESSOR M. RAMAKRISHNA BHAT. Anandashram, via Kanhangad (Kerala). 1964. Pages 160. Price Rs. 2.

This is a comprehensive digest of Saint Ramadas's teachings in the form of the *Bhagavad-Gītā-saṁvāda*. It is, indeed, a novel attempt, and the religious ardour of the *Bhagavad-Gītā* informs this, too. Apart from the sublimity of the contents, the author's simple and mellifluous lines run alongside the lines of the *Gītā*, and the saint's spiritual message is magnificently set out here. The author identifies his *guru*, Sri Ramadas, with Śrī Rāmacandra, and the opening lines of his invocation, '*Śrī Rāmacandraṁ karuṇāsamudram*' etc., are full of great religious fervour. This is a must for every spiritual aspirant. The price is modest, the format beautiful, and the content sublime.

P. SAMA RAO

KANNADA

ĀNANDAGRĀMA. BY PRABHUDASI NIVEDITA. TRANSLATED FROM THE ORIGINAL MARATHI BY SRI VINEETA RAMACHANDRA RAO. Pradeepa Karyalaya, Dharwar, Mysore State. 1963. Pages 207. Price Rs. 2.

The book under review contains eight allegorical stories dealing with spiritual experience on various planes of existence. They are mystical, too, like Francis Thomson's *Hound of Heaven*, and relate to the striving of the soul for union with the supreme Soul. They have been woven out of the normal incidents of everyday life against the sensuous background of Nature, with the unwavering faith that all righteous life on earth is a spring-board to jump into higher existence. As the author hints, in her choice of the title, *Ānandagrāma*, the finite point, in the act of realizing itself, spreads itself out to enclose all humanity in its loving fold, and finally effaces itself in the Infinite, leaving no trace of itself. This is melodiously emphasized in many songs of the author appended to the stories.

The translator, Sri Vineeta Ramachandra Rao, has done his job well, though here and there his Kannada has a tinge of Marathi.

P. SAMA RAO

HINDI

ŚRĪ ŚANKARĀCĀRYA KĀ MĀYĀVĀD. BY DR. B. L. ATREYA. Darshana Printers, Moradabad. 1962. Pages 56. Price Re. 1.

What exactly is the Māyāvāda that was popularized by Ācārya Śaṅkara? Is there Māyāvāda in the *Brahma-Sutra* of Bādarāyaṇa? How far do the Upaniṣads support this doctrine? What was the occasion that called forth such a powerful advocacy as the Ācārya provided for Māyāvāda, a line of tradition that surely pre-dates Śaṅkara? These are the important questions raised by the learned author and answered at length in this fine essay.

M. P. PANDIT

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NEWS AND REPORTS

THE RAMAKRISHNA MISSION CEYLON BRANCH

Report for the Period April 1962 to March 1964

The Colombo Centre: The Colombo Centre, which is the headquarters of the Ceylon branch of the Ramakrishna Mission, carried on, in addition to the administrative activities, varied cultural and religious activities during the years under review. Besides the regular *pūjā* in the Ashrama shrine, religious classes were conducted on Sundays in the Ashrama, and special lectures by eminent persons on various cultural and religious subjects were arranged. Classes in Sanskrit and discourses on the Upaniṣads, the *Vivekacūḍāmaṇi*, and the *Rāmāyaṇa* were also held on Saturday and Sunday evenings. The Sunday religious class for children, started in 1952, has on its rolls at present 425 children. The Sunday religious classes at the Training School for the Juvenile Delinquents at Watupitiwela, a distance of 30 miles from Colombo, were continued during the period under review. The birthdays of Sri Ramakrishna, the Holy Mother Sri Sarada Devi, and Swami Vivekananda, as well as *Śivarātri*, Wesak Day, *Śrī Kṛṣṇa Jayantī*, *Vijaya Daśamī*, and Christmas Eve were celebrated with due solemnity. The library has 2,340 books, and the free reading room receives 20 monthly and 4 weekly magazines and 2 bi-weekly and 9 daily newspapers. The international cultural centre, opened by Sri Jawaharlal Nehru, the late Prime Minister of India, in October 1962, provides at present accommodation for deserving students with facilities for religious and cultural training, for guests, and for conducting classes on cultural and religious subjects. During the period under review, the following books were published by the centre: (1) A short life of Swami Vivekananda in Sinhala; (2) *Vivekananda: Prophet of the New Age, of India and the World* in English; and *Ilaṅgail Swāmī Vivekānanda* in Tamil, on the occasion of the birth centenary of Swami Vivekananda. The birth centenary of Swami Vivekananda was celebrated with due éclat in different parts of the Island, with processions, lectures, the feeding of the poor, publication of books and pamphlets, *kathāprasaṅgam*, and essay and elocution contests among students.

Kataragama Madam: On an average 300 pilgrims on week days and nearly 700 on week-ends stayed at the Madam, which provides board and lodging facilities to pilgrims visiting the holy shrine at Kataragama. During the annual festival held in July-August, free meals were supplied to about 9,000 pilgrims daily for 16 days, and buttermilk and lime juice were supplied to about 30,000 pilgrims daily. Religious lectures, discourses, and *bhajanas* were held at the Madam during the festival and on other occasions.

Batticaloa Ashrama: Weekly religious classes, temple worship, and *bhajanas* were conducted at the Batticaloa jail and the Mantivu leper asylum. Religious classes were held on Sundays at the Vipulananda Memorial Hall, Kalladi-Uppodai, and *bhajanas* were arranged on Fridays. The Mission conducted a boys' home at Kalladi-Uppodai and two girls' homes at Anaipanthy and Karativu. The total strength was 120, of which 50 were girls. These homes provide all amenities to poor orphans and destitute children to enable them to get an all-round education up to the higher school certificate and university entrance examinations. The birthday anniversaries of Sri Ramakrishna, the Holy Mother, and Swami Vivekananda, and other festivals like *Śivarātri*, *Navarātri*, *Dīpāvalī*, Wesak Day, and Christmas Eve were celebrated in a fitting manner.

Needs of the Centre:

		Rs.
1.	Swami Vivekananda Centenary Hall ..	3,00,000
2.	A permanent fund for the maintenance of the Ashrama and Temple at Colombo	1,00,000
3.	A permanent fund for the orphanages at Batticaloa	1,50,000
4.	Kataragama Madam Reserve Fund ..	2,50,000

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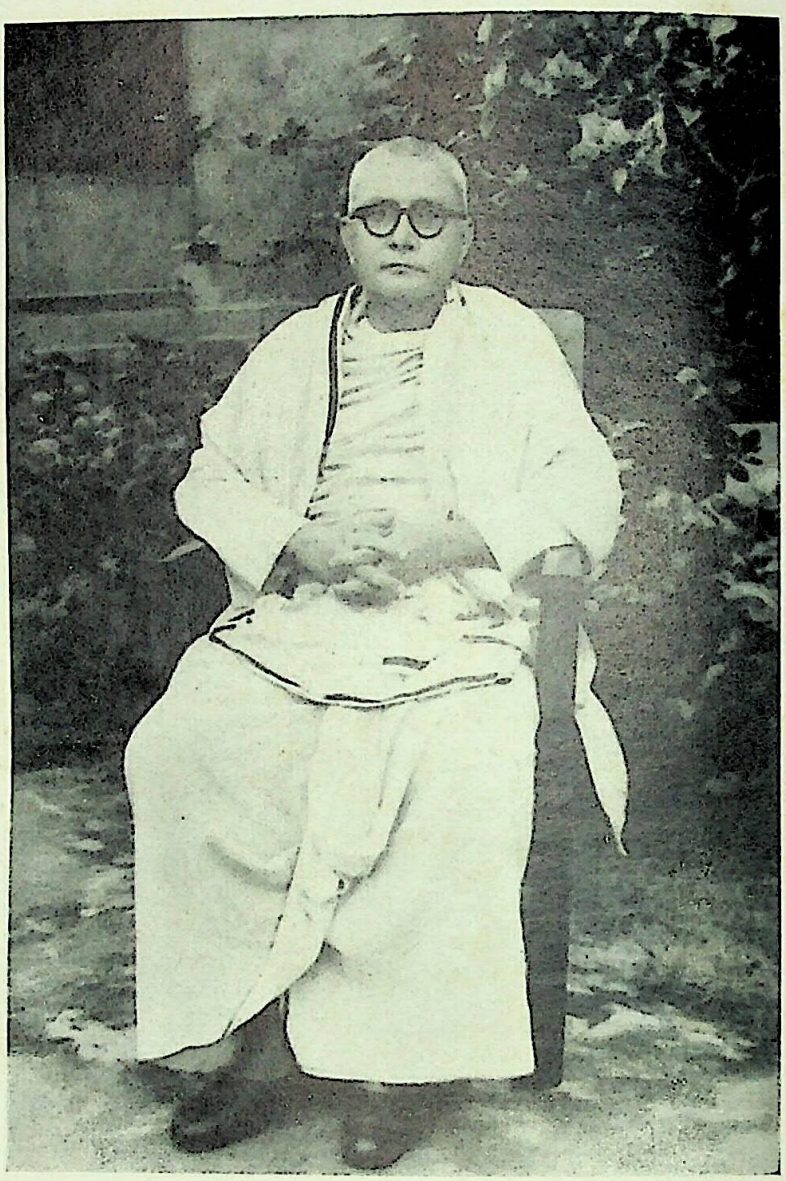

SWAMI MADHAVANANDA
(Mahasamadhi on 6th October, 1965)

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PRABUDDHA BHARATA

Vol. LXX NOVEMBER 1965 No. 11

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

Arise ! Awake ! And stop not till the Goal is reached.

——:o:——

MAHĀSAMĀDHI OF SWAMI MADHAVANANDA

It is with deep sorrow that we announce the passing away of Swami Madhavananda, the ninth President of the Ramakrishna Math and Mission, on Wednesday, the 6th October 1965, at 6-50 p.m. The Swami had been ailing for a long time, and a month back he was hospitalized at the Ramakrishna Mission Seva Pratishthan, Calcutta. But the best medical help and care proved futile.

Swami Madhavananda, known as Nirmal in his pre-monastic life, was born on 15 December 1888 in Baganchra, a village three miles from Santipur in the district of Nadia, West Bengal. After graduating from the Calcutta University, he joined the Ramakrishna Math and Mission in January 1910. He was an initiated disciple of the Holy Mother, Sri Sarada Devi, and was ordained *sannyāsin* by Swami Brahmananda in 1916. He came into intimate contact with the other direct disciples of Sri Ramakrishna also, and worked in various capacities in the Ramakrishna Math and Mission. He was for some time at the Udbodhan, helping in the editing work of *Udbodhana*, the Bengali monthly of the Ramakrishna Order. Then he came to the Advaita Ashrama, Mayavati, in 1917, and was its President from 1918 to 1927. In March 1922, he was elected a trustee of the Ramakrishna Math and a member of the Governing Body of the Mission. In 1927, he was sent to San Francisco, U.S.A., as the Head of the Vedanta Centre there. He was recalled to India in 1929 to become the Assistant Secretary of the Ramakrishna Math and Mission, with its headquarters at Belur, near Calcutta. In May 1938, he was appointed the General Secretary of the Math and Mission, which post he held with distinction till April 1961, with only a gap of two years between 1949 and 1951, when he lived in retirement for reasons of health. In March 1962, he was nominated Vice-President of the organization, and became its President on 4 August 1962, which position he occupied till the last.

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Swami Madhavananda was noted for his saintliness, austerity, straightforwardness, simplicity, devotion to duty, and firm adherence to high ideals and moral principles, and was meticulous in all matters. Patient and forbearing under all conditions, he showed a marked tolerance for the failings of his juniors. Endowed as he was with remarkable qualities of head and heart, he commanded the spontaneous respect and implicit obedience of one and all in the organization. Under his wise stewardship and guidance, the Ramakrishna Math and Mission has grown and expanded immeasurably in all directions.

The Swami was an erudite scholar with an intimate grasp of the Hindu scriptures. He edited and translated many valuable books of the Ramakrishna-Vivekananda literature. His translation into English of many of the Sanskrit scriptures is very lucid, faithful, and authoritative. Particularly, his translation of Śrī Śaṅkara's commentary on the *Bṛhadāraṇyaka Upaniṣad* is a monumental work. As the President of the Advaita Ashrama, he published and conducted the now defunct *Samanvaya,* a monthly magazine in Hindi, in collaboration with the late Pandit Suryakanta Tripathi (Nirala), the well-known Hindi poet. Swami Madhavananda took this opportunity to translate into Hindi many works of Swami Vivekananda and *The Gospel of Sri Ramakrishna,* again with the active co-operation of Sri Nirala.

As the executive head of the vast organization, and later as its spiritual leader, he travelled far and wide in India and abroad. He visited the U.S.A. thrice, once when he was sent as the Head of the Vedanta Centre at San Francisco (1927-29), a second time in 1956 for the dedication of Sri Ramakrishna Temple at Santa Barbara, California, and a third time in 1961 for reasons of health. During the first two visits, particularly the second one, he visited most of the Ramakrishna Mission centres in U.S.A. as also the centres in London and Gretz (near Paris in France). During these visits in India and abroad, he instructed his subordinates, inspected their work, and inspired and guided them towards a better life. As the spiritual head of the organization, he had initiated a large number of lay devotees.

To the Ramakrishna Math and Mission, the loss is irreparable, and his disciples have been deprived of a loving spiritual guide. His demise removes from our midst a great personality, noted for his deep scholarship, selfless service, and sterling spiritual qualities, and we join the long line of grief-stricken mourners—the members of the Order, the vast number of devotees of the Ramakrishna Math and Mission in India and abroad, and the innumerable general public—in paying our respectful homage to the revered memory of the great Swami.

May his soul rest in peace!

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आत्मार्पणस्तुतिः

THE HYMN OF SELF-OBLATION

ŚRI APPAYYA DIKSITA

TRANSLATED BY SWAMI VIMALANANDA

अत्यन्तार्तिव्यथितमगतिं देव मामुद्धरेति
क्षुण्णो मार्गस्तव शिव पुरा केन वाऽनाथनाथम् ।
कामालम्बे बत तदधिकां प्रार्थनारीतिमन्यां
त्रायस्वैनं सपदि कृपया वस्तुतत्त्वं विचिन्त्य ॥३१॥

31. 'O God, come to my rescue, I have no place of rest and I am tormented by calamities without end'; O Śiva, what for this well-beaten path of a prayer to You is there from old? On what other style of prayer—more capable of empowering the kithless and impotent—I wonder, shall I hang upon? Consider the truth of the matter and protect me at this hour!

एतावन्तं भ्रमणनिचयं प्रापितोऽयं वराकः
श्रान्तः स्वामिन्नगतिरधुना मोचनीयस्त्वयाहम् ।
कृत्याकृत्यव्यपगतमतिर्दीनशाखामृगोऽयं
सन्ताड्यैनं दशनविवृतिं पश्यतस्ते फलं किम् ॥३२॥

32. An unprosperous fellow I am, I have been subjected to circle in the round of birth and death to an enormous degree. O Master, I am now done up and I have none to turn to for help. You are obliged to release me this time. This arboreal beast is in such a deplorable state and has no discrimination as to what is to be done and what not. By flogging him and watching his grimaces, what do You reap?

सर्वज्ञस्त्वं निरुपधिकृपासागरः पूर्णशक्तिः
कस्मादेनं न गणयसि मामापदब्धौ निमग्नम् ।
एकं पापात्मकमपि रुजा सर्वतोऽत्यन्तदीनं
जन्तुं यद्युद्धरसि शिव कस्तावतातिप्रसङ्गः ॥३३॥

33. You know completely from first to last; You are an ocean of absolute mercy; and Your power is full in every respect. How comes it that You take no account of me sinking in a sea of troubles? O Śiva, if You redeem a single living being endlessly miserable with maladies—though he be a sinner by nature—what undueness is there? Is it an over-extension of Your law?

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माता तातः सुत इति समाबध्य मां मोहपाशै-
रापात्यैवं भवजलनिधौ हा किमीश त्वयाप्तम् ।
एतावन्तं समयमियतीमार्तिमापातितेऽस्मि-
न्कल्याणी ते किमिति न कृपा कापि मे भाग्यरेखा ॥३४॥

34. Binding me firmly with the rope of my infatuation for mother, father, and son, You have thrown me thus into the ocean of *saṁsāra*; thereby, ah! what have You gained, O Lord? You have subjected me to so much distress all this while. Why have You not the least mercy—that winsome mercy which is a streak of my good fortune?

भुङ्क्षे गुप्तं बत सुखनिधिं तात साधारणं त्वं
भिक्षावृत्तिं परमभिनयन्मायया मां विभज्य ।
मर्यादायाः सकलजगतां नायकः स्थापकस्त्वं
युक्तं किं तद्वद विभजनं योजयस्वात्मना माम् ॥३५॥

35. O Father, You are enjoying the hidden treasure of beatitude which is common with all and You merely dramatize mendicancy. By Your Māyā, You have divided me. Does this befit You, the leader of the whole world and the stabilizer of the bounds of justice? Pray join me to Yourself!

न त्वां जन्मप्रलयजलधेरुद्धरामीति चेद्धी-
रास्तां तन्मे भवतु च जनिर्यत्र कुत्रापि जातौ ।
त्वद्भक्तानामनितरसुखैः पादधूलीकिशोरै-
रारब्धं मे भवतु भगवान्भाविं सर्वं शरीरम् ॥३६॥

36. 'I am not delivering you from this transmigratory circle as frightful as the final deluge'—if this be Your view, then let it be so. Let me be repeatedly born among any class of beings or at any place whatsoever. Most Revered Lord, only I pray that all my future embodiments be constituted by the fresh and beatific dust particles hallowed by the feet of Your devotees.

कीटा नागास्तरव इति वा किं न सन्ति स्थलेषु
त्वत्पादाम्भोरुहपरिमलोद्वाहिमन्दानिलेषु ।
तेष्वेकं वा सृज पुनरिमं नाथ दीनार्तिहारि-
न्ना तोषान्मां मृड भवमहाङ्गारनद्यां लुठन्तम् ॥३७॥

37. O Remover of the Distress of the Destitute, I am wallowing in the extensive river of live cinders called *saṁsāra*. Insects, reptiles, trees—and what not—exist in different regions exposed to the breeze laden with the aroma of Your lotus feet. O Master and Source of Beatitude, create me again one among them till You are satisfied!

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काले कण्ठस्फुरदसुकलालेशसत्तावलोक-
व्यग्रोदग्रव्यसनरुदितैस्निग्धरुद्धोपकण्ठे ।
अन्तस्तोदैरवधिरहितामार्तिमापाद्यमानेऽ-
प्यङ्घ्रिद्वन्द्वे तव निविशतामन्तरात्मन्ममात्मा ॥३८॥

38. Even when the loving and beloved people close in around me in much perturbation, lamenting loudly to examine whether there is the least stir of life-breath perceptible in the trachea, and when I am tormented by unlimited inner smarts, O Ātman deep down in me, may my mind enter and settle at Your feet!

अन्तर्बाष्पाकुलितनयनानमन्तरङ्गानपश्य-
न्नग्रे घोषं रुदितबहुलं कातराणामशृण्वन् ।
अत्युत्क्रान्तिश्रममगणयन्नन्तकाले कपर्दि-
न्नङ्घ्रिद्वन्द्वे तव निविशतामन्तरात्मन्ममात्मा ॥३९॥

39. Turning the eyes away from the intimate social groups that try to suppress tears with flustered eyes, refusing to listen to the commotion in front caused chiefly by the wail of the frightened, and counting as nothing the incalculable struggle of final departure, O Kapardin, O Ātman deep down in me, may my mind enter and settle at Your feet!

चारुस्मेराननसरसिजं चन्द्ररेखावतंसं
फुल्लन्मल्लीकुसुमकलिकादामसौभाग्यचोरम् ।
अन्तः पश्याम्यचलसुतया रत्नपीठे निषण्णं
लोकातीतं शुभद सततं रूपमप्राकृतं ते ॥४०॥

40. O Bestower of the Good, this is Your transcendental divine form: Your face is graciously beaming with a lovely smile; You have for Your head-ornament the digit of the moon; You possess the sublime delicacy of a string of opening jasmine buds; and You are seated on the gemmed throne along with the Daughter of the Mountain—may I always behold this aspect of Yours!

(To be continued)

LETTERS OF SWAMI SHIVANANDA

(78)

Sri Ramakrishna Math
Belur, Howrah
21 April 1919

Dear —,

I have received your letter and noted the contents. Of the two ways you have decided upon for the realization of the goal of life, I approve of the first. About the second, I have to say this: The feeling of the *guru* (spiritual teacher) never occurs to me. The entire treasure of my heart is the Master Sri Ramakrishna, I am his eternal servant, child, disciple; as such, I can never be the *guru* of anybody. If anybody looks upon me as the *guru*, he is actually

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doing so in regard to the Master; because all my riches are he, and he alone is the *guru* of the world in this age. But I also say this: If anybody desires to love the Master with his body, mind, and soul, he is our own in an intimate way, and I pray from the bottom of my heart that his faith in the Master, devotion to him, and love for him may increase. In this age, there is no other *guru* than the Master—this is my firm belief. Not merely is he the *guru*, but the father, mother, relative, friend, and everything in life. His holy name 'Ramakrishna' is the sole raft for mortal beings to cross the ocean of this world; his sweet form, vibrant with life, the object of meditation; the study and discussion of his pure life, the study of the scriptures; singing his glories, the prayers; to be in the company of his devotees, the association with holy persons—this is my giving of initiation, this my instruction. Of course, the study of scriptures or association with holy people is very good and is the proper thing to do, but I want it to be done in such a way that one's faith and devotion will increase. If, after knowing and understanding all this, you want to consider me as your *guru*, you may do so. What more shall I write? My heartfelt blessings to you.

If you are well read, you can do the work of the Master well. If you enter into our, that is, into the Master's realm, you have to do many kinds of work; and we regard all these works as part of the spiritual practice, for they are all his work, not of any of ours. His is a big family. He has kept us in the world only to serve that family; you are also to be counted among those servants (of the Master), know for certain.

Your well-wisher,
Shivananda

(79)

Sri Ramakrishna Math
Belur, Howrah
27 June 1919

Dear —,

I have received your letter and noted the contents. By the Lord's will, there will be plenty of rains, nothing to fear. Without divine help, who can bring under control this terrible country-wide famine? None. Everything depends on the mercy of the Lord, and the compassionate Lord, who is full of love, will surely help.

I pray from the bottom of my heart that your faith and devotion to His holy feet may become firm and that you may lay your body, mind, and soul as a sacrifice unto Him. May you have nothing to call your own! Become absorbed in His name, in His love once for all! And as long as the body lasts, may you be fit to serve Him in the form of the mortal beings! What more shall I say? My heartfelt blessings and love to you and others.

Khoka Maharaj has come and is keeping well. The other things at the Math are going on well in a way by His will.

Your well-wisher,
Shivananda

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WHAT NEXT?

[EDITORIAL]

Now that a truce has been effected on our borders, the question that naturally arises in our minds is: What next? Not that the truce has been quite a satisfactory one. No, it is not; at best it is an uneasy truce, as has been admitted by our Prime Minister himself. Even as we are writing this, there are already rumblings of a fresh outbreak of the conflict and reports of truce violations by Pakistan, and in some quarters the wisdom of its acceptance by India is being questioned. In certain other quarters, grave doubts are expressed as to whether the truce has been an honourable one at all, keeping in with our dignity and self-respect; it is being asked whether death or extinction in the midst of fighting, as per the exhortation of the *Gītā* (II. 31-37), would not have been far more preferable. However, that is not what we are immediately concerned. Time alone will prove the correctness or incorrectness of the decision. Perhaps, in the circumstances, this was the only course open to us, victims as we are of our own follies in matters of policy or, still worse, in the manner of execution of our sound policies. We have thus created a vicious circle around ourselves by our actions and statements, or rather misstatements and misplaced statements, devoid of foresight and forethought and lacking in a realistic approach to the problems, as hinted at by our Prime Minister in his broadcast to the nation on 23 September 1965 when he called for a 'realistic re-appraisal of our plans and policies'. One thing, however, is certain: If there should be a recrudescence of the trouble, our soldiers will not be found wanting in discharging their responsibilities and effectively meeting the challenge. But let us not, for heaven's sake, ask them to fight with 'bows and arrows' or 'fists and cuffs' any more. Even with these they have shown remarkable prowess in facing the enemy, and by their matchless valour, bravery, courage, heroism, powers of endurance, and, above all, intelligence and moral fibre in trying situations and against heavy odds, have saved the country from ignominy and defeat and upheld her fair name. Let us not try their patience and stamina beyond the limit by our foolish and irresponsible acts; they, too, are human. Let us not be blind to the verdict of history as assessed by our well-known historian, Dr. R. C. Majumdar: 'One of the most outstanding features of Indian history is the repeated conquest of the country by foreigners. On each occasion our defeat was due, not to the lack of bravery or courage of Indian fighters, but to many other factors, of which two are most important. The first was our ignorance of, or indifference to, what was happening in our neighbouring countries and the consequent lack of preparation to fight our enemy until he reached the very threshold of our door. . . . The second factor was our ignorance of the new military strategy and military weapons which were known to the enemy.' (*Bhavan's Journal*, August 15, 1965, pp. 111-12)

Let us not be prisoners in the castles of our own creation—of high-sounding phrases and pleasing slogans and catchwords learnt blindly from our masters: non-violence, non-alignment, co-existence, peace at any cost, and so on and so forth. These are undoubtedly noble ideals; but let us not make a mockery of them by misapplica-

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tion, disregardful of the actualities of life and the wholesome injunctions of our ancient sages, seers, and sacred texts, as well as the lessons of history and tradition. Let us have a clear understanding of the true import and significance of these ideals in the larger context of collective living and of their relevance with respect to time, place, and circumstance. In this regard, Bhīṣma and Kṛṣṇa are our infallible guides, and not Arjuna who takes on himself such impracticable, absurd, and spiritually inconsequent or immaterial tasks as the killing of a Jayadratha or the prevention of the death of a Brāhmin's child before a fixed time, vowing to immolate himself in case he could not accomplish it. Bhīṣma and Kṛṣṇa have no such illusions about the ideals and their practice: Bhīṣma fights with his own *guru*, Paraśurāma, when the latter's opinions are not conducive to the realization of the highest virtue (*dharma*) and stand in the way of the advancement of the common weal, and Kṛṣṇa has no hesitation to risk his own fair name and break his vow of not taking up arms in the Mahābhārata war in a similar situation and rebukes Arjuna severely for taking such foolish vows. Let us not, therefore, set before ourselves inept and impractical standards of morality and virtue, like the vows of Arjuna, and cry quarter when they are thwarted in an unsympathetic world. Let us not be under the apprehension that a more sensible and judicious application of these noble principles as demanded by the occasion would be dishonouring the masters who have bequeathed them to us. On the other hand, it would be a real tribute to their sagacity, though apparently it is going against what they said. Let us not be, like the orthodox priests of sectarian religions, hidebound dogmatists in our assertions of what these teachers taught, nor be unintelligent conservatives in our practice and proclamation of their teachings, but have the boldness and courage of conviction, like Bhīṣma and Kṛṣṇa, to be open-minded to recognize a spade as a spade and change our policies and actions to suit the needs of the time and occasion and in the larger interests of the country, without, of course, abjuring our fundamental position with regard to essentials. In this, considerations of personal prestige and individual glory and perfection should not weigh with us. Our motto for the present should be, as we emphasized in an earlier editorial: Strength all round, yea, even physical and military strength.

This is, however, by the way. The problem posed by our question is on the presumption and hope that the truce that has been agreed upon might prove a lasting and satisfactory one. In that case, What next? Are we going to revert to the chaotic conditions of strikes, dissensions, quarrels, protest marches, demonstrations, and burning of trams and buses, or are we going to strike a new note in our national life and direct this spontaneous cementing of forces that has come about in the wake of foreign invasion to useful purposes? That is, in our view, a more important question. If this present conflict, as well as that of 1962, have anything to tell us, it is this: Our real problem is not of war times, but of peace times. It is, indeed, unbelievable how in a time of crisis and in the face of external danger we miraculously sink our differences at a moment's notice and rise as one man to meet the danger. Oh! that memorable spectacle of students, businessmen, officials, labourers in workshops and factories, artists, sportsmen, men, women, and children, the young and the old, the poor and the rich, bubbling with enthusiasm for doing something for the country in its hour of trial and coming forward with their offers of service! That spectacle is, indeed, something to be inscribed in golden letters. The

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intensity of the people's feeling can be gauged from the fact that even Sri Sankaracharya of Sringeri was constrained to come out with a statement to this effect: 'Hindus valued their motherland more preciously than the heavens and they would not tolerate any insult to their country. It was the duty of every citizen to defend his country even at the cost of his life. For his part, ... he would not hesitate to join the other citizens in defending the country against the aggressors.' (*The Hindustan Times*, New Delhi, Tuesday, September 14, 1965) That shows how the pulse of the country is beating at the moment. When we think of it, we cannot help saying to ourselves: Such a country cannot become extinct. Look at these little acts of self-denial which may go unnoticed because they are done so unobtrusively but which are in no way less creditable or inferior to the biggest of gifts and charities done ostentatiously. Nay, their value is greater and cannot be estimated in terms of pounds, pence, and shillings. 'For', as Jesus says in the Bible (Mark xii. 44) with reference to the offering of a poor widow as contrasted with that of the rich who cast in much, 'all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.' How enthralling is the following report appearing in *The Hindustan Times* of Sunday, the 19th September 1965:

'Many a token of affection has been showered on the brave jawans fighting on the battle fronts. Nothing could perhaps be more touching than the tributes paid to them every day by a small community of shoe-shine boys. During the past few days they have been quite busy outside the New Delhi railway station. Their job is to see that every jawan walks about in a good pair of shoes, and of course with mirror-like shine on it. Everyone in uniform who passes by is guided to the group, his shoes taken off, patched and nailed, and then given the finishing touch—the shoe-shine. They spit on the shoes, polish them vigorously with a soft cloth, the process interrupted by peering at it to see whether the shine is mirror-like. How many jawans' shoes had he polished? I asked Ratanlal, a boy in his teens. From a pile of treasures tucked away, he fished out an exercise book and after a quick calculation replied: "A little over 200." He has been there for the past three days and the book now has the treasured autographs of all the jawans whose shoes he had polished.

'People at the Delhi Main have their own way of attending to troops in transit. In one corner of the station yard, 30 porters have set up a canteen. Hot *puris*, spicy vegetables, and a cup of tea is their way of saying "Thank you" to every jawan who steps off a train. During the past six days, they have served 7,790 jawans. A transistor radio provides light music. And all this from the little bit contributed by every single one of the 1,350 porters at the station. Thirty porters work from 6 a.m. to 9 p.m. They knead flour, roll out and fry *puris*, and do other jobs. Many of them have become expert cooks. What did they do for their living? There were always trains coming in between 9 p.m. and 5 a.m. Their reward: the hundreds of jawans sitting around on the wooden benches throughout the day, chatting and relishing every morsel of food cooked "by us with our own hands".'

Has such a country anything to fear? How can such a country die? we exclaim to ourselves. But, forthwith, the thought crosses our minds: Should we always need an external power to wake us up to our responsibilities, and an emergency to manifest such exemplary conduct and behaviour? Should our greatness be con-

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fined to only such moments of crisis and be incidental to only momentous occasions? Should we open up the Pandora's box immediately after the crisis is over and the emergency has passed, and start quarrelling feverishly over the spills from the box and exhibit our devilish nature?

No, we need not and should not. And yet we do. Why? The conclusion from the aftermath of the present conflict as also the previous one is: we lack in peaceful times the awareness of a high ideal to stir us to our depths to unite and work together as one nation, or the vision of a common goal to bring our energies into a focus individually and collectively. Not that such an ideal is not there; but it is submerged and lost sight of in the confusing mass of ideas floating about the country, and we are not sufficiently conscious of it. Even when we are conscious of it, we do not feel the urgency to work for its realization by ourselves. We are too eager for the fruits of the struggle and not ready for the struggle itself. We always idly expect others to work for it and give us the benefits. In moments of crisis, on the other hand, the goal is clear, our attention one-pointed, and we are prepared for any amount of sacrifice and struggle irrespective of what others might do or not. Moreover, the demonstrative is always attractive; the lure of the spectacular and the adventurous which brings quick applause is, indeed, irresistible, especially for the young. Whereas an ideal that requires slow, steady, constructive effort stretched over a long period is repelling. Take, for instance, the exuberant spirit of our students during the past few days and their eagerness to give up their studies for the sake of the country and go to the front to fight for it. Allowing for the youthful *naïveté* in such a desire, we fully admire and appreciate this enthusiasm, but at the same time we would like to point out that a nation is not built by mere enthusiasm alone: patience, perseverance, and proper preparation are also required. If anything, we need today the brave spirit of Casabianca who stood undaunted at his appointed place of duty while fire was raging furiously all around and guns were booming from all sides. Merely embroiling oneself in the fury and noise outside one's field of immediate activity will not help one to win great victories. The bravery and heroism exhibited by our young men at the front who have sacrificed their promising lives for their motherland is extremely praiseworthy and a thing for emulation by everyone. But what an amount of training, discipline, and hard effort has preceded its success! Simply hurling oneself to death in a moment of exultation has no meaning in itself. We must love death, said Swami Vivekananda once to a gathering of monks. That is our ideal, he said, and further explained: 'Are we to commit suicide then? Far from it. For suicides are not lovers of death, as it is often seen that when a man trying to commit suicide fails, he never attempts it for a second time. What is the love of death then? We must die, that is certain; let us die then for a good cause. Let all our actions—eating, drinking, and everything that we do—tend towards the sacrifice of our self. You nourish your body by eating. What good is there in doing that if you do not hold it as a sacrifice to the well-being of others? You nourish your minds by reading books. There is no good in doing that unless you hold it also as a sacrifice to the whole world. For the whole world is one.' (*The Complete Works*, Vol. III, p.446, 8th edition) That is to say, even our renunciation and sacrifice must be deliberate, well thought out, planned, purposeful, and disciplined. Then alone it becomes part of our personality and will be useful to us at all

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times—not merely in times of crisis. The *Gītā* (XVIII. 22, 25) condemns an act where the perception is not clear and which is just an emotional effervescence. The lesson of the magnificent victory of the Indian forces over the superior might of the enemy forces in the present conflict is clear and decisive. According to all accounts, the material strength of the enemy forces was very much greater; and yet, if the Indian forces could inflict a crushing blow with their comparatively inferior arms, it was because of the strict discipline, intensive training, co-ordinated effort, and keen power of organization of our young men in the army, and their intelligent utilization of the limited resources available. Merely a combination of men, materials, and money is of no avail. A rabble with rifles does not make an army. It is education, strenuous physical and mental training and discipline, self-restraint, order, and, above all, the call of a great ideal that bring about results. These are as much necessary for the civilians as for the military personnel; as much necessary for constructive work as for fighting the enemy; as much necessary in other fields as on the battlefield; as much necessary during peace times as in war times, rather more so in the former case. For the real work of building up a nation lies when peace prevails, and this work is more taxing and needs greater effort on our part. But let us strike when the iron is hot. Let us make this spirit of sacrifice and service and other qualities permanent and take the best advantage of it for creative work. This, however, as we said, requires first and foremost the inspiration of a sublime ideal.

Now, have we such a universal ideal, a common goal which can serve as the rallying point of all the divergent elements in the country in peace times as well? We do have, only it has not been placed before our countrymen in a stronger light. Our unenlightened political and cultural leaders, in their mean self-interest, have so much stressed the discordant notes and emphasized the differences in national life that the fissiparous tendencies have acquired a premium among the general masses. Then, what is that ideal that may put an end to these tendencies? Of course, we have our economic programmes, political programmes, and programmes for social reconstruction. But, as we see every day, these by themselves are not able to inspire people to act in unison. They are but the body, the outer garment in which the soul of the nation is hidden. At least, that is the truth as far as India is concerned. That is why Swami Vivekananda was not tired of repeating: 'Every improvement in India requires first of all an upheaval in religion. Before flooding India with socialistic or political ideas, first deluge the land with spiritual ideas.' Secular activities there must be. India *shall be* as great as the greatest of nations—politically, industrially, socially, intellectually, and culturally. She shall not grow into a nation of ascetics. That is not her ideal. She possesses the means and material to develop into a powerful nation in every field mentioned above. But if the spiritual purpose, the real goal of life, is not clearly and constantly kept before our eyes, these activities would lead us astray and India would go the way of the West, revelling in gross materialism and an object of detestation by others. Without this spiritual ideal, we would not know to what degree and in which ways these activities should be guided and conducted; without it, these material things would be but an empty shell, devoid of substance and reality in a true enough sense; they will not be able to raise India as a nation, though the positions of individuals might be happier on the material plane. Writing in a recent book, *The Destiny of Indian Muslims*,

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published by Asia Publishing House, Bombay, the author Mr. S. Abid Husain makes some important observations in this regard. Though written with particular reference to Muslims, they are equally valid for the nation as a whole with due alteration in emphasis and point of facts. So we are quoting them at some length without much comment before concluding this article. 'The crisis through which Indian Muslims are passing', he says, 'is not a crisis of material but of spiritual life in its widest sense. It is a crisis of the ultimate end or ideal of life. Groups of communities of men are animated with vitality, energy, initiative, and enterprise only in those times when they have a great ideal to inspire them. As soon as their vision shrinks and is concentrated on small and limited objects, their fervour slackens and their aspirations sag. ... When Sir Syed placed before the Muslims a broad and comprehensive programme of religious, cultural, and educational reform, the aspiration for a new life was kindled in the intellectual class to which he belonged. But the moment he diverted their attention from this great object to the material interest of the feudal class, the sacred flame flickered and died out. Later, when the Swaraj and Khilafat movements used the magic spell of the freedom of India and of Muslim states to arouse them, hidden springs of vitality and energy were seen gushing out of them. But as soon as the reaction to the abolition of Khilafat by the Turks cooled down the ardent passion of the freedom movement and reactionary leaders involved Muslims of the higher and middle classes in petty communal squabbles, the generality of Muslims relapsed into apathy and inaction. Lastly, the magnificent illusion of Pakistan once more excited the imagination of many simple-minded Muslims. They, in their blind passion, raised a tremendous storm which ended in the division of the country into two nations and their own community into three parts. This time they, or at least those of them who have remained in India, are overcome by a reaction so intense that apparently their powers of thought and action are paralysed. ... at the moment they do not see before them any great object which may "warm their hearts and stir their souls".

'But if they look with a perceptive eye there is a tremendously exciting and inspiring task facing them—the building of a strong, united India which is governed by reason, knowledge, and love, where there is legal, political, social, and economic justice and freedom of spirit, of conscience, of thought, and, within proper limits, the freedom of action, an India which may help to create in the world an atmosphere of peace, mutual trust and friendship, and endeavour to establish the universal brotherhood of man in a world state.'

Mr. Husain, further on, makes another important observation: 'We are realizing now the numerous and serious obstacles in the way of achieving this ideal—the reactionary forces of ignorance, bigotry, revivalism, obscurantism, and the disintegrating forces of casteism and communalism based on race, class, province, or language. It requires great courage and enterprise, great effort, struggle and sacrifice, patience and fortitude to meet and overcome these difficulties. The capacity of Indian Muslims for this task is by no means less, and in some respects probably more, than that of other communities. The influence of the teachings of Islam on them still survives to the extent that distinctions of caste, colour, language, and province have no great importance for them and they generally keep aloof from the separatist movements inspired by these distinctions. They have had for hundreds of years an all-India point of view. But this was mostly

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a communal point of view. ... What is needed now is that they should look at all the common problems in the light of the larger interest of the Indian nation and ultimately the interest of the whole human brotherhood.'

Mr. Husain's analysis is by and large correct, and his concluding remarks with regard to the role of Muslims in the past and the future apply equally well to the other minority communities too. Hindus, in general, are guilty of looking at the various problems from a parochial, provincialistic, and linguistic standpoint. With all their boasting about the love of their motherland, they have not yet learnt to appreciate, feel one with, and regard as their own the language, custom, and culture of every part of India and of every strata of society, even Hindu society. Those who were fortunate enough to have the benefits of modern civilization a few decades earlier by virtue of their geographical position and historical circumstances and took a leap forward in the development of their language, culture, and wealth superciliously look down upon others less fortunate, and the latter react by looking upon the former with suspicion and hatred. This is as much true of individuals as of whole states and provinces, and of even districts and subdivisions within the same province. The urgent need of the hour is: The Hindus must give up this narrow mentality and develop an all-India perspective, and the minority communities should give up their communal attitude and feel one with the majority community and the culture of the country as a whole; and then both of them should unite under the banner of spirituality as the ultimate common goal of all and work for fashioning a glorious, resplendent India out of her multi-coloured, multi-lingual, multi-racial, and multi-religious elements. Here is an ideal sufficient to absorb all our energies in useful and constructive channels for ages to come. Let us apply ourselves, one and all, seriously to the task. When we are assailed by doubts and our spirits flag and faith falters, let us remember the prophetic words of our unerring guide and hero, Swami Vivekananda, and march on in our quest with trust and confidence, unmindful of distractions and obstacles and firmly set on reaching the goal: 'Believe, believe, the decree has gone forth, the fiat of the Lord has gone forth—India must rise, the masses and the poor are to be made happy. Rejoice that you are the chosen instruments in His hands. The flood of spirituality has risen. I see it is rolling over the land resistless, boundless, all-absorbing. Every man to the fore, every good will be added to its forces, every hand will smooth its way, and glory be unto the Lord! Up, up, the long night is passing, the day is approaching, the wave has risen, nothing will be able to resist its tidal fury. A stream is taking its rise, away beyond where time began, flowing through millions of ages of human history; do you mean to get hold of the stream, and push it back to its source, to a Himalayan glacier? Even if that were practicable, never is she going to sleep any more; for the infinite giant is rising to her feet. India dies not. Arise, and awake, and see her seated here, on her eternal throne, rejuvenated, more glorious than she ever was—this motherland of ours.'

Mayavati
25.9.65

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THE SĀNKHYA CONCEPTION OF ŚUBHA AND ASUBHA (GOOD AND EVIL)

Dr. Anima Sen Gupta

The most important feature of the Sāṅkhya ethics is its emphasis on moral considerations which, in its opinion, should spring from ontological necessity. It particularly lays stress on the fact that in our moral life we should be guided by the principle: 'Whatever is real is good or *śubha*.' This means that the conception of *śubha* must be identified with metaphysical reality; otherwise, morality can never be of unquestionable authority. If moral consideration arises from social needs only, then morality becomes relative and conditional. Whatever is *śubha* or good for the society now may not be so for it after a hundred years. Moreover, duties arising from social needs are of empirical import only, and are therefore helpful only in social relations.

According to the Sāṅkhya, *apavarga* or liberation arising from discriminative knowledge of Puruṣa and Prakṛti (seemingly unified through ignorance) is the real good or *śubha*. It is this *apavarga* that is to be aimed at by man as the *summum bonum* of this life. *Aśubha* or evil is thus anything that keeps a man away from the path of liberation. Both good and evil are metaphysical in the sense that they are the offshoots of Prakṛti, the metaphysically real material cause of the whole universe.

According to the Sāṅkhya, experience is the joint effect of two subtle principles. If we wish to find out which of these two is responsible for the threefold miseries of life, we shall have to analyse experience thoroughly to detect the subtle principles lying at its root. These subtle principles should therefore be discriminated through analysis, and this discrimination will enable the experiencer to understand his own contribution to experience and also his own essential nature, as a result of which he will be able to differentiate himself as the experiencer different from his experience as well as the object. This discrimination, effected through analysis, is therefore *śubha*, since it enables the individual to dissociate himself from foreign elements which are by nature painful. In fact, this process of analysis by means of which the subtle root principles and their essential natures and characteristic effects become manifested has been deemed essential in all the philosophical systems of India. The Advaita Vedānta analyses human experience and declares that the changeable causal principle involved in experience is false and, from the transcendental point of view, non-existent or *tuccha*. The Sāṅkhya, however, analyses experience and finds out that the two fundamental principles lying at the root of the world-experience are real and are also of value in their respective spheres. Both can therefore be given due recognition without doing violence to the Vedic tradition. Analysis of experience, thus, becomes a moral obligation in the empirical life of every individual soul. *Aviveka*, which is the creative force of Prakṛti, is both epistemological and moral. It is the ignorance both of the true and the good. In the sphere of knowledge, *aviveka* implies ignorance of the true, whereas in the realm of morality it is nothing but ignorance of the good. Both good and evil are the necessary outcome of the evolution of Nature on the psychical plane, because *buddhi* possesses knowledge and ignorance, detachment and attachment, virtue and vice, lordly powers and absence of lordly powers, as its inherent

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dispositions. Hence, in the *Yoga-Sūtra-bhāṣya* (I. 12), it has been remarked: '*Vahati kalyāṇāya vahati pāpāya ca*—(The stream of mind) flows towards good and flows towards evil.' Truly speaking, Prākṛtic evolution is a struggle against and a conquest of error in the sphere of knowledge and of evil in the sphere of morality. Worldly life of man is thus a life of constant struggle against error and evil so as to be able to reach the realm of truth and good. The bound life is a life in which *sattva-guṇa* remains in a subdued state, with the result that all moral disorders and disabilities which are *aśubha* or evil raise their heads and offer resistance in the path of spiritual progress. Moral life is the life in which all these disabilities are gradually subjugated by the ever increasing influence of the *sattva-guṇa*. Since *sattva-guṇa*, which is of the nature of illumination, is more akin to spirit, purification of the *sattva-guṇa* results automatically in the realization of the *Ātma-svarūpa*. The bound souls are therefore striving ceaselessly to reach the highest goal of Self-realization, which is the culminating point of the evolutionary flow of Prakṛti.

The true nature of the soul can be realized through *adhyātma-yoga*. It is through yogic discipline alone that the *buddhi* becomes *sāttvika* in nature, and the *sāttvika buddhi* is the only mirror that reveals the true form of the Ātman. One has therefore to go beyond Prakṛti with the help of Prakṛti. When moral disorders and disabilities arise in the intellect of an individual, he remains closely tight to Prakṛti and takes pleasure only in worldly enjoyments. These disabilities, however, do not constitute the sole fate of a bound individual. In and through his various births in various wombs, he enjoys Prakṛti to his heart's content. Gradually, he realizes that Prakṛti is of inferior value in comparison with Puruṣa. This is the stage of the emergence of the *sāttvika buddhi*. Liberation is just one step beyond. Since both bondage and liberation are brought about by Prakṛti, the author of the *Sāṅkhya-kārikā* (62) has declared emphatically:

Tasmān na badhyate'ddhā na
mucyate nā'pi saṁsarati kaścit;
Saṁsarati badhyate mucyate ca
nānāśrayā Prakṛtiḥ—

'Of a certainty, therefore, not any spirit is bound or liberated, nor does any migrate; it is primal Nature, abiding in manifold forms, that is bound, is liberated, and migrates.'

Thus, according to the Sāṅkhya, the ethical life, which is real and not false, remains confined to the sphere of empirical existence, i.e. to the sphere of Prakṛti, where the tragic confusion between spirit and matter exists owing to error and evil. As soon as such errors and evils are removed by spiritual culture, which results in the subjugation of *rajas* and *tamas*, the *sāttvika buddhi* becomes luminous enough to reveal the true nature of the Self, which then shines forth as distinct and different from the *buddhi*. These errors and evils (*aśubhas*) that cause hindrance to liberation are termed *viparyayas*, *aśaktis*, and *tuṣṭis*, whereas *siddhis*, which fall under the category of *śubha*, are described as effective means to liberation.

VIPARYAYAS

Viparyaya or erroneous knowledge is of five varieties. These are: *tamas*, *moha*, *mahāmoha*, *tāmisra*, and *andha-tāmisra*. *Tamas*, again, is of eight kinds; *mahāmoha* is of ten kinds; and each of the remaining two, i.e. *tāmisra* and *andha-tāmisra*, is of eighteen kinds. *Tamas* refers to false knowledge, owing to which the individual

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soul identifies itself with one or another of the following *tattvas*, viz Prakṛti, *mahattattva, ahaṅkāra*, and the five *tanmātras*. In Yoga Darśana, *tamas* appears in the form of *avidyā*, which causes confusion between spirit and matter. *Tamas*, thus, is not mere negation of knowledge of the Self, but a positive *abhedagrahaṇa* of two radically distinct things. Śaṅkara, too, has admitted the positive character of *avidyā*, and, in this respect, there seems to be some similarity between the *avidyā* of Śaṅkara and the *tamas* of the Sāṅkhya philosophy. Even then, the difference between the two is very prominent and pressing. *Avidyā* of Śaṅkara is positive and also not positive in nature (*bhāvābhāva-vilakṣaṇa*). It is positive in the sense that it is different from negation of knowledge. It is also not positive, because it is not an occurrence in the realm of reality. According to the Sāṅkhya, however, the *abhedagrahaṇa* or *ekamevadarśana* is positive both in the sense that it is *jñānābhāva* and in the sense that this *viparyaya* is a real offshoot of Prakṛti, occurring in a real world.

Further, *avidyā* in Śaṅkara Vedānta is the *a priori* root, whereas in the Sāṅkhya the root cause is Prakṛti and not *tamas* or *avidyā*. Intellect or *buddhi* emerges from Prakṛti, and it is from the intellect that *tamas* emerges and causes *ekameva-darśana* of Puruṣa and *buddhi-vṛtti*. In the opinion of the Sāṅkhya, non-discrimination (*aviveka*) of Puruṣa and Prakṛti is not a category different from Puruṣa and Prakṛti in the manner in which *avidyā* of the Advaita Vedānta is different from Brahman. Hence, the *mūla aviveka* of the Sāṅkhya school may be regarded either as negation of discrimination or as *vāsanā* of false knowledge (*mithyā-jñāna*).

Moha is of eight kinds, and is characterized by love for eight attainments such as *aṇimā, laghimā*, etc. If an aspirant, after attaining *aṣṭasiddhis*, thinks that he has become a *siddha puruṣa* (a perfect soul), then he is said to suffer from *moha* or delusion. *Moha*, thus, corresponds to *asmitā* of the Yoga philosophy. This *asmitā*, when it emerges in the intellect, brings about the downfall of the aspirant from the higher stage.

Mahāmoha stands for attachment to objects of sense. The objects of sense are five in number. Each object of enjoyment, again, may be either divine or human (*alaukika* or *laukika*). There are thus ten objects of enjoyment; consequently, *mahāmoha*, too, is of ten varieties. *Mahāmoha* corresponds to the affliction *rāga* of the Yoga philosophy.

Tāmisra is of eighteen kinds corresponding to eighteen objects of enjoyment, namely, the five *tanmātras*, the five *mahābhūtas*, and the *aṣṭasiddhis* already mentioned. These objects of enjoyment are impermanent. If an individual is deprived of any one of them, he dislikes it and gives vent to his unwholesome feeling. This is *tāmisra*, or what in the Yoga philosophy is known as the affliction *dveṣa* of the mind.

Andha-tāmisra is also of eighteen varieties, and relates to the same objects as *tāmisra*. This particular *viparyaya* stands for the fear of being deprived of these eighteen objects of enjoyment by death or some external agencies. This corresponds to the affliction *abhiniveśa* of the Yoga philosophy.

Of these five, *tamas* or *avidyā* is the generator of the other four forms of *viparyayas*. It is due to *abhedagrahaṇa* of spirit and matter, resulting in the formation of what in the Advaita Vedānta is known as *cidacidgranthi*, that the delusive feeling of being a powerful ego who is out to enjoy the objects of sense arises in due course. Vācaspati Miśra has remarked thus in his *Tattvakaumudī*: 'Egotism and

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the rest partake of the nature of error; though, as a matter of fact, they are the products of error.' (Trans.: G. Jha) In fact, one may raise an objection here by saying that from amidst the five *viparyayas* mentioned in the *Sāṅkhya-kārikā*, we can compare *avidyā* alone to false knowledge, since false knowledge means false identification in knowledge of two distinct and different principles. *Tamas* or *avidyā* is thus cognitive in nature, and it alone can be termed as *viparyaya*. Egotism or *asmitā* is more of the nature of feeling than of cognition, since it is identifiable with the feeling of vanity. Feeling of attachment, feeling of aversion, fear of loss by death or some internal power are affections and not cognitions. Why should these be described as *viparyayas* or illusions? To defend the Sāṅkhya, it can be said that, according to this school, *buddhi* is the principle that produces both cognition and feeling, as a result of which the feeling aspect of experience often remains indistinguishable from the cognitive aspect (*Sukha-duḥkhānubhavo hi bhogaḥ, sa ca buddhau, buddhiśca puruṣarūpa iva iti—Sāṅkhya-tattva-kaumudī*, 37). The whole structure of the Sāṅkhya philosophy is based on the theory of the three *guṇas*. The operational relation between the three *guṇas* is such that an activity of *sattva* is always accompanied by a feeling of pleasure, the activity of *rajas* by a feeling of pain, and the activity of *tamas* by a feeling of dullness and delusion. So, knowledge resulting from the function of the *guṇas* is always of the form of pleasure, pain, or delusion, the form being determined by the nature of the object of knowledge. So, from the Sāṅkhya point of view, there is no logical or psychological mistake in including *moha, mahāmoha, tāmisra*, and *andhatāmisra* in the list of illusions or *viparyayas*. These are the feeling aspects of non-discriminative knowledge, caused by the *abhedagrahaṇa* of the Puruṣa and *buddhi*. *Avidyā* or *tamas* is truly the false knowledge (*viparyaya*); *moha* or *asmitā, mahāmoha* or *rāga*, etc. are the feelings arising from this false knowledge and, as such, they are regarded as products of *avidyā* by Vācaspati Miśra. As the Sāṅkhya recognizes *tādātmya* between the cause and the effect, which are the different states of the same causal substance, it can legitimately describe the products of false knowledge as false knowledge. It is for this reason that *avidyā* has been described as 'five-jointed' by Vārṣagaṇya.

Organic Injuries (Indriya-vadha)

Now, *viparyayas* are not the only impediments which the aspirant has got to overcome in the path of his liberation. Man is endowed with eleven organs so that, by using these organs, he can know the world, can act on the world, and can churn out of the world the cream of happiness.

The external sense-organs are the channels through which information regarding external objects reaches the intellect, the main cognitive-affective-conative instrument of the individual soul. Hence, defects in the organs will cause failure of the intellect, which will automatically result in confused knowledge and perverted feeling and action. Such organic injuries are deafness, insensibility to touch, blindness, numbness of tongue, insensibility of the olfactory nerves, dumbness, paralysis of hands, lameness, impotency, intestinal paralysis, idiocy, etc., consequent on the failure of the several sense-organs. These are the eleven forms of disability. These disabilities affect intellect indirectly through the organs, but the intellect has its own disabilities also. These are seventeen in number (nine *atuṣṭis* and eight *asiddhis*): '*Buddheḥ saptadaśavadhā, tuṣṭi-siddhīnāṁ viparyayāt.*'

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Nine Tustis and Their Viparyayas

Acquisition of knowledge is not a very easy task. Even if one does not suffer theoretically from false knowledge or does not possess any kind of organic disability, he may suffer from sloth and indolence, owing to which he fails to proceed actively in search of further truth. By reading the Sāṅkhya philosophy, he understands that the spirit is different from nature, but he may be ill advised by his preceptor that realization of this discriminative knowledge comes as a matter of course. Being thus advised and being indolent by nature, the aspirant may think that since liberation is sure to come by natural process, there is no use making efforts. It is only a question of time or good luck or little spiritual practice. So he remains satisfied and does not make any further efforts for gaining spiritual realization. This type of intellectual indolence is manifested in four forms of *ādhyātmika tuṣṭi*, viz *prakṛti, upādāna, kāla,* and *bhāgya.*

Tuṣṭi in the form of *prakṛti*: Prakṛti is sure to bring about liberation by her own efforts.

Atuṣṭi in the form of *prakṛti*: Prakṛti is not capable of bringing about liberation.

Tuṣṭi in the form of *upādāna*: *Vairāgya* is a disposition of *buddhi,* and so, if one embraces *sannyāsa,* he is sure to gain liberation. So, there is no need for meditation etc.

Atuṣṭi in the form of reverse of *upādāna*: Intellectual purification by cultivation of *vairāgya* can never bring about liberation.

Tuṣṭi in the form of *kāla*: Even if one has recourse to the path of renunciation, he can attain *mokṣa* only when the time is ripe for it. There is no need for undergoing the troubles of renunciation before time.

Tuṣṭi in the form of *akāla*: There is no time when the *buddhi* can bring about liberation.

Tuṣṭi in the form of *bhāgya*: This refers to the feeling of satisfaction that arises from the following: 'Discriminative wisdom proceeds neither from nature nor from any other means, nor does it depend solely upon time, but it comes only by luck.'

Atuṣṭi in the form of the reverse of *bhāgya*: Luck can never give us liberation.

Besides these internal *tuṣṭis,* there are five kinds of external *tuṣṭis.* These are based on the five objects of sense-enjoyment. 'The external forms are five, arising from abstinence from sound, odour, etc. These belong to those who practise *vairāgya,* but nevertheless regard nature, intellect, ego-sense, etc. as the spirit. These forms are called external, because they presuppose the existence of spirit without knowing what it is and appertain to what is not spirit. The objects of sense being five, the abstinence from these must also be fivefold. These five abstinences are due to the perception of defects in the process of sense-enjoyment, involving as it does the trouble of earning, saving, wasting, pleasures, and killing.'

To acquire wealth, one has to take recourse to some sort of service, and service is always a source of pain to the servant. Contentment that results from the abstinence from the objects of sense owing to consideration of the painful nature of work is called *pāra.*

If wealth is acquired, then also it brings with it further trouble of saving it from the hands of the thieves etc. *Tuṣṭi* owing to abstinence arising from the consideration of such troubles is called *supāra.*

Again, one may acquire wealth and keep it in safe custody. Then also there arises the fear of its being spent up. *Tuṣṭi* owing to abstinence arising from this consideration is called *pārāpāra.*

Further, when one becomes interested in

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sense-objects, one's desires for pleasure increase; the very possibility that these desires may not be satisfied brings about the abstinence that leads to the contentment called *anuttamāmbha*.

Lastly, there is the idea that there can be no enjoyment of things without the cruel process of killing animals. *Tuṣṭi* owing to the abstinence arising from the realization of the cruelty of this process is called *uttamāmbha*.

Viparyayas of these *tuṣṭīs*, in the form of abstinence from sense-enjoyment, will mean indulgence in sense-enjoyment without realizing the defects inherent in them.

The reverses of the nine forms of *tuṣṭi* mentioned are admitted by all as impediments to true knowledge. Vācaspati Miśra has, however, stated that these nine forms of *tuṣṭi*, too, are impediments to true knowledge. But J. N. Mukherjee, the learned author of the book entitled *Sāṅkhya or the Theory of Reality*, has asserted boldly that '*tuṣṭis* have been absolutely misinterpreted by Vācaspati Miśra'. '*Tuṣṭis* are not disabilities, but means to power.' (op. cit., p. 87) The reason for his holding this view is the use of the word '*viparyayāt*' in the *Sāṅkhya-kārikā* (49). The last line of the said *kārikā* runs as follows: '*Saptadaśavadhā buddher-viparyayāt tuṣṭi-siddhīnām.*'

According to J. N. Mukherjee, the word '*viparyayāt*' is to be interpreted in relation to both *tuṣṭi* and *siddhi*, and so the meaning will be that the disabilities of the intellect will be caused by the reverses of both *tuṣṭi* and *siddhi*. Hence, in his opinion, *tuṣṭis* are powers and not disabilities born of indolence and sloth.

'*Tuṣṭi* is the sense of power born of the firm conviction that everything, the whole machinery of the universe, will submit to the demands of rational and moral meaning. Nature, conditions, opportunities, and even destiny will follow the determined Puruṣa like a tame dog. ... Even error and evil are bound to provide nourishing conditions.'

I agree with J. N. Mukherjee in holding that *tuṣṭis* are helpful for liberation, but I differ from him in believing that they are helpful only up to a certain limit. Like virtue, *tuṣṭis*, which are *vṛttis* of the intellect, are also to be given up by an aspirant, if he seeks to reach the supra-intellectual stage. It is due to this fact that Vācaspati Miśra has described *tuṣṭis*, too, as impediments; no aspirant can reach the final luminous stage if he is not wholly free from these intellectual dispositions. These are, therefore, *pratibandhakas* like virtues. It is true that in the *Sāṅkhya-kārikā*, *viparyayas* of *tuṣṭis* (i.e. *atuṣṭis*) are specially mentioned as *aśakti*. This is because *atuṣṭi* is not a negative term according to the Sāṅkhya. *Atuṣṭi* does not merely imply the absence of *tuṣṭi*. It is something positive and very harmful in nature. An *atuṣṭi* always hampers spiritual progress and never comes to any help of the aspirant. The *viparyaya* of the *prakṛti* form of *tuṣṭi* (i.e. Prakṛti as *mokṣadā*) is not merely the absence of knowledge regarding the power of Prakṛti to bring about liberation; but this is a definite knowledge of Prakṛti as *amokṣadā* (i.e. Prakṛti as incapable of bringing about liberation). Hence, *atuṣṭis* are real *aśaktis*, as they always create difficulties and illusions which prevent a soul from undertaking any work favourable for liberation. *Tuṣṭis* are, however, inspiring to a certain extent. This is because *tuṣṭis* do not occur when the Jīva Puruṣa remains in a state of complete *aviveka*. It is only when one aspires for liberation and is told that liberation is attained on the realization of the distinction between Puruṣa and Prakrti and that this realization comes to everyone in the natural course, that he can be satisfied. In other words, he will have that form of

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contentment which is known as *prakṛti*. In the same manner, the contentment in the forms of *upādāna, kāla, bhāgya*, etc. will arise in the mind of the aspirant when he will not be properly advised. So, these *tuṣṭis* presuppose intellectual advancement to a certain extent, although their emergence is harmful for real progress. *Atuṣṭis*, on the other hand, always imply intellectual backwardness and disability, which are as harmful as the defects in the organs. So, in the *Sāṅkhya-kārikā* (49), *atuṣṭis* (or *viparyayas* of *tuṣṭis*) and *asiddhis* (or *viparyayas* of *siddhis*) are specially mentioned as *buddhi-bādhā*, along with the injuries of the eleven organs :

Ekādaśendriyavadhā saha
buddhibādhairaśaktiruddiṣṭā ;
Saptadaśāvadhā buddher-viparyayāt
tuṣṭi-siddhīnām.

Tuṣṭis which are on a different plane are counted as *aśaktis*, but their *viparyayas* are included in the group of twenty-eight *aśaktis* mentioned in the *Sāṅkhya-kārikā* (49). *Viparyayas* of *siddhis*, too, are included in the list of *aśaktis*, and *tuṣṭi* and *siddhi* are mentioned together as '*viparyayāt tuṣṭi-siddhīnām*'. *Siddhis* are always helpful for liberation, and since *tuṣṭis* are mentioned along with *siddhis*, one may be induced to think that *tuṣṭis* (like *siddhis*) are direct means to liberation and that they are to be adhered to till the end. It is with a view to removing such a false impression from the mind of the reader that Vācaspati Miśra has remarked that 'success (*siddhi*) is the most desired by all, and error, disability, and contentment are impediments to success'. *Sāṅkhya-kārikā* (51) has also been understood by him as lending support to his previous view. The *Kārikā* says : 'The eight forms of success are : (1) reasoning ; (2) oral instruction ; (3) study ; (4-6) threefold suppression of pain ; (7) acquisition of friends ; (8) and purity. The three before mentioned are checks to success.' The last line, 'the three before mentioned are checks to success', refers to 'error, disability, and contentment'. 'And these act as curbs on the various forms of success, because they retard their progress ; the success being likened to so many elephants whose movement is curbed by the goad (*aṅkuśa*) and thus being opposed to 'success', the latter three are ever to be abandoned.' (*Tattva-kaumudī*)

Svāmī Nārāyaṇa Tīrtha has expressed a similar view in his commentary on the *Sāṅkhya-kārikā* : '*Āsāmupādeyatvaṁ viparyayāśaktituṣṭīnāṁ tu heyatvaṁ jñāpayiṣyannāha siddheḥ pūrvo'ṅkuśastrividha iti*' etc.

The same view is found in the *Gauḍapāda-bhāṣya* of the *Sāṅkhya-kārikā* : '*Siddheḥ pūrvā yā viparyayāśaktituṣṭayastā eva siddheraṅkuśastadbhedādeva trividhaḥ, yathā hasti gṛhītāṅkuśena vaśī bhavati evaṁ viparyayāśaktituṣṭibhirgṛhīto loko'jñānamāpnoti, tasmādetāḥ parityajya siddhiḥ sevyā, siddhestattvajñānamutpadyate tasmānmokṣa iti.*'

SIDDHIS

Siddhis are eight in number. They are : (1) *ūha* ; (2) *śabda* ; (3) *adhyayana* ; (4-6) conquest of the three *bandhas* ; (7) *suhṛtprāpti* ; and (8) *dāna*.

Ūha : This consists in reading properly the philosophical texts with the help of the teacher. This is called *tāra*.

Śabda : This means receiving oral instructions from the teacher and also understanding fully the meaning of such instructions. This success is called *sutāra*.

Adhyayana : This consists in establishing truth by removing all doubts and objections with regard to it. This success is called *tārātāra*.

Threefold suppression of pain : Three

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kinds of pain are to be suppressed. These three suppressions of pain are called *pramoda, muditā,* and *modamāna.*

Suhṛtprāpti: One should not only establish truth by the right process of reasoning, but should also discuss it with his fellow students with a view to winning their agreement. This success is called *ramyaka.*

Dāna: Vācaspati Miśra has interpreted *dāna* as purity. By purity is meant 'the process of placing discriminative wisdom on a clear basis, after having destroyed all doubts and mistaken notions minded with different kinds of cravings or desires. This purity is not obtainable without the refinement arising from a long, careful, and uninterrupted course of practice; hence, the word *dāna* (purity) includes (as a means to success) this practice also.' This is called *sadāmuditā.*

All these *siddhis* lead an aspirant to liberation, whereas reverses of these act as impediments.

Conclusion

In the empirical life, *buddhi* is the supreme *jaḍaprakāśa* that guides a man through all stresses and strains of life. It is the intellect that is producing both *jñānavṛtti* and *ajñānavṛtti, dhārmikavṛtti* and *adhārmikavṛtti,* in the mental sphere of an individual, as a result of which his life is becoming a constant struggle between knowledge and ignorance, virtue and vice, *sattva* and *tamas.* The seed of bondage as well as of liberation is rooted in the intellect, and it is the duty of a bound soul to help the seed of liberation grow and bear fruits after rejecting the seed of bondage.

Hence comes the *karma-yoga* of the Sāṅkhya philosophy. The Sāṅkhya believes in the inviolable law of Karma that creates and sustains the empirical existence of man and his worldly affairs. Truly speaking, the law of Karma is a law of psycho-biological development of living beings; growth, development, and psychological progress of life in different spheres of existence are fully controlled and determined by this law. Our actions are the dynamic manifestations of our psychological dispositions and physical energy. The kind of action that a man chooses to perform is limited and determined by his own psychical make-up; character or personality of this life is the result of psychic dispositions of the previous life, and there is thus a continuous psychical inheritance. What a man thinks, feels, and wills is therefore of very great importance for himself as well as for the whole cosmos. It is by his own thoughts, feelings, and emotions that an individual determines his own nature, existence, and environment in this life as well as in the next. Man is liberated only when he attains discriminative knowledge and gets out of the sphere where the law of Karma operates. Purification of intellect or the psychical apparatus is therefore regarded in the Sāṅkhya as the most essential step towards attainment of peace and perfection.

Of course, to a casual observer it may appear that the classical Sāṅkhya is incapable of giving full satisfaction to the conative nature of man as, in the opinion of this school, the real doer of action is the unconscious intellect and not the inherently conscious Self. If the individual soul is not the real agent at least in the empirical life, he will never feel inspired to lead a good and active life; there is thus no scope for freedom of will, which is the basic problem of morality.

In reply to this, it may be pointed out that although the soul is always *asaṅga,* still there is ample scope for free will and morality in the classical Sāṅkhya. It is true that cognition, conation, etc. are dispositions of *buddhi,* and never really belong

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to Puruṣa even in the empirical life. But these dispositions are the dispositions of a purely unconscious *buddhi*; these dispositions arise in *buddhi* only when it is permeated with consciousness (i.e. only when the *buddhi* is intelligized). Moral life belongs to bound souls only. Now, owing to the emergence of *aśakti* in the form of *tamas* in the bound soul, the latter feels as if it is identical with the intelligized *buddhi* and that there are not two principles but one (*ekameva-darśana*). Consequently, the bound soul falsely regards *vṛttis* of *buddhi* in the forms of knowledge, desires, and action as its own. Freedom really means two things: (1) not to have the feeling of 'myness' in relation to all desires seeking materialization in the form of actions; (2) not to be ignorant of the real source of these desires. So long as the bound soul lives in the world of 'as if' (*iva*), he never feels that these desires are not his own desires. Moral discipline is necessary to make him realize what he has forgotten (i.e. to make him realize that the soul is *asaṅga* and that all desires belong to *buddhi*, which is distinct and different from that soul). Now, so long as the *jīva* does not realize that these desires are the modifications of the *buddhi*, he feels as if he is free in willing and acting according to his will. So he thinks himself responsible for his actions, makes a distinction between *śubha karma* and *aśubha karma*, and undergoes experiences of pleasures and pains resulting from actions falsely owned by him through ignorance. Moral responsibility does not require that the individual soul must have freedom of will in the metaphysical or real sense. Even a false belief of freedom of will may inspire a human being to practise moral rules, since they do not know that their belief is false. The rope-snake causes fear in the mind of the perceiver, as a result of which the perceiver runs away from it. Moral responsibility is due to false identification of the soul and the intelligized *buddhi*, and it is because of this moral responsibility that there is scope for moral purification, that there is the enjoyment of pleasures and pains according to *karma*, that there are births and rebirths, and so on. Moral purification is necessary for removing false identification of the soul with the intelligized *buddhi*, and this can be done by leading an honest life and performing *niṣkāma karma*. That the soul can destroy desires and can perform disinterested actions is a fact of experience, and this removal of desires is possible, because these are foreign to the Self. The soul in its pure form is eternally free. Its freedom is unchecked. The soul is different from *buddhi*, and so it is devoid of *vṛttis* and desires. Hence, the question of freedom of will does not arise in the case of an emancipated soul. Freedom of will and moral practices are necessary as means to liberation. When liberation is attained, the means cease to have any significance.

According to Advaita Vedānta also, desires belong to *buddhi* and not to consciousness. According to Nyāya, however, desires arise in the embodied soul; but here also, moral practice is necessary so long as there is *śarīrābhimāna*. This *śarīrābhimāna* is due to erroneous knowledge. According to Rāmānuja also, the freedom of will, which is the basis of morality, is *prākṛtika* (natural), and is therefore *heya* from the point of view of the soul. Thus, we can say that the freedom of will does not have any place in the metaphysical or transcendental sphere from the point of view of all orthodox systems of Indian philosophy. But it has a place in the empirical sphere as a means to the highest end in all the systems, including the Sāṅkhya.

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KARMA-YOGA RESTATED

SRI BRAJ BIHARI NIGAM

Karma-yoga is a scientific method for reaching the ultimate goal of life, which, according to Hinduism, is *mokṣa* or freedom from the bondage of body, life, and mind. It is a way of life which does not require of the aspirant to fly away from the wheels of the world-machine, but to stand inside it and learn the secret of work. Through proper work done inside the world, it is possible to come out of the wheel of birth and death, pleasures and sorrows, and attain salvation.

The Vedas recognize two ways of life: *pravṛtti-mārga* and *nivṛtti-mārga*. In *karma-yoga*, we are concerned with a definite aspect of life, namely, the activistic or *pravṛtti-mārga*. Life and activity are identical in the sense that activity is the sign and expression of life. Right from the cradle to the grave, life is associated with activity. As the *Gītā* (III. 5) says: 'No-one can remain even for a moment without doing work. Everyone is made to act helplessly by the impulse born of nature.' Activity, therefore, is co-existent with life. Denial of activity is the denial of life itself. Life and activity are the eternal manifestations of God. *Karma-yoga* is the path of action by which we can realize the true nature of our own Self or God. It bids us to be active, but not to be attached to the results of actions; for it is attachment that brings pain and misery.

According to the *Gītā* (II. 50), *yoga* is the art of action, or skill in the performance of an action. It consists in performing action with self-mastery and evenness of mind. Work is inevitable, but that should be done for the realization of the highest purpose of man's life. Tilak takes *karma-yoga* as a science of action dealing with the questions: 'Can there be an action which can be universally followed by the whole humanity? Are there any exceptions? What are they? On what strength can the goodness and badness of an action be decided? Is such a decision universally acceptable?' (*Gītā-rahasya*, p. 83) Sri Aurobindo extends the scope of *karma-yoga* to the whole of life. He thinks that the spirit of *karma-yoga* 'has to enter into and mould our society, our politics, our literature, our science, our individual character, affections, and aspirations'. (*Ideal of a Karma Yogin*, p. 4) According to Radhakrishnan, 'Karma mārga is the path of conduct by which the individual thirsting for service can reach the goal'. (*Indian Philosophy*, Vol. I, p. 566)

Karma-yoga, thus, encompasses the whole of life. It enables us to distinguish between the good and the bad types of activity, which leads to the determination of the absolute good. Thus, in *karma-yoga*, we are inevitably led to the discussion of metaphysical problems. An external ideal cannot determine the goodness or badness of an action. The internal standard of performing actions selflessly and without attachment to the fruits is the highest ideal of man's activity. The external ideals refer to only relative good, but an internal ideal to the absolute good.

MAYA AND KARMA

Brahman, the ultimate Reality and the eternal object of all our quest, is *nirguṇa* (attributeless) and *nirākāra* (formless). It is pure consciousness. *Māyā* is the principle of cosmic activity through which the imperceptible Brahman becomes perceptible. It is the principle of individuation that creates objects of names and

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forms. It is the eternal power of God. According to Tilak, *māyā* and *karma* are fundamentally the same in nature: 'The words *saṁsāra, prakṛti, māyā,* visible world and its rules of creation mean the same thing as the eternal course of *karma,* because the laws of creation are the laws which govern the changes which take place in names and forms, and from this point of view, all material sciences come under the denomination of *māyā* defined by names and forms.' (*Gītā Rahasya*, p.363)

Karma which is the principle of creation is eternal, but the individual *avidyā* and *karma* are not eternal, because they cease to operate after the realization of Self or Brahman. Therefore, it is only in the cosmic sense that *māyā* and *karma* are eternal.

The *Bhagavad-Gītā* (III. 15) traces the cycle of *karma* as evolving from and dissolving in Brahman. The origin of *karma* is from Brahman. '*Yajña* springs out of *karma*; it rains because of *yajña*; from rain, food crops are produced; and from food, creatures come into being.' (ibid., III. 14) In the sphere of living beings, there is a hierarchy or an ascending scale from the lowest creatures to the highest, namely, from animal to man and from man to Brahman. When a man realizes his true nature or Brahman, the cycle of *karma* comes to an end for him. So long as we have not reached that highest stage, we have to maintain this cycle of *karma* by assiduous activity to liberate ourselves from our lower nature and ascend gradually to the highest stage of Brāhmic realization. This highest goal of life is reached by activity in the service of others, devoid of all selfish motive. We are to live not merely for ourselves, but for the whole organism of society, of which we are an integral part. Biologically speaking, self-preservation is as important as race-preservation. They are not antagonistic to each other.

The law of Karma is the counterpart, in the moral world, of the law of cause and effect and the law of conservation of energy in the physical world. There is nothing like frenzy and madness in nature; whatever happens has a cause. So also, in the moral world, there is nothing like a chance or the interference of the supernatural element in the life of an individual. Whatever he is or would be depends on his activities. The conscious activities of today become the unconscious habits of tomorrow. In this way, an individual—his habits, character, and personality—is determined by his own activities. Some activities bear fruit immediately, but many others take long years to ripen and bear fruit. But no-one can escape the results of his own action.

Activity is binding on man only so long as the individual is under the sway of *avidyā*, but it ceases to operate after Self-realization. Till then, an individual has to reap the fruits of his activities, good or bad. If the results of activities are not reaped in one life, then another life becomes necessary for their fructification. In the meanwhile, new *karmas* are being accumulated. Thus the cycle of *karma* would go on eternally, if not checked by conscious effort on our part in the opposite direction. *Karma-yoga* teaches us how to perform our actions in such a way that they cease to have any binding effect on us. Though we are conditioned by the past *karmas,* we can de-condition ourselves from the present and future *karmas* by performing our duties desirelessly. We have to free ourselves from the desire for progeny (*putraiṣaṇā*), desire for wealth (*vittaiṣaṇā*), and desire for name and fame (*lokaiṣaṇā*).

Here it is worth noting that good and bad activities do not cancel each other's effects. The effect of each is to be suffered

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separately, just as they were separately performed. Therefore, the best way to escape from the effects of both is that prescribed by *karma-yoga*, namely, the renunciation of the desire for the fruits of actions; for inaction itself is not desirable. However, this freedom from the cycle of *karma* requires a number of lives of hard effort. In the words of Professor Hiriyanna: 'If the final purpose of life is to attain true freedom and if it can be accomplished only by one's efforts, it follows that the self should pass through many lives. A single life is absolutely inadequate to its complete attainment. It is thus the poverty of man's present spiritual equipment taken along with the greatness of his final destiny that explains the belief in a plurality of lives.' (*Popular Essays in Indian Philosophy*, p. 47)

Classification of Karmas

According to the effects they have on the performer, *karmas* are generally divided into three: *sañcita* (accumulated), *prārabdha* (which have started to bear fruit), and *kriyamāṇa* (that are being done now). The *sañcita karmas*, otherwise known as *adṛṣṭa* in the Nyāya system of philosophy and as *apūrva* in the Mīmāṁsā system, may be those which are the result of actions performed in this or the previous lives. They do not bear fruit all at once. Such of the *karmas* which have started bearing fruit are the *prārabdha*, and those which are being newly accumulated are the *kriyamāṇa*.

Karmas are also classified as *nitya*, *naimittika*, *niṣiddha*, and *kāmya*. The *niṣiddha karmas* are the prohibited actions, such as stealing, adultery, violence, etc. *Nitya karmas* are those prescribed to be performed daily, without fail, such as the *sandhyā*; and *naimittika karmas* are those prescribed for special occasions, such as *yajña* and *śrāddha*. These are binding on men. *Kāmya karmas* are those which a man does with a certain desire, such as desire for heaven and for happiness; they are, according to Praśastapāda, consciously and voluntarily performed with a desire either for the attainment of desirable ends or the avoidance of undesirable ones.

Vyāsa, in his *bhāṣya* on the *Yoga-Sūtra*, refers to four kinds of *karmas*. They are *śukla* (virtuous), *kṛṣṇa* (wicked), *śuklakṛṣṇa* (partly virtuous and partly wicked), and *aśuklakṛṣṇa* (neither virtuous nor vicious). *Śukla karmas* are meritorious deeds like study, contemplation, *tapas*, etc. *Kṛṣṇa karmas* are the prohibited or *niṣiddha karmas* mentioned already above. *Śuklakṛṣṇa karmas* are the activities performed by persons living in the world, which are partly virtuous and partly vicious. These three kinds of activities are performed by persons other than *yogins*. They create bondage, because either they give good fruits which are to be enjoyed or bring bad results which are to be suffered. These activities are the characteristic ones of the worldly beings. But the *yogins*' activities are *aśuklākṛṣṇa*. They are *aśukla*, because they are performed without the desire for the fruits; they are *akṛṣṇa*, because a *yogin* never thinks of performing the *niṣiddha* activities. Thus, when a *yogin* performs actions, his mind is not agitated by anticipation of fruits and does not undergo any modifications; it thus remains tranquil and peaceful. He attains the aim of *yoga* through activities selflessly performed in this manner.

The Concept of Dharma

Life is very complex. It is not a *rājamārga*, a royal path easy to tread. On one side, there is the natural clinging to life and its desires; on the other, the circumstances thwart all our desires. In between these two, a man has to conform his conduct to certain ethical and metaphysical

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ideals, and conflicts of duties are inevitable. Even learned men walking in the path of righteousness and truth are sometimes in doubt as to the correct course of action, because of want of insight.

What a man ought to do has always been a perplexing question. It is not an easy task to find a unanimous answer, for the answer depends on a number of other factors—time, place, and circumstance, the person concerned, the motive behind the action, and so on. Jaimini tries to solve the problem of conflict of duties by defining *dharma*, righteous action, as an ordinance or command of the Vedas impelling men to action (*codanā-lakṣaṇo'rtho dharmaḥ*). According to the *Mahābhārata* (*Karṇaparvan*, LXIX. 59), that which holds together all human beings is *dharma* (*dhāraṇād dharma ityāhuḥ dharmo dhārayate prajāḥ*).

But the precepts of the Vedas, the Śrutis and *Smṛtis* are often mutually conflicting; so also the verdicts and actions of the seers and saints. What to do in such cases? The definition of the *Mahābhārata*, too, requires further elucidation; for if 'holding together all human beings' is taken as referring to only life on this earth, then ideals become secondary. The utilitarian principle of the pleasure of the individual and the greatest good of the greatest number may afford a psychological satisfaction, but the deep-seated craving for an ideal life is not satisfied. Though logic can justify one action or the other, that is not reliable, because it is liable to various interpretations according to the keenness of intelligence of the interpreter. Though the categorical imperative gives a rational basis for the solution of the moral conflict, it fails to give a concrete moral standard.

The answer to the question what a man ought to do is intimately connected with the question what he is. A man is an individual personality; he is not merely a physical, vital, psychological, or intellectual entity. These aspects of his personality are the hierarchical unfoldments of his blissful Self, which is the essence of his being. One level of his being does not negate the others. Psychologists and moralists have failed to give a correct solution of the conflict, because either they took these levels as opposed to each other or considered one level as the primary reality and the others as merely its by-products. The conflict arises owing to the imperfect analysis of man's being. The biological, psychological, or social considerations are not sufficient to decide the moral standard. An individual has an independent personality which is capable of rising above the circumstances and egoistic impulses; as, for instance, the law of the preservation of life loses its importance before the sentiment of patriotism. The question of the moral ideal is inseparably bound up with the metaphysical truth behind the individual and the universe and its realization. Radhakrishnan gives the following definition of the right and wrong actions or the good and the bad actions: 'Good work is that which helps us to the liberation of the individual and the perfection of the spirit. Right conduct is whatever expresses our real unity with God, man, and nature; wrong conduct is whatever does not bring out this essential structure of reality. The unity of the universe is the basic principle. Good is whatever advances towards completeness, and evil is whatever is inconsistent with it.' (*Indian Philosophy*, Vol. I, p. 566)

Man is potentially divine, and the purpose of life and all its struggles is to conquer our lower animal nature, rise above it, and realize the Divine within. But the ascent to the Divine is a gradual process. There is no magic wand that can transform a dark devil to a beautiful angel overnight.

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Man has to build up his personality through hard, constant effort in that direction. Sri Aurobindo recognizes four stages in this process of divinization: (1) personal need, preference, and desire; (2) law and good of the collectivity; (3) an ideal ethics; (4) highest divine law of nature. (*On Yoga*, p. 219) The last stage is the stage of absolute self-surrender to the will and command of God. Thus, there are gradations in this evolution to Godhood and, accordingly, in the code of conduct of the individual in relation to the stage of development in which he is. But the one common duty universal to all mankind is: the realization of our true nature, that is, Brahman. All other duties are subsidiary to it; whatever duty takes the individual a step towards that realization is the *dharma* for him. From this point of view, all duties are equally valuable; there is no question of one duty pertaining to one station of life and set of circumstances being superior to that of another.

Motives of Action

Activity is the natural mode of expression in man. The implicit ideas and feelings become explicit in action. But what is the source of this desire for action? The *Sāṅkhya-Sūtra* (I. 1) traces it to the natural desire of man for happiness and to avoid all kinds of pain arising from the three sources, viz *ādhidaivika* (divine or supernatural), *ādhibhautika* (extrinsic or physical), and *ādhyātmika* (intrinsic or mental). But absolute pleasure completely free from pain being impossible in the world, the utilitarians lay stress on the hedonistic calculus and the principle of the greatest happiness of the greatest number. But this is not satisfying to the Indian thinkers who believe in the philosophy of *sarvabhūtahiterati*, welfare of all. Further, the utilitarian ethics does not explain why one man sacrifices his present for the future. As Tilak points out, the question of morality cannot be properly decided by reference to number alone, nor is there any definite external measure for logically proving in what lies the greatest good of the greatest number. (*Gītā Rahasya*, pp. 118-19) So, pleasure cannot provide the real incentive for action. The *Gītā* ideal of *sthitaprajñatva*, the attainment of equanimity in pleasure and pain by being firmly established in the Ātman, provides the best motive power for all action. To quote Tilak again: 'When the *vyavasāyātmikā buddhi* has in this way become self-devoted (*Ātmaniṣṭhā*) and the mind and the organs have learned to act according to its directions as a result of mental control, desire, intention, or other mental functions (*manodharma*), or the *vāsanātmakā buddhi* (practical reason) naturally become pure and chaste, and the bodily organs naturally tend towards *sāttvika* actions.' (*Gītā Rahasya*, p. 191)

Ingredients of Karma-yoga

The stanza 47 of the second chapter of the *Gītā* forms the main teaching of *karma-yoga*. According to Tilak, it contains the following *catussūtri* of *karma-yoga*:

1. You have a right to action alone (*karmaṇyevādhikāraste*).
2. And never at all to its fruits (*mā phaleṣu kadācana*).
3. Let not the fruits of action be your motive (*mā karmaphalahetur bhūḥ*).
4. Let not there be in you any attachment to inaction (*mā te saṅgo'stvakarmaṇi*).

The first of these injunctions has the positive direction to action, while the other three have the negative force. Unlike the categorical imperative of Kant, which is positive in form but negative in content, the *Gītā* injunction as contained in these four '*sūtras*' is positive in content, though

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both positive and negative in form. According to these, we should be unaffected by the results, whether pleasurable or painful; we should remain unmoved in success and failure, by profit and loss. A *karma-yogin* is satisfied with whatever comes by chance; he is beyond the dualities of pleasure and pain, and is free from jealousy; he remains the same in success as well as in failure. He is free from passion, fear, and anger. Such a one sees with an equal eye a learned and humble Brāhmin, a cow, an elephant, or even a dog, or an outcaste. (*Gītā*, V. 18) He sees the Self abiding in all beings and all beings in the Self; everywhere he sees the same. (ibid., VI. 29)

This equanimity in all circumstances and being detached, however, do not mean complete absence of feeling and indifference to the woes and miseries of the world. Working without motive is not a name for callousness. Simply because a person is indifferent to and untouched by the consequential pleasure or pain of an action, we cannot call him good. Many species of animals eat away their own offspring, and robbers loot and kill others without any compunction. That does not make them virtuous. Nor are the walls perfect beings because they do not feel any pleasure or pain by the happenings around. Working without motive is an attitude of mind which proceeds from a clear discrimination between the Self and the not-Self, and it results in the transmutation and transvaluation of the lower self to the higher Self. When we work without motive, work itself becomes worship and a mode of *sādhanā* for the realization of God. Dedication of our self to God is the essence of *karma-yoga*.

The Gita and the Ideal of Karma-yoga

The *Gītā* eulogizes action as better than inaction, and enjoins on us to perform the duties pertaining to our station in life in a spirit of detachment, without caring for the results. All action is, no doubt, tainted with defects, as fire by the smoke, but doing them in a selfless spirit absolves the doer of the sin attached to the work. Performance of one's own duty is a surer way to success in spiritual life than following others' duties, however pleasant and attractive the latter may be. Actions which are in accordance with our nature, even if imperfectly carried out, bring greater spiritual merit than actions suited to other natures, however perfectly performed. (*Gītā*, XVIII. 46, 47, 48) The *Gītā* (XVIII. 3, 5) definitely says that *yajña, dāna,* and *tapas* are activities which should not be given up under any circumstances. But 'even these works ought to be performed, giving up attachment and desire for fruits'. (ibid., XVIII. 6) 'Verily, the renunciation of any duty that ought to be done is not right. The abandonment of it through ignorance is declared to be of the nature of dullness (*tamas*). He who gives up a duty because it is painful or from fear of physical suffering, performs only the relinquishment of the passionate kind (*rājasa tyāga*), and does not gain the reward of relinquishment. But he who performs a prescribed duty as a thing that ought to be done, renouncing all attachment and also the fruit—his relinquishment is regarded as one of goodness (*sāttvika tyāga*).' (ibid., XVIII. 7-9)

A point worthy of note here is that while both the Mīmāṁsā and the *Gītā* advocate due performance of *karma*, the former confines it only to the performance of ritualistic sacrifices with the expectation of reward here or in heaven; whereas the latter extends it to all types of activities (*sarva-karmāṇi*, V. 13), and asks us to perform them without expectation of rewards. 'The man who is united with the Divine and knows the truth thinks "I do nothing at

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all", for in seeing, hearing, touching, smelling, tasting, walking, sleeping, breathing, in speaking, emitting, grasping, opening and closing the eyes, he holds that only the senses are occupied with the objects of the senses. He who works, having given up attachment, resigning his actions to God, is not touched by sin, even as a lotus leaf (is untouched) by water. The *yogins* (men of action) perform works merely with the body, mind, understanding, or merely with the senses, abandoning attachment, for the purification of their souls. The earnest (or devoted) soul attains to peace well-founded, by abandoning attachment to the fruits of works, but he whose soul is not in union with the Divine is impelled by desire, and is attached to the fruit (of action) and is (therefore) bound.' (ibid., V. 8-12)

Karma-yoga and Śankara

Though Śaṅkara holds that *mokṣa* or final release from all bondages is possible only through *jñāna* or the realization of the true nature of one's own Self and by the absolute renunciation of all worldly ties and duties and *karmas* or ritualistic practices, he fully recognizes the relative importance of *karma-yoga* for the ignorant and unlearned souls struggling to reach that stage of *mokṣa*. *Karma-yoga*, according to him, purifies the self and makes him fit for knowledge, if practised in a spirit of complete devotion to the Lord and without regard to the (immediate) results. (*Gītā-bhāṣya* introduction; see also II. 21, 51, III. 6, V. 4-6, etc.) Even in the case of the enlightened, he will not abandon actions altogether, but will perform them in the interest of public welfare (*lokasaṅgraha*), to set an example to the masses. But his actions do not bind him or taint him in any way. For a sage's actions are really no actions. (*vide* ibid., III. 20, V. 7-9)

Karma-yoga and Jnana-yoga

According to the *Bhagavad-Gītā* (XVIII. 18), there are three incitements to action, viz knowledge (*jñāna*), the object of knowledge (*jñeya*), and the knower (*jñātā*); and there are threefold components of action, viz the instrument (*karaṇa*), agent (*kartā*), and action (*karma*). The incitements to action (*karmacodanā*) refer to the internal or mental aspect of an action, while the composite factors of action (*karmasaṅgraha*) refer to the external or the physical aspect of an action. Both the mental and physical aspects are equally necessary and important in the fruition of an action. *Jñāna* and *karma* are two facets of the same phenomenon, and all *karma*, action, presupposes *jñāna*, knowledge, deliberation, and final choice, which culminate in action. Thus there is no opposition between *karma-yoga* and *jñāna-yoga* as methods to effect the spiritual evolution of the individual and attain freedom, though emphasis may vary according to the preference and predominant temperament of the individual aspirant.

Karma-yoga and Bhakti-yoga

So also, *karma-yoga* is not exclusive of *bhakti*. Emotions are not only the starters of action, but they also lighten the boredom and monotony of *karma*, action. When love is associated with a particular action, man would willingly and easily embrace even death in its fulfilment. There is great truth in the following words of Sri Aurobindo: 'If the spirit of Divine love can enter, the hardness of the way diminishes, the tension is lightened, there is sweetness and joy in the core of difficulty and struggle.' (*On Yoga*, p. 187)

Thus, the goal of *karma-yoga* is effortlessly attained if love in the form of *bhakti* supplements it. Both in *karma-yoga* and *bhakti-yoga*, actions are to be done in a

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selfless spirit, and without anticipation of any reward. As Professor Hiriyanna remarks: '*Karma-yoga* and *bhakti-yoga* are similar in the ethical implication of self-conquest, but the difference consists in the fact that one aims at self-conquest directly in fulfilling one's duties and the other (*bhakti*) aims at the same ideal but indirectly by dedicating actions to God.' (*Popular Essays in Indian Philosophy*, p. 97)

Rāmānuja considers *karma-yoga* to be easier than *jñāna-yoga*, and indicates the necessity of *karma* even after the acquisition of *jñāna*. According to him, *karma-yoga* includes *jñāna-yoga*. *Karma-yoga* enables us to destroy the *sañcita karma*. (*Gītā-bhāṣya*, II. 10, 39, 53; III. 8, 19, 20; XVIII. 47, etc.) Actions are to be performed without any desire and attachment to the result except for *mokṣa*. (ibid., II. 41) Thus, he accepts the importance of *karma-yoga* in the path of *bhakti*.

Karma-yoga and Raja-yoga

Rāja-yoga is the process of discipline of our body and mind, and it involves the practice of *yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna*, and *samādhi*. *Yama* refers to the social aspect of the spiritual discipline and mental control, while *niyama* refers to the individual aspect. Non-killing, truthfulness, non-stealing, continence, and non-receiving are called *yama*; internal and external purification, contentment, mortification, study, and worship of God are the *niyamas*. The others, namely, a firm and pleasant posture, control of the breathing process, concentration of mind, and meditation, are the further steps in mental control, culminating in *samādhi*, realization. Thus, *rāja-yoga* is a scientific method of controlling the mind and making it equable—a clean mirror wherein is reflected the Absolute. Such a purified mind alone can understand the difference between the real and the unreal, the infinite and the finite, the Absolute and the relative. The aim of *karma-yoga*, too, is the same—purification of the mind so that the Absolute may be clearly reflected in it. *Niṣkāma-karma* is impossible without a desireless and detached attitude of mind.

Thus, we see that *karma-yoga* implies the presence of the essential elements of the other *yogas*. They cannot be divorced from one another, and when pursued harmoniously together, they accelerate one's speed in the onward march to spiritual liberation. As Sri Aurobindo points out: 'The difficulty you feel or any *sādhaka* feels about *sādhanā* is not really a question of meditation versus works. It is a difficulty of the attitude to be taken, the approach or whatever you may like to call it. Works, *bhakti*, and knowledge go together and self-perfection becomes possible.' (*Lights on Yoga*, pp. 79, 82)

Conclusion

Karma-yoga takes a metaphysical basis for the determination of right and wrong in the sphere of our activities. An activity is a natural manifestation of life. But the question of good and evil which generally creates a conflict in a social being cannot be decided by social adjustments only. Society and social adjustment often ignore the truth of the personality of a human being, which reveals the presence of the Divine in it along with biological and psychological factors.

Karma-yoga gives a direction for action. It does not take us away from the daily struggle for existence. But unhappiness which arises during the course of action can be shorn of its sting by the practice of *karma-yoga*. When actions are done without desire for fruits in the spirit of *niṣkāma-karma*, they are divested of their evil effects and elevate our mind. We

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reap better results by not being attached to the fruits of action. The attitude of non-attachment brings about equanimity of mind; and the spirit of absolute self-surrender to God, which is an essential element in the path of *karma-yoga*, purifies us and makes us holy and fit instruments for the play of the Divine. In *karma-yoga*, the world itself is the monastery, and the struggles of daily life the monastic disciplines. The *Īśa Upaniṣad* (1, 2) advises us to wish to live in the world for a hundred years doing *karma* in a spirit of detachment, seeing the Lord in all things and renouncing everything other than the Lord.

A CALL TO ACTION

IRENE R. RAY

Swami Vivekananda's message to the modern world was expressed to a large extent in broad principles. The details he left to be worked out by his hearers and those who, in subsequent decades, would read his words. No-one who has studied his teaching can have any doubt that he had a very clear grasp of the trend of world events. The revolution in technology and communications that has made modern life so very different from life in his day was then barely on the horizon. The probe into the atom and all the developments of modern biology were still around the corner. But he was familiar with the foremost science of his day, and he could see that the time was not distant when that science would open up tremendous challenges to the thought of the West, and equally tremendous challenges to the thought and way of life in the East. He saw, moreover, that these two challenges were of far-reaching significance to each other; that the East and the West would each have a role to play in helping the other to meet its challenge. The era of the coming together of nations had dawned, and Swami Vivekananda knew that the way was open to a world-wide deepening of spiritual consciousness that would carry man everywhere in the world forward towards the highest ideal, the perception of his own divine nature and the expression of that perception in everyday life.

This grasp of future trends Vivekananda expressed quietly and simply. With his preference for principles, he explained the position in almost mathematical terms, as on the occasion in 1897 when, returning from the West, he was interviewed in a train by a representative of *The Hindu* of Madras. In the course of the interview, Vivekananda said:

'India has to learn from Europe the conquest of external nature, and Europe has to learn from India the conquest of internal nature. Then there will be neither Hindus nor Europeans—there will be the ideal humanity which has conquered both the natures, the external and the internal. We have developed one phase of humanity, and they another. It is the union of the two that is wanted. The word freedom which is the watchword of our religion really means freedom physically, mentally, and spiritually.' (*The Complete Works*, Vol. V, p. 216, 8th edition)

Reading these words today, we have to

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take them and make them our own. They were intended not only for our generation but for future generations, and each generation must take them and act upon them according to the conditions that prevail. If Vivekananda had spoken only of details, those details would soon have been outdated. By speaking in terms of principles, his words remain valid for each succeeding generation. The fundamental task remains the same—to help mankind forward to its ultimate goal, 'the ideal humanity which has conquered both the natures, the external and the internal'. The direction being fixed, each generation must play its part in helping mankind forward. Each generation must elicit for itself the details of the action required to fulfil the injunction, for this action will vary from generation to generation. It will be an expression of the need of the hour.

Full consideration of all the implications of this injunction, revealing the interplay between the East and the West that Vivekananda visualized, would cover a very wide field. It is therefore necessary here to confine our attention to the first part of the injunction. What, then, is the message for us today contained in the principle, 'India has to learn from Europe the conquest of external nature'? What call to action does it contain for us in terms of the current scene in India?

National Laziness

When we come to consider whether India is learning from the West, the answer appears to be that western influence in India is very widespread. Under western influence, and with western collaboration, India is now firmly on the road to industrialization. She has machines and she also has the machines that make machines, so that the time will come when she will no longer need to import machinery from the West. Then, too, with western collaboration, she is discovering oil within the country and developing her own oil industry. She has set out to adopt western methods of harnessing rivers, leading to flood control, irrigation, and the development of hydroelectric power. She even has her own petro-chemical industry, one of the newest industries to be produced by the West, which, emanating from refined oil, lends itself to the manufacture of a large variety of products which include plastics, detergents, synthetic fibres such as nylon, refrigerants, fuels, and fertilizers. She has also developed nuclear energy and, while adhering so far to its peaceful uses, is forced, nevertheless, to debate whether or not to manufacture 'the bomb'. In innumerable other ways also, India has similarly imbibed western methods and western ways. The way of life in her cities, the thought of her sophisticated classes and her administrators and intellectuals derive directly from western standards and thought habits. If industrialization and westernization mean learning from the West, India is certainly learning.

But there are clear indications that learning thus from the West, India is not moving forward as expected. The outward form of learning is there, but something vital is lacking. Imitation is not learning, and can lead to disastrous results. It is now becoming evident that India has so far only imitated the West in outward things and has not yet begun to imbibe the spirit which has made the West so great.

An example of this—an amusing example, but one which carries deep lessons because it reveals a basic fault in mentality—was provided by a seminar on architecture held in Delhi some months ago. The subject of the seminar was 'The Architect and the Community', but as soon as the discussion commenced the delegates, who were from all over India and some from abroad, found that discussion was not possible.

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C. S. H. Jhabvala, explaining this in an article in *The Times of India* on 10 March 1965, wrote:

'We didn't even know what community we were talking about. For whom were we to build? For what income group? What "community"? It may be all very well to speak of "the community" in more highly developed and more homogenized countries, but in India surely not yet. ... it became increasingly evident that we didn't know what we were talking about; and moreover, that we were not ideally placed to be talking about it in the first place. One look at our assembly showed that we were prosperous, well-placed men in ties and good suits. Some came from upper class, westernized families. Others who didn't had become so by their education and status; many had spent years abroad. When we spoke of villages, as we seemed to feel we had to, we could only do so in the vaguest, most romantic terms .... Evidently we were not people deeply rooted in the soil or in touch with the life lived around us by the majority of Indians. Why then did we choose to talk about our society and its needs? I think one reason was that ... we felt it incumbent upon ourselves, as men of education and intelligence, to talk in a strain fashionable in countries more advanced than ours. We were only doing what we had seen, heard or read of other people doing—and all might have been well if we hadn't at the same time borrowed other people's jargon. Phrases like "neighbourhood planning" and "meaningful life of the community" probably have a useful meaning in the countries in which they were evolved, but it does not follow that one can stick them indiscriminately onto Indian conditions. And yet that is what we tried to do.

'I think a kind of national laziness is involved here; we are prepared to talk big, but not to think—not to look even at what is around us. We bring back what we have learned in Harvard or in Manchester and, instead of adapting what we can use and discarding what we can't, we treat it all as holy writ to be chanted like an incantation and in the same drone. ...

'In India the best definition of a beautiful building is still the one that costs the least and is of the greatest amount of benefit to the greatest number of people. And if the best scientist is he who can make two ears of corn grow where only one grew before, then in India probably the best architect is he who can provide 100,000 living units where there was none before. We are still at that level, no higher. Like so much of the seminar itself, the exhibition of glamorous, expensive buildings that accompanied it, was not quite relevant to the way most Indians have to live.'

The lesson to be drawn from the failure of this seminar extends to a far wider circle than the few architects who were involved. Mr. Jhabvala's words may well be applied to many fields: 'a kind of national laziness is involved here; we are prepared to talk big, but not to think—not to look even at what is around us.'

Thoughtlessness

This same inability to think finds confirmation on another level. In recent months the view has been repeatedly expressed, at Government level as well as on other levels, that India's planning should be reoriented in order to counteract the mistakes already committed. The poverty of India's villagers has been the pivot of social reform movements for at least seventy years. It would therefore rightly be expected to be the primary target of independent India's national planning. Yet three Five-Year Plans have not been able to remove this blot. Obviously something is wrong somewhere, and the indications

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are that the root of the trouble is India's attempt to import ready-made solutions from the West instead of evolving her own methods in the light of her own traditions and experience, and in the light of the conditions peculiar to India.

Dr. E. F. Schumacher, a well-known British economist who was invited to India by the Government to advise on economic problems, made his views clear in a recent article published in Calcutta. He pointed out that 'the establishment of modern industry in a few metropolitan areas tends to kill off competing types of traditional production throughout the countryside, thus causing widespread unemployment or underemployment. The countryside thereupon takes its revenge by mass migration into the metropolitan areas, causing them to grow to a totally unmanageable size.' (*Minerals and Industries*, Vol. I, No. 4) This phenomenon has been observed in the United States, Britain, France, and Italy, and is now the cause of much suffering in India where the rural section of the population constitutes eighty per cent of the whole.

As the solution to the evils of mass unemployment and mass migration into cities, Dr. Schumacher advocates 'intermediate technology', organized on a regional basis, which would set up low-cost workplaces with simple methods of production and using local materials. Dr. Schumacher emphasizes that 'intermediate technology' must be appropriate to the country in question. 'It is surely an astonishing error', he writes, 'to assume that the technology developed in the West is necessarily appropriate to the "developing" countries. Granted that their technological backwardness is an important reason for their poverty; granted, too, that their traditional methods of production, in their present condition of decay, lack essential viability; it by no means follows that the technology of the richest countries is necessarily suitable for the advancement of the poor. It must never be forgotten that modern technology is the product of countries which are "long" in capital and "short" in labour, and that its main purpose, abundantly demonstrated by the trend towards automation, is to substitute machines for men. How could this technology fit the conditions of countries which suffer from a surplus of labour and a shortage of machines?'

The main trouble, Dr. Schumacher insists, is the lack of thought. Poverty, of course, has always existed, 'but misery, a helpless condition of utter degradation as a permanent feature of life in town and country, associated with and promoted by the twin evils of unemployment and limitless urbanization—this is a new phenomenon in the history of mankind, the direct result of modern technology thoughtlessly applied'.

This thoughtlessness he explains further. 'It is unfortunately the case that many people are totally unable to imagine anything they are not already used to. There are countless development "experts" who cannot even conceive the possibility of any industrial production unless all the paraphernalia of the western way of life are provided in advance. The "basis of everything", they say, is of course electricity, steel, cement, near-perfect organization, sophisticated accountancy (preferably with computers), not to mention a most elaborate "infra-structure" of transport and other public services worthy of an affluent society. Gigantic projects to provide this "base" form the hard core of "development plans" the world over.

'They are, of course, fairly easily arranged and carried out with the help of foreign aid and foreign contractors. This mentality, one is bound to insist, is perhaps the most destructive force operating in the "developing" countries today. In the blind pursuit of an in itself highly question-

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able Utopia, these "experts" tend to neglect everything that is realistically possible. More than that, unfortunately, they denounce and ridicule every approach which relies on the employment and utilization of humbler means.'

The employment of humbler means, Dr. Schumacher insists, does not imply the abandonment of modern science. On the contrary, it implies a fresh application of scientific principles. 'It is generally assumed', he explains, 'that the achievement of western science, pure and applied, lies mainly in the apparatus and machinery that have been developed from it, and that a rejection of the apparatus and machinery would be tantamount to a rejection of science. This is an excessively superficial view. The real achievement lies in the accumulation of knowledge of principles. These principles can be applied in a great variety of ways, of which the current application in western industry is only one. The development of an "intermediate technology", therefore, does not mean a return to an outdated system, something that is a mere "second best". On the contrary, it means a genuine forward movement into new territory.'

So we find that India has, as yet, scarcely begun to learn from the West. There is imitation of forms but no assimilation of ideas, no rousing of spirit. What Swami Vivekananda said of education applies equally well in this wider field of learning at the national level: 'Education is not the amount of information that is put into your brain and runs riot there, undigested, all your life. We must have life-building, man-making, character-making, assimilation of ideas. If you have assimilated five ideas and made them your life and character, you have more education than any man who has got by heart a whole library.' (*The Complete Works*, Vol III, p. 302, 9th edition)

Developing Mental Agility

Thus it is clear that the task of the present generation, the call to action contained in Vivekananda's injunction, is to arouse in India a new spirit that will give rise to 'a genuine forward movement into new territory'. India has to think for herself; she has to study her own needs and problems and solve them by the fresh application of ideas and principles she has assimilated from the West. It is not westernization that is required, but the imbibing of the western spirit which stops at nothing until the aim is achieved. Vivekananda himself described this spirit. Writing in Bengali for the first issue of *Udbhodana* in 1899, he provided on this occasion a rare expression of details on the question of 'The Problem of Modern India and Its Solution'. Here Vivekananda described the country as 'drowned in the ocean of *tamas*, or dark ignorance'. It is significant that the charge of 'national laziness' brought by Mr. Jhabvala, and the charge brought by Dr. Schumacher of 'thoughtlessness' and a mentality that is 'the most destructive force operating in "developing" countries today', are charges that fall into the category of *tamas*.

And the way to overcome *tamas*, as Vivekananda declared so often, is by *rajas*. It is certain, he wrote, that 'unless we overpower and submerge our *tamas* by the opposite tide of *rajas*, we shall never gain any worldly good or welfare in this life; and it is also equally certain that we shall meet many formidable obstacles in the path of realization of those noble aspirations and ideals connected with our after-life.' (ibid., Vol. IV, p. 406, 8th edition)

So *rajas* is the need of the hour in India today. Every individual can play his part by promoting it in his own field of labour and in his own small circle of activity. Once the spirit of *rajas* is aroused, the way will be open to the flowing in of that west-

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ern spirit which Vivekananda described as 'issuing forth in rapid succession from the great dynamo of Europe the electric flow of that tremendous power, vivifying the whole world'. Then will India 'come alive'. Electricity is 'energy'; electric wires are 'live' wires. 'We want that', Vivekananda continued. 'We want that energy, that love of independence, that spirit of self-reliance, that immovable fortitude, that dexterity in action, that bond of unity of purpose, that thirst for improvement. Checking a little the constant looking back to the past, we want that expansive vision infinitely projected forward; and we want that intense spirit of activity (*rajas*) which will flow through our every vein, from head to foot.' (ibid., Vol. IV, p. 404)

When India has thus aroused her mental energy and developed resourcefulness and the agility required to think in new ways, adapting the knowledge and experience of others to her own special needs, then only will she develop a balanced economy and solve the tremendous problems of poverty and degradation that are now such a heavy burden. And then she will find that economic prosperity is not an end but a means. It will be the means of fulfilling the vision of 'the ideal humanity which has conquered both the natures, the external and the internal'. Today, there is not much to show that India's ancient spirituality still lives. 'But', said Vivekananda, 'as fire remains intact under cover of ashes, so the ancestral fire still remains latent in these modern Indians.' (ibid., Vol. IV, pp. 402-3) The western spirit which conquers external nature must now be seized upon as the one sure means of fanning that latent fire into flames.

T. S. ELIOT

Sri G. C. Mukerjee

The death of Thomas Stearns Eliot, the poet, philosopher, playwright, and critic, has created a void in the entire literary world. The loss is not confined to England or America, but has vibrated through the entire world of letters, of which he came to be looked upon as a luminous elder, leader, and pioneer.

The influence of his work has been felt far and wide, and has affected the mode of thinking, and responses to the modern world, of poets and thinkers all over the world.

Eliot was a versatile genius. He was a poet, a dramatist, and a great literary critic. Above all, he was a critic of life itself, his own life being an excellent illustration of the best in urban culture of today and the utmost refinement it is capable of.

As a critic of life, he interpreted the condition of human beings in the modern world with great ability and insight, and, in his message, he tried to synthesize the claims of the eternal and the immediate.

Eliot was pained to see the condition of the contemporary world, which had undergone a complete metamorphosis after World War I. He found the entire structure of civilization crumbling. It was a world of blasted hopes, despair, dejection, and irreparable disillusionments. The old world was dead, and the new powerless to

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be born. He saw physical suffering and moral degeneration, in spite of religious institutions like the church.

Science was driving men and women towards atheism and disbelief in all existing moral and ethical values. Material values, which were dominant, were turning men into commercial units instead of spiritual entities. Leadership had passed on to business magnates and politicians who were betraying the faith of the common man. Wars were being thrust upon them; misery and privations were the consequence. Marxist materialism talked of class conflict rather than class collaboration. Democracy was proving to be a means of exploitation. Hope had vanished from mankind, and a sense of frustration and exhaustion had become widespread.

Emptied of all spiritual content, modern life suffered from aimlessness and hollowness at the core; and the pity of it all was that there was lack of awareness of this shocking situation. Eliot complained: 'Men dislike to be aroused from their death-in-life.' He found them 'Living and partly Living'. (*Murder in the Cathedral*)

In his greatest poem, 'Waste Land', which brought him world-wide fame, T.S. Eliot portrayed a living picture of such a world on the brink of annihilation. It has been aptly remarked that it is an epic of civilization written only in less than five hundred lines. The poet brings in references from the Old Testament, St. Augustine, Shakespeare, *Bhagavad-Gītā*, and the Upaniṣads to give it a world-wide relevance. The chaos acquires a universal significance, and we find the vision of a world heading towards complete disaster. The sense of despair and disillusionment and death reigns supreme.

The hell-fire of the inferno anguish and gloom of John Webster and the world-weariness of Samuel Backett seem to combine in a concentrated many-layered gloom of the waste land. But in the same poem, the poet gives the message of salvation through faith in religion.

From the bantering and ironic manner of Sweeney poems hinting at the emptiness of modern life, Eliot advances in the 'Waste Land' to a harsh clinical analysis of the ills of the modern age, suggesting, at the close, the remedy from the *Bṛhadāraṇyaka Upaniṣad* (V. ii. 3): *dāmyata, datta, dayadhvam* (control yourselves, give, have compassion).

He found the human soul itself in deep anguish, and the human civilization caught in the web of an eternal crisis. In order to resolve the crisis, he gave the recipe of loyalty to the inner self, and the Upaniṣadic principles of charity, control, and compassion.

It was a shock to the poet to find that men have lost sight of the spiritual goals of human life. The purpose behind the portrayal of such a ghastly picture of monotony, lethargy, and chaos does not suggest his being a cynic, sadist, or an unregenerate pessimist, but his desire to focus attention on the urgency of the spiritual remedy, so that people may turn their attention from the immediate to the eternal, from the outward to the inner values. He strove to create an awareness of the need for loyalty to the principle of order and self-discipline.

Eliot lived very close to the problems of his age. He penetrated deep into the heart of them, became one with them, and crystallized his reactions to them in his poetry, prose, and criticism in the most effective way.

He was a realist, but his realism was not of the Zola type, which is concerned with the surface of worldly existence and reduces man to the animal level—miserable subjection to the influences of the immediate circumstances, with no freedom of choice of action whatsoever. Eliot's was

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a moral and spiritual realism. He was not so impressed by the immediacy of the immediate as by the immediacy of spiritual values, the neglect of which was bound to have an immediate effect on man, society, and civilization.

There are traces of the influence of existentialist thought on Eliot's mind. He believes with the Christian existentialists that life is a tragic fact. Tragedy is inherent on account of the original sin. 'Sin' is written into us since birth. But, like a Christian, he believes that suffering has meaning. It brings awareness of the purpose of life and wisdom to concentrate on the spiritual and moral significance of human life. With this wisdom comes everlasting internal peace. But the outward struggle continues all the same.

Man must act to justify his existence. Like the existentialist, he believes that a man has limited freedom—freedom of action, but only in a given situation.

Eliot emphasizes the 'limitedness' of man. Man is finite and has a limited capacity to do good. Because of his finite nature, he can get no perfection. He may have a glimpse of perfection in life, but he himself cannot be perfect. It is this awareness of limitedness that causes man everlasting anxiety, worry, and fear. Life is a mystery which cannot be understood by him. It is therefore no use getting involved in dry rationalistic arguments. The only way of spiritual salvation is to repose faith in God. *Life is not an argument, but an act of faith.*

This is the theme of all his plays. All the characters suffer from a sense of guilt and sin: Harry in *Family Reunion*; Colby, Lucasta, and Sir Claude in *Confidential Clerk*; Lord Cleverton in *The Elder Statesman*; Celia and Edward in *Cocktail Party*. They start their dramatic career with the illusion of happiness and end in the disillusionment of despair. Thomas Backett in *Murder in the Cathedral* has choice and freedom of action, which leads him to his death. By personal suffering, he restores the disturbed moral order of the world to balance. All the characters move through the purgatorial journey in quest of essential wisdom, and find that 'action is suffering and suffering is action'. Here lies the inherent tragedy of life.

His plays may not be successes on the stage, but constitute a brilliant study of human psychology and exploration of the depth of life. In spite of his failure as a playwright, his name would be remembered because he revived poetic drama in the twentieth century.

He has stated in his critical essays that poetry and drama are inseparable. 'All great poetry moves towards drama and all great drama moves towards poetry.' He studied the technique and style of the classical and Elizabethan dramatists. He invented a new form different from theirs to suit modern taste.

In the example of the metaphysical poets of the seventeenth century, he found 'unified sensibility'—his own term. It is a combination of emotion and intellect. Eliot's own poetry is the finest example of unified sensibility.

He assiduously studied and assimilated Greek and Italian poets like Dante and Virgil, the great Elizabethans, neo-classicists, and French symbolists like Baudelaire, before he himself started writing. He avoided their pitfalls and emulated what was noble and sublime in them.

In his collection of poems *Four Quartets*, he reached the climax of his poetic realization.

These poems have extreme precision of word and imagery. They are deeply emotional and philosophical. There is the music of deep thought of a soul in harmony. He evolved the subjective theory of time in them. Time is immeasurable and in-

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divisible. It is an eternal process. Yet the limitations of time can be transcended only in time: in moments of realization. Both past and future are a continuum:

Time past and time future
What might have been and what has been
Point to an end, which is always present.

It is again an existentialistic point of view.

Eliot has been charged with obscurity. He does appear to be obscure. His feelings are intense, and his thoughts profound and complex. This complexity was due to his erudition, which drove his mind backward and forward in history and to parallel situations. One great characteristic of his poetry is that it is very reminiscent. He had travelled much in the realms of modern and ancient philosophical systems of the East and the West, which had opened their secrets to him. He studied the *Bhagavad-Gītā*, the Old Testament, Buddhism, St. Augustine, and Pascal. To his early education had contributed Bertrand Russel and Irving Babbit. He was also a great linguist. His thoughts ran miles a minute and moved through the various ages of history, and he lived at various levels of consciousness at the same time. Thus, too many ideas and their concentration in a single expression would cause complexity and seeming obscurity. He believed that modern ideas, being complex, need complex treatment. His poetry is not really obscure: it just expresses the predicament of the modern civilization in the clearest possible language.

As a critic, he will be long remembered for his insight and perspective. He set forth his views in penetrating and flawless prose. Like the great law-givers of criticism, Aristotle and Arnold, he asked the right questions. He revived interest in neglected figures like John Donne, metaphysical poetry, and neo-classicists like Pope, Dryden, and Dr. Johnson.

He believed that a great critic must have preparation and be well equipped with the knowledge of past history and have objectivity and awareness of facts. He favoured textual criticism. As a practising poet and critic, his views deserve attention. He aimed at the absolute zero of objectivity in criticism.

Sometimes he went wrong, as in the case of Milton, Coleridge, Shelley, and Matthew Arnold. But apart from his shortcomings, whims, and prejudices, his essays are beautiful explorations of an inquiring and analytical mind in flawless prose.

However, his main service to literature and life lay in his attempt to call the entire literary world back to the principle of order and contemporary life to a sense of responsibility.

Eliot had found them both sadly missing.

NOTES AND COMMENTS

IN THIS NUMBER

In her article on 'The Sāṅkhya Conception of Śubha and Aśubha (Good and Evil)', Dr. Anima Sen Gupta, M.A., Ph.D., Reader in Philosophy, Patna University, discusses the place of ethics in the Sāṅkhya philosophy.

In 'Karma-yoga Restated', Sri Braj Bihari Nigam, Head of the Department of Philosophy, Government Arts and Commerce College, Indore, sets forth afresh the goal and the method of *karma-yoga*.

Irene R. Ray's 'A Call to Action' is timely and useful. It is imperative that India should wake up to the call, and we are sure she would.

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Sri G. C. Mukerjee, M.A., Head of the Department of English, Shri Ram College of Commerce, Delhi University, pays his loving tribute to the memory of the late 'T. S. Eliot', the poet, philosopher, playwright, and critic. Sri Mukerjee is presently engaged in research on 'Religious Thought in Modern English Poetry', with special reference to T. S. Eliot.

REVIEWS AND NOTICES

ONTOLOGY OF ADVAITA. By Dr. K. B. Ramakrishna Rao. Vijaya College, Mulki, South India. 1964. Pages 34. Price Rs. 5.

Vijaya College, Mulki (South Kanara), has embarked on a valuable scheme of research publications addressed to laymen and to serious students as well. The Principal of the College, Dr. Ramakrishna Rao, deserves to be congratulated, particularly when many universities in the country do not seem to plan such publications.

In the present book, Dr. Ramakrishna Rao argues that the best defence of Advaita is possible from the ontological side. So far, he argues, scholars and critics have emphasized the epistemological approach which has not found a convincing explanation for the One becoming the many. It may here be pointed out that while European non-Platonic idealism argued for the epistemological Absolute, the Advaita of Śaṅkara has consistently emphasized the ontological Absolute. And what Dr. Rao fails to note is that Śaṅkara brought in *adhyāsa* to harmonize the ontological and epistemological approaches.

The monograph makes interesting reading. One would wish that 'Katha' and Adhyasa' were spelt correctly on page 34.

Dr. P. S. Sastri

NEWS AND REPORTS

THE RAMAKRISHNA MISSION CALCUTTA STUDENTS' HOME, BELGHARIA

Report for 1963-64

The Home is specially meant for meritorious students of slender means, who are helped through the course of their college education with board, lodging, fees, books, clothings, etc., free of all costs or at partial cost according to the circumstances of the students concerned. A few paying boarders, not exceeding one-third of the total roll strength, may also be admitted, provided they are ready and willing to undergo the training imparted to the inmates. Boys just passing the S.F., the higher secondary, or pre-university examinations, and seeking admission to colleges under the University of Calcutta, are generally eligible for admission here. The Home provides opportunities to the inmates for an all-round development of their personality. At the beginning of the year, there were altogether 92 students, of whom 63 were free, 14 concession holders, and 15 paying; and at the end of the year 94, 68, 13, and 13 students respectively. The vocational wing is expanding. The number of animals in the dairy was 25. Out of the Bhanu Dasgupta Memorial Fund, Rs. 687 were distributed during the period to 43 students belonging to several colleges of Calcutta and its neighbourhood by way of help towards their examination fees. Out of the Krishnachandra Memorial Fund, Rs. 40 were spent to help two degree examinees with their examination fees. The library had 3,015 books and received 18 journals and 6 dailies during the year under review; the textbook section of the library had 2,104 books, of which 1,493 books were lent to the inmates. 677 books in the general section were issued during the period. An educational tour was organized, and various religious and national festivals, such as *Kālī-pūjā*, *Sarasvatī-pūjā*, birthdays of Sri Ramakrishna and Swami Vivekananda, independence day, republic day, birthdays of Rabindranath, Netaji, and Mahatmaji were observed with due solemnity.

Shilpapitha: This Government-sponsored polytechnic for three-year diploma courses in civil, mechanical, and electrical engineering, started in 1958 under the auspices of the Students' Home, had on its rolls 600 students (civil engineering: 360; mechanical: 150; electrical: 90). The library attached to Shilpapitha had 2,879 volumes, and received 5 dailies and 9 periodicals.

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PRABUDDHA BHARATA

Vol. LXX DECEMBER 1965 No. 12

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

Arise ! Awake ! And stop not till the Goal is reached.

——:o:——

आत्मार्पणस्तुतिः

THE HYMN OF SELF-OBLATION

ŚRI APPAYYA DIKSITA

TRANSLATED BY SWAMI VIMALANANDA

स्वप्ने वापि स्वरसविकसद्दिव्यपङ्केरुहाभं
पश्येयं किं तव पशुपते पादयुग्मं कदाचित् ।
क्वाहं पापः क्व तव चरणालोकभाग्यं तथापि
प्रत्याशां मे घटयति पुनर्विश्रुता तेऽनुकम्पा ॥ ४१ ॥

41. O Master of Created Beings, would I even in a dream at any time perceive Your feet radiant as the heavenly lotus naturally blooming? I am a sinner, it is a great good fortune beholding Your feet—how widely divergent are these! Notwithstanding, Your universally celebrated mercy anyhow creates in me some hope.

भिक्षावृत्तिं चर पितृवने भूतसंघैर्भ्रमेदं
विज्ञातं ते चरितमखिलं विप्रलिप्सोः कपालिन् ।
आवैकुण्ठद्रुहिणमखिलप्राणिनामीश्वरस्त्वं
नाथ स्वप्नेऽप्यहमिह न ते पादपद्मं त्यजामि ॥ ४२ ॥

42. Go about Your business with begging alms! Wander with Your host in the wilderness where dead bodies are consigned to fire with rites to the departed! All these amusing tricks of Your personal character, O Kapardin, are perfectly known to us. You are the paramount Lord of all living souls headed by Viṣṇu and Brahmā. Now I shall not disregard Your lotus feet even in my visual fallacy.

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आलेपनं भसितमावसथः श्मशान-
मस्थीनि ते सततमाभरणानि सन्तु ।
निह्नोतुमीश निखिलश्रुतिसारसिद्ध-
मैश्वर्यमम्बुजभवोऽपि च न क्षमस्ते ॥ ४३ ॥

43. You adore Your body with ash powdering; You have chosen as habitat where dead bodies are burnt down; and You always deck Yourself with dry bones. All this may be so. But, O paramount Lord, not even the Lotus-Born can suppress Your sovereignty established by the logical conclusions of the Śrutis.

विविधमपि गुणौघं वेदयन्त्वर्थवादाः
परिमितविभवानां पामराणां सुराणाम् ।
तनुहिमकरमौले तावतां तत्परत्वे
कति कति जगदीशाः कल्पिता नो भवेयुः ॥ ४४ ॥

44. The explanatory portion of the Vedas declare the various and numerous qualities of the ungifted and unwise gods with limited effects. O crescent-crested Lord, if all those *arthavādas* were to be deemed as the purport of the Vedas, for certain, countless rulers of the world will have to be hypothesized.

बलमबलममीषां बल्बजानां विचिन्त्यं
कथमपि शिव कालक्षेपमात्रप्रधानैः ।
निखिलमपि रहस्यं नाथ निष्कृष्य साक्षा-
त्सरसिजभवमुख्यैः साधितं नः प्रमाणम् ॥ ४५ ॥

45. O Śiva, those who think mainly of a good time anyhow will do well to think that the strength of these godlets is no strength at all. The entire crux of the matter has been thrashed by Brahmā and others after him, and proved to the hilt; and that is our authority.

विहर पितृवने वा विश्वपारे पुरे वा
रजतगिरितटे वा रत्नसानुस्थले वा ।
दिश भवदुपकण्ठं देहि मे भृत्यभावं
परमशिव तव श्रीपादुकावाहकानाम् ॥ ४६ ॥

46. Saunter in the wilderness where dead bodies are burnt, or in the Divine Capital beyond the universe, or in the slope of the Silver Mountain, or in the beautiful spots at the foots of the begemmed mountain Meru! Deign to show me Your proximity! Grant me, O supreme Lord, vassalage of those who carry Your footwear!

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न किञ्चिन्मन्येऽतः समभिलषणीयं त्रिभुवने
सुःखं वा दुःखं वा मम भवतु यद्भावि भगवन् ।
समुन्मीलत्पाथोरुहकुहरसौभाग्यमुषि ते
पदद्वन्द्वे चेतः परिचयमुपेयान्मम सदा ॥ ४७ ॥

47. Let my mind be ever joined to Your lotus feet which have all the charm of the interior of an opening lotus! I am not conscious of anything else as worthy of seeking after in the three worlds. O Lord, I do not mind whether pleasure is in store for me or pain.

उदरभरणमात्रं साध्यमुद्दिश्य नीचे-
ष्वसकृदुपनिबन्धादाहितोच्छिष्टभावाम् ।
अहमिह नुतिभङ्गीमर्पयित्वोपहारं
तव चरणसरोजे तात जातोऽपराधी ॥ ४८ ॥

48. O Father, I have been now guilty of offering at Your feet a hymn of praise in this form; for I have been composing poems frequently keeping in view those lower than You (i.e. kings and nobles) with the purpose of receiving gifts for my subsistence, and thus this song of Your praise is defiled, as it is the fruit of a faculty already used for lesser purposes.

सर्वं सदाशिव सहस्व ममापराधं
मग्नं समुद्धर महत्यमुमापदब्धौ ।
सर्वात्मना तव पदाम्बुजमेव दीनः
स्वामिन्ननन्यशरणः शरणं गतोऽस्मि ॥ ४९ ॥

49. O Sadāśiva, pardon me for all my transgressions! Give me a helping hand and lift me out of the vast sea of calamities! With all my heart and soul and strength, O Lord, I have taken refuge at Your lotus feet—for I am destitute and I have no other refuge.

आत्मार्पणस्तुतिरियं भगवन्निबद्धा
यद्यप्यनन्यमनसा न मया तथापि ।
वाचापि केवलमयं शरणं वृणीते
दीनो वराक इति रक्ष कृपानिधे माम् ॥ ५० ॥

50. O Lord, I have composed this *Hymn of Self-oblation* not with a mind completely set on You. Yet, O Sea of Mercy, save me considering: this pitiable wretch has surrendered himself to Me at least orally!

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(80)

Sri Ramakrishna Math
Belur, Howrah
30 June 1919

Sriman —,

I have received your letter. As you go on performing the worship, service, etc. of the Lord, the impure mind will become pure. There is no special method for worship inspired by love. Offer flowers, sandal-paste, etc. at His holy feet with devotion, praying thus: 'Lord, I am ignorant, devoid of devotion, devoid of knowledge, devoid of faith, devoid of love, devoid of learning, devoid of intelligence; deign to accept my offerings of flowers, sandal-paste, etc.; make me pure; grant me devotion, faith, love, and purity; make my life blessed. Lord, you have graciously occupied this seat; kindly be you established firmly here for the welfare of the many. May we be blessed! May this country be blessed!' Praying thus with devotion and humility, make the offerings. At the time of the ceremonial offering of food, too, pray thus.

He is attainable only through simple devotion and faith, and He will not mind the transgressions of such servants of His; He will forgive all their failings and purify their lives gradually.

In worship inspired by love, there is not much of a paraphernalia. It is but proper to recite some devotional hymns etc. to the Lord, sing some devotional songs, and repeat His name as far as is possible for you after the worship etc. Continue to practise like this, life will become pure. As you go on performing His worship, your attachment to 'woman and gold' will drop off by His grace.

What more shall I write? Accept my heartfelt blessings.

Your well-wisher,
Shivananda

(81)

Sri Ramakrishna Math
Belur, Howrah
8 July 1919

Dear —,

I have received your letter today and noted the contents. . . .

The solitude and the natural splendour of the Himalayas gives mental peace to the devotee and helps in meditation on the Lord. Nature's beauty makes many people extrovert, but not with regard to anything objectionable. If meditation becomes deep, the glamour of the outside world cannot attract the mind so much. But in the state of *vyutthāna*, that is, when, after the meditation, you come in contact with the outside world and turn your eyes towards the beauty of nature (especially the Himalayas), you experience a

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kind of unalloyed bliss, which is favourable to meditation. Therefore it is that the holy persons and devotees like to stay in places of natural beauty.

Kankhal is a very suitable place for spiritual practices. During the rainy season, nature puts on a lovely appearance. Immerse yourself in spiritual practices. What more shall I say? Forget all other things, including ourselves, so that nothing else except the thought of the Lord remains in the mind. When this mental state is reached, then only know that the Lord has been fully gracious to you. ...

Your well-wisher,
Shivananda

(82)

Sri Ramakrishna Math
Belur, Howrah
17 July 1919

Sriman —,

It is some days since I received your letter. I was glad to learn that you have come to Madras Math after many days and that you are keeping well and are happy in meeting the devotees after a long time. An occasional change like this is very good. I have affection and love for you in an abundant measure and wish you well. I pray sincerely that the Lord may fill your heart with faith, devotion, knowledge and love.

There is no need of excessive learning for the devotees. Everything is achieved if there is real discrimination and renunciation. The Master used to say: 'For killing oneself, a nail-pairer is enough; to kill others, swords, shields, etc. are required.' Similarly, for the attainment of one's own salvation, there is no need of much learning. His sole name will do. There are also many illustrations of this in the scriptures. But for those who have to teach the world, a good deal of learning and study is required. Since you have no such desire to preach the world, the learning you possess is more than enough to remain absorbed in the Lord, and in case more is necessary, the all-powerful Divine Mother will not fail to grant you that in time. Her grace alone is the mainstay of the devotee; if Her grace is there, there will be no want of anything. All the scriptures are ever alive in Her heart. What does he lack in in whose heart the Mother is ever awake? '*Vidyāḥ samastāḥ tava Devi bhedāḥ*—All branches of learning, O Mother, are your parts.' All learning is She, all scriptures are She. If the mind can constantly dwell on Her holy feet, there will be no want of anything for the devotee. I bless you so that you may gain the strength to offer your whole mind at Her holy feet.

Here everybody is in a way quite all right by the grace of the Lord. Maharaj is at Calcutta; is not keeping very well. Malaria has started at the Math, as is usual every year. My heartfelt blessings to you. Convey the same to Paresh, Avani, Suresh, Priya, Prabhu, and all the others.

Your well-wisher,
Shivananda

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THE HOLY MOTHER

[EDITORIAL]

Vidyāṁ parāṁ katicidambaramamba kecit
ānandameva katicit katicicca māyām ;
Tvāṁ viśvamāhurapare vayamāmanāma
sākṣādapārakaruṇāṁ gurumūrtimeva—

'Some designate this Divine Power, O Mother, as the liberating wisdom; others as the Ether, some others as Bliss, still others as Māyā, and yet others as the Universe. But we consider Thee as the infinite Divine Mercy taking shape as *Guru*.' (*Ambāstuti*, 27)

The contact with saints, declares the *Bhāgavata* (III. xxv. 24, 20), breaks all the bondages of the heart and opens the door to liberation. Confirming this view, Śrī Kṛṣṇa says: '*Yoga*, discrimination, piety, study of the Vedas, austerities, renunciation, rites such as *agnihotra*, and works of public utility, charity, vows, sacrifices, secret *mantras*, places of pilgrimage, and moral rules particular as well as universal—none of these, I say, binds Me so much as the association of saints that roots out all attachment.' (ibid., XI. xii. 1-2) This is the *raison d'être* of the saint's existence, his usefulness to society, and his special contribution to its all-round progress and well-being. The saint brings about a subtle inner transformation in the personality of individuals or groups of individuals, lifting them above the trammels of earthly existence to supramundane regions of human and divine excellence, and the cultural level of the country as a whole rises. And that country in which these saints, delighting in the unalloyed bliss of the Ātman, abound is the most cultured and civilized.

Now, this transforming influence of saints works, amongst many such, in two specific ways with reference to two groups of people—the inner circle of devotees (*antaraṅga bhaktas*) and the generality of spiritual aspirants. For the former, the particular saint whose holy touch has sanctified them is no mere ordinary pious soul who has raised himself by his hard personal effort to a higher level of consciousness, but verily God Himself who has taken a human form for the redemption of humanity and is enacting the entire drama of a human birth, bondage, and struggle, for the emancipation of unregenerate souls. It is not that this class of devotees arrives at this conclusion about the said saint by an act of reasoning; nor is it a matter of blind belief. The conviction just dawns upon them spontaneously, in a flash as it were, and it is so abiding that they do not need any argument to bring it home to them. For the matter of that, no amount of reasoning can lead anyone to that conviction with regard to a particular saint; reasoning can as much disprove the truth of it as prove it, though we find people getting confirmation of the revelation vouchsafed to them by a systematic process of reasoning based on scriptural evidence. However, for the person to whom the revelation has come, often unawares, there is no room for doubt, and he sees in the saint concerned a visible representation of God and pours out his heart's devotion at his feet even as he would to God. All his spiritual striving centres round the

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personality of that saint, beyond whom he does not find any other Deity or God to worship, nay, he finds all the deities and gods represented in that one being—not merely theoretically, but in fact. In that one saint he finds the fulfilment of his spiritual aspirations and the culmination of his life's endeavours. That saint, for him, embodies everything that he holds dear and worth having in life; he is his one object of worship and adoration. Clutching to him with unswerving faith and devotion, he sails along the current of spirituality smoothly, the saint at once serving for him as the end and the means. This saint of his choosing is his true God who will effect his deliverance from the earthly shackles.

There are others, however, who are not of the same persuasion and who, therefore, may not be able to look upon this saint in question in the same light. Neither is it necessary that they should do so. Maybe some other saint or god or goddess calls forth in their hearts the feelings of Godhead etc. But that need not prevent them from receiving guidance in their spiritual quest from the life and message of the other saint also. The story of all saints is the story of God-realization in practice and will help us indirectly, if not directly, in furthering our spiritual progress. For while all the saints speak with one voice about the ultimate goal of life, which is the realization of God and one's own Ātman, there are notable differences in their methods of practice, in their modes of realization, in their play with the Divine, in the way they overcome the obstacles to spiritual perfection such as lust, greed, jealousy, etc., which may be useful to us in different stages of our development. What may sometimes be missing in one saint will be made up in the other. Moreover, certain aspects of the lives of these different saints will help us in steadying our tottering steps and keeping our minds firmly fixed on our own chosen object of worship. It is in this wise that the life of the Holy Mother Sri Sarada Devi, the spiritual consort of Sri Ramakrishna, is of tremendous significance to all spiritual aspirants, irrespective of in what light they regard her.

Of course, to the votaries of Sri Ramakrishna who regard him as an incarnation of God, she is his divine helpmate in the cause for which he has taken birth, nay, she is the Divine Mother Herself in human form born to fulfil his mission, viz the resuscitation of the Religion Eternal on earth. When, during her lifetime, people looked up to her with this religious feeling, she responded to them accordingly, and even now there are hundreds of others whose spiritual growth is quickened and deepened mysteriously and in a variegated manner by the Divine Mother-son relation with her. Sri Ramakrishna himself regarded her as veritably the Blissful Mother who resided in the main temple of Dakshineswar, and that was also the attitude of the direct disciples of Sri Ramakrishna towards her. Once Sister Nivedita and Sister Christine told her: 'Mother divine, you are our Kālī.' She first brushed away the sentiment of the Sisters with a witty reply: 'No, my dears, I can't be Kālī or any such deity. In that case, I shall have to keep my tongue protruded.' The Sisters persisted: 'The Mother need not undergo that trouble at all; we look upon her as our Mother. And Sri Ramakrishna is our Śiva.' With a fine sense of humour, she put them off by saying, 'That much can somehow be seen to'. (*Vide* Swami Gambhirananda: *Holy Mother Sri Sarada Devi*, p. 487) Though, on this occasion, she smiled away at what to onlookers may appear as a blasphemous idea, there were occasions when she acquiesced without protest in her identity with Kālī or the Divine Mother, and the devotees also who addressed her thus felt

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the transcendental presence of the Divine Mother in her proximity. Now, how we interpret this phenomenon—whether in the Advaitic sense of 'he who has realized Brahman has verily become Brahman' or in a dualistic way—is of little importance, at least as far as the Holy Mother herself and her greatness are concerned. What is significant is the miraculous transformation effected in the devotees who approached her with that reverential attitude. And there *was* a transformation in the inner consciousness of the people around her, some of whom rose to great spiritual heights and many others are doing so even today. As the *Bhāgavata* (VII. ix. 11) aptly puts it:

Naivātmanaḥ prabhurayaṁ nijalābha-
pūrṇo mānaṁ janādaviduṣaḥ karuṇo
vṛṇīte;
Yad yajjano bhagavate vidadhīta
mānaṁ taccātmane pratimukhasya
yathā mukhaśrīḥ—

'The all-merciful Lord, who is perfect in Himself and is sated with the realization of His own blissful nature, who is master of Himself and is self-dependent, does not stand in need of or crave for honour and respect from ignorant men. Whatever honour a man may show to the almighty God comes back to himself just as the decoration of one's face is reflected on its image in the mirror.'

However, as we pointed out earlier, it is not everyone that can regard the Holy Mother in this light. Nor does it matter much if they cannot. As Swami Vivekananda once said in respect of Sri Ramakrishna: 'My own life is guided by the enthusiasm of that great personality, but others will decide for themselves how far this is true for them. Inspiration is not filtered out to the world through one man.' (Sister Nivedita: *Notes of Some Wanderings with Swami Vivekananda*, 1913, p. 156) The same holds good in the case of the Holy Mother too. But even to those who cannot think of her as the Divine Mother incarnate, her life offers a rich spiritual fare. Simple as her life is, there is a grandeur and majesty about it that even without any ornamentation in the form of mythological appellations and picturesque imageries, her life is poetic enough- magnificent, pleasing, delightful, and spiritually elevating. She stands great in her own right. She is an incarnation of Kālī or Durgā in one sense, but she herself is the sustainer of Kālī or Durgā in another, greater than the greatest of goddesses of our frail imagination. For what other higher god or goddess can we conceive of than this living goddess? When a monastic disciple of hers remarked, 'Mother, after having seen you, people will no more respect the various goddesses', she quietly replied: 'Why not? They are all my parts.' (Swami Tapasyananda and Swami Nikhilananda, *Sri Sarada Devi the Holy Mother*, 1940, p. 189) The concept of Kālī or Durgā becomes living and realizable to us only through these human representations, more than through any other. Kālī or Durgā is not a mere stone image or a figure with so many hands and feet, but the embodiment of a wealth of spiritual ideals and truths, and these ideals and truths become revealed to us through these living forms of the Divine. If Rāmaprasāda revealed a particular aspect of the Divine Mother hidden to our impure eyes, Ramakrishna did another, Swami Vivekananda still another, and the Holy Mother yet another. The Holy Mother's life, thus, serves as an ideal even to those who cannot think of her as their *iṣṭadevatā*, the chosen object for meditation and worship. She herself once said: 'My son, I have done much more than my share to show the ideal.' (*At Holy Mother's Feet*, p. 47) From this angle, she is a devotee

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who has risen to great spiritual heights, and in a way, this aspect of her personality is of greater significance to us struggling in the path of spirituality—that is, from a practical, as distinguished from the mystical, point of view.

What strikes us most in the Holy Mother is the naturalness of her spiritual life—no ecstasies or trances to awe us into submission, no emotional outbursts to frighten us out of our wits, no visions to scare us away from reality, no flaunting of miracles to bedevil or hypnotize us, and no outward display of any sort which mark her off from the ordinary run of mankind, and yet always in an exalted spiritual mood. In fact, there were occasions when people coming to pay respects to her did so to somebody else more arresting in appearance among the audience. She herself once characterized spirituality thus: 'What else can it mean except the attainment of these (*jñāna*, knowledge, and *caitanya*, spiritual consciousness)? Does anybody mean to say that a man of realization grows two horns? ... No, one's mind becomes pure, and through the pure mind, knowledge and illumination are awakened.' (*Sri Sarada Devi the Holy Mother*, pp. 415, 171) And she lived to prove the truth of her statement. This spontaneity of spiritual life was the central feature of Sri Ramakrishna and Swami Vivekananda also, but the Holy Mother exemplified it to a greater degree than the other two and she bore her spiritual eminence with greater ease. Sri Ramakrishna's life is studded with frequent trances, visions, changes of spiritual moods, and realizations which are in many respects beyond the ken of ordinary beings. He himself was conscious of it more than anyone else. So he said: 'Whatever is done here (by me) is for you all. Ah, if I do all the sixteen parts (the whole), you may possibly do one.' When Mathur Babu pestered him with his request for the state of ecstasy that Ramakrishna was experiencing always, the latter forbade him, saying that it was not necessary for him and that he was all right as he was. When Mathur Babu would not be dissuaded, he gave him that state of blessedness; but Mathur Babu, the worldly man that he was, could not stand it and pathetically begged Ramakrishna to take it back. Even the Holy Mother, absolutely pure and spiritual as she was, could not completely get used to the nightly trances of Sri Ramakrishna in the early period of her stay at Dakshineswar. And what about the ordinary people worldly to the core? We are witnessing in our own days what a mess of religion is being made between the credulous devotees, on the one hand, and the ecstasies and miracles of the 'incarnations' and 'mahātmās' that are springing up in our midst in bunches, on the other. In such a situation, the life of the Holy Mother comes to us as an oasis in the desert to quench our spiritual thirst with the pure and limpid waters of true spirituality and to freshen our minds and brighten our outlook on spiritual matters. Ramakrishna is too high an ideal for ordinary people to imitate blindly in toto. We have to transform ourselves into his likeness internally by steady, continuous meditation on him, before we can think of copying him externally. As for Swami Vivekananda, he was tossed about ceaselessly by a hundred and one problems that stalked the world of his day and his own country in particular—science and religion, the East and the West, poverty of his country and her spiritual greatness, materialism and spirituality, nationalism and internationalism, his own tendency to lose himself in meditation on the Eternal in the solitude of the Himalayas and his self-effacing nature which would not allow him to think of his individual salvation while the others round him wallowed in misery and ignorance.

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In a most graphic comparison of these two giants of spirituality, the Master and the disciple, Romain Rolland says:

'The Seraphic Master had spent his whole life at the feet of the Divine Beloved, the Mother—the Living God. He had been dedicated to Her from infancy; .... And although, in order to rejoin Her, he had been condemned to years of torment, that was only after the manner of a knight-errant, the sole object of whose trials was to make him worthy of the object of his chaste and religious love. She alone was at the end of all the interlacing paths in the forest. She alone, the multiple God, among the thousands of faces. And when he had reached Her, he found that he had learned to recognize all those other faces and to love them in Her, so that with Her he embraced the whole world. The rest of his life had been spent in the serene fullness of this cosmic Joy, ... the Paramahamsa—the Indian swan—rested his great white wings on the sapphire lake of eternity beyond the veil of tumultuous days.

'It was not given to his proudest disciples to emulate him. The greatest of them, the spirit with the widest wings—Vivekananda—could only attain his heights by sudden flights amid tempests, ... Even in moments of rest upon its bosom the sails of his ship were filled with every wind that blew. Earthly cries, the sufferings of the ages, fluttered round him like a flight of famished gulls. ...

'It was impossible to imagine him in the second place. ... It was as if his chosen God had imprinted His name upon his forehead. But this same forehead was weather-beaten like a crag by the four winds of the spirit. He very rarely realized the calm air, the limpid spaces of thought whereupon Ramakrishna's smile hovered. His super-powerful body and too vast brain were the predestined battlefield for all the shocks of his storm-tossed soul. The present and the past, the East and the West, dream and action, struggled for supremacy. He knew and could achieve too much to be able to establish harmony by renouncing one part of his nature or one part of the truth. ...' (*The Life of Vivekananda and the Universal Gospel*, 1931, pp. 3, 4, 6-7)

But the Holy Mother's life was cast in a different mould. With her it is all calm and sweetness all through, and we feel at home and restful in her company. What Romain Rolland has said with regard to Ramakrishna applies with added force to the Holy Mother. Once Swami Saradananda, bewildered at the terrible moods of Vivekananda, opened out his heart to Swami Yogananda, who counselled him to follow the Holy Mother always. 'Yogen,' Swami Saradananda said sorrowfully, 'I can't really follow all that Naren (Swami Vivekananda) says. In what a diversity of moods he talks! Whatever standpoint he takes up, he makes so much of it that the others pale into insignificance.' 'I tell you one thing, Sharat,' replied Swami Yogananda, 'you cling to the Mother; whatever she says will be right.' (*Holy Mother Sri Sarada Devi*, p. 187) Not that the problems that tormented Vivekananda on the national and international planes or Ramakrishna on the spiritual plane did not confront her. Even in the little corner of her out-of-the-way village, her educated disciples took these problems to her. Uneducated and unlearned as she was in the modern sense, she was never ruffled by these problems. She always rose equal to the occasion and gave rather startling but quite fitting replies to every problem that was put before her—whether social, religious, political, or domestic. From the lofty plane of spirituality where she lived, she looked at the different problems from an entirely new and original

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angle, and her answers were always apt and to the point, though brief. Take, for instance, her immediate reaction when, after the conclusion of the First World War, Jatindranath Ghosh one day tried to explain to her the fourteen clauses of peace as adumbrated by President Wilson of the U.S.A. After hearing some of the clauses, the Mother calmly commented: 'Their protestation is only lip-deep (*mukhastha*). If it issued from their hearts (*antastha*), it would mean a world of difference.' (ibid., p. 495) There is no hesitation, no doubt or ambiguity in her reply. And how deep to the root of the matter she went in telling those few words, and how prophetic and correct she was in her assessment of the world situation at the time (or thereafter)—we have only to turn to the pages of history and see around for confirmation. That was her unique characteristic: With a few quick bright strokes, she would paint a wonderful picture of the exact nature of a problem and the way to its solution, and how true to the original in point of resemblance it would be! That clarity of thought and swiftness in action was her special forte. The *Taittirīya Upaniṣad* (II.9) sets this as the criterion of a realized soul: 'Him, indeed, this remorse does not afflict: "Why did I not perform good deeds, and why did I perform bad deeds?"' For the realized soul invariably does the right thing at the right moment and that effectively and without faltering. Such a person is known in Sanskrit language as *dakṣa*. And in the Holy Mother we find a supreme exemplar of this *dakṣatā*.

It was not a characteristic she developed in her mature years. Even from her tender age we notice this trait in her. Look at her first meeting with her husband at Dakshineswar. What was she then? Just a village girl to all practical purposes, with no schooling whatsoever to speak of either in worldly matters or spiritual, except what she had picked up by observing her parents and the village people in the vicinity; and it is impossible to imagine of her as anything above the average village girl of her age, either intellectually or spiritually. Yet, see her reaction to the rumours set afloat by the gossip-mongering women of the village about the supposed insanity of her husband far away in distant Calcutta. Instead of moping herself out in the dark corners of the house brooding over her ill-luck, as almost every other girl would surely have done, she decided to see things for herself and make an on-the-spot inquiry, and proceeded to Calcutta braving the hazards of the long journey with strangers, shy though she was all her life. More scientific than the greatest of scientists in her outlook, shall we say? Yes, she never once behaved in an irrational way in her long life. And then, when she was face to face with her husband, one of the very first questions that Sri Ramakrishna put to her was: 'As for me, the Mother has shown me that She resides in every woman, and so I have learnt to look upon every woman as Mother. That is the one idea I can have about you; but if you wish to drag me into the world as I have been married to you, I am at your service.' What a problem to pose before a young bride of eighteen! To most women the very words would have been ununderstandable, let alone thinking of a suitable answer. It simply takes our breath away when we hear this ignorant village maiden's prompt reply: 'No, why should I drag you to worldly ways? I have come to help you in your chosen path.' And we cannot help exclaiming in amazement: 'O my goodness! Where on earth did she acquire so much wisdom?'

It is no wonder that she rose to the highest pinnacle of spiritual glory. To what heights she rose and what realizations she

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had garnered in the inner recesses of her heart during her stay with the Master or thereafter—we can only guess from her later spiritual ministrations; otherwise, we have no direct access to it as we have in the case of Sri Ramakrishna and to a lesser extent in the case of Swami Vivekananda. That she had the highest of realizations—from the absolute Advaita to the different dualistic forms in all their ramifications—there cannot be the least doubt if we just pass in review the following incidents, among many others, in the course of her spiritual ministration. The first incident relates to a *sannyāsin* disciple of hers, who came to occupy the most respected position in the Ramakrishna Order. We are referring to Swami Virajananda, who was the President of the Ramakrishna Math and Mission from 1938 to 1951. He was at that time an inmate of the Mayavati Advaita Ashrama. On the sudden passing away of Swami Vivekananda, who had ordained him a *sannyāsin*, in 1902, he was seized with intense dispassion and deep longing for the realization of God. He was also physically worn out by strenuous work just prior to this event and was hankering for a life of *tapasyā*. So, in a secluded cottage near the Ashrama, away from the haunts of even the few people who resided at the time there, he devoted himself to fourteen or fifteen hours of meditation and *japa* daily, observing complete silence. After continuing thus for seven or eight months, he found that this strenuous discipline was ultimately telling on his nerves. His mind was refusing to work, and he began to experience a sense of vacancy in the brain. He therefore gave up the practice of meditation for a time and devoted himself to scriptural studies. But this change did not give him any relief. So he proceeded to Calcutta, where the senior monks of the Order, suspecting his condition to be the result of some physical ailment, arranged for his treatment under a renowned Ayurvedic physician. Even this did not help him. At that time, it struck him that he may consult the Holy Mother on the matter. So he repaired to Jayrambati, where she resided then, and explained to her everything. She at once diagnosed the cause of his trouble. When she heard of the form of meditation he was practising at Mayavati during those months, she simply shuddered: the method of meditation was one which was suited to only the highest stage of spiritual life, the *paramahaṁsa* stage. She then prescribed some simple directions for meditation, by following which the Swami returned to normalcy.

The second incident also concerns the same Swami. Swami Vivekananda had strictly forbidden all forms of dualistic worship in the Mayavati Advaita Ashrama, which he had dedicated to absolute non-dualism. Yet, when he visited the place in 1901, he found to his surprise that a picture of Sri Ramakrishna had been installed in one of the rooms and regular worship, with all the paraphernalia of flowers, incense, *ārati*, etc., was being carried on. He was furious on the monks responsible for it. Though the persons involved in the offence stopped the worship from that day in deference to Vivekananda's wishes, Swami Virajananda, who was deeply devotional by temperament, felt uneasy about the propriety of his continuing as a member of the Advaita Ashrama at Mayavati. When he expressed his difficulty to the Holy Mother, she clinched the issue by her cool reply: 'Ramakrishna, my son, was all Advaita and preached Advaita. Why should you not also follow Advaita? All his disciples are Advaitins.'

The third incident pertains to Swami Vivekananda himself. The Swami once became the victim of a curse by a Muslim

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fakir in Kashmir who had some psychic power. As a result of it, he had severe vomiting and giddiness, and suffered much. He was despondent at the thought that Sri Ramakrishna could not save him from the curse and began remonstrating: 'What good is Sri Ramakrishna to me? What good are all my realizations and preaching of Vedānta and the omnipotence of the Soul within, when I could not save myself from the diabolical powers of a black magician?' But the Holy Mother had a better understanding of spiritual realities and was more rational. When she heard of it, she quietly told the Swami: 'Black magic is also one of the arts, and Sri Ramakrishna did not come to destroy anything but to fulfil.'

These three examples are enough to show how keen was her divine perception and how complete her realization. She had reached a stage of spiritual evolution from where she could view with equanimity the divergent elements of nature and effect a harmony between its discordant notes, both on the material and the spiritual planes, just through her intuition, without discarding any. In her the temporal and the eternal blended into each other and beat in unison to give her the supreme synthetic vision which resolved all contradictions satisfactorily. This synthetic vision we notice in all her dealings with people—in her overcoming caste restrictions, in her solving questions of orthodoxy and purity, in her advice to monks and householders, in her admonition to the heads of the Ramakrishna Mission monasteries as well as to their assistants, in her promotion of the national and international interests, in her relations with her own people and the outsiders, in substance, in every sphere of human activity. This vision also enabled her to be receptive to new ideas, and she always showered her benediction on them when they were, in her estimation, in tune with the higher spiritual aspirations of mankind. Though herself a child of orthodoxy and remained so throughout her life as far as her external mode of living was concerned, she was in spirit well up with the times in her thoughts and behaviour. We may just mention here in illustration of this her views on child-marriage and the education of girls, not to speak of her opinions on more serious topics. There were two unmarried girls from Madras in the Nivedita Girls' School, who were twenty or twenty-one years old. Referring to them the Mother said: 'Ah! how they have learnt arts and crafts! And as for our girls! The people of these wretched parts go on clamouring when a girl is hardly eight years old: "Send her to a new family! Have her married!" Alas! if Radhu had not been married, she wouldn't have come to grief so early.' When the elders in the family wanted to terminate the studies of Radhu because, in their opinion, she was a grown-up girl, and Radhu started crying, the Mother said: 'She is not quite grown up. Let her go to school. She can do immense good to others if she gets education and learns some useful arts from the school. She has been married in a backward village. Through education she will not only improve herself, but will be able to help others.' On another occasion, when a woman devotee complained to her because she could not marry her daughters, she said: 'If you can't marry them, why should you worry so much? Put them in the Nivedita School where they will learn and live well.' (*Vide Holy Mother Sri Sarada Devi*, pp. 475, 476, 477)

It was this synthetic vision and wisdom and a feeling of oneness with the whole universe resulting therefrom that made her feel quite at home even in the company of utter strangers. Her advice to a disciple was: 'None is a stranger, my child, in this

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world. Make the whole world your own.' Sister Nivedita recounts how instantaneously the Mother could penetrate a new religious feeling or idea. 'I first realized this gift in the Holy Mother, on the occasion of a visit that she paid us in recent years, on the afternoon of a certain Easter-Day. Before that, probably, I had always been too much absorbed, when with her, in striving to learn what she represented, to think of observing her in the contrary position. On this particular occasion, however, after going over our whole house, the Mother and her party expressed a desire to rest in the chapel, and hear something of the meaning of the Christian festival. This was followed by Easter music, and singing, with our small French organ. And in the swiftness of her comprehension, and the depth of her sympathy with these resurrection-hymns, unimpeded by any foreignness or unfamiliarity in them, we saw revealed for the first time one of the most impressive aspects of the great religious culture of Sarada Devi.' (*The Master as I Saw Him*, 1918, p. 152)

How did she acquire this comprehensive vision? That is one of the most interesting and instructive periods of the Mother's life, which makes us specially akin to her. There is nothing dramatic or spectacular about this period, as in the case of Ramakrishna or Vivekananda, and this absence of the dramatic and the spectacular element itself is what makes it so appealing to us and draws us nearer to her. She, as it were, floats along smoothly over the sea of bliss on which Sri Ramakrishna placed her during her sojourn with him at Dakshineswar, unmindful of the storm and turbulence all around, of which there is plenty. She has her share of grief, misery, and torment, which she anyway does not try to shy away from. One of the most poignant chapters of her life refers to those few days immediately after the Master's passing away, when we witness her taking a spade and digging the earth in order to grow some vegetables to go with her daily food of boiled rice, often with no salt to savour it. It curdles the blood when we ponder over it. At this distance of time, we may not be able to feel the intensity of the situation in which she found herself placed, but we cannot help shedding a tear or two when we recall the sight. It is not merely the sorry plight of a Hindu widow of old that adds poignancy to the circumstance. As to that, practically every Hindu widow has been subjected to such severe suffering in olden times, and the Holy Mother had been working in the fields ever since her childhood. But it is that she was the wife of Ramakrishna, who had bequeathed to her a spiritual legacy which she was to nourish and distribute freely to the whole world, and now she found herself a forlorn child with none to sympathize with her. There was, on the one hand, Sri Ramakrishna's admonition to her: 'Mind you, don't put forth your hand to anybody even for a dime. You will have no lack of coarse food and cloth. Once you put forth your hand for a dime from anyone, you sell your head to him. Even living on charity is preferable to living in other people's houses. Even if anyone of the devotees should offer to keep you in his house with love and respect, you should not give up your own home at Kamarpukur.' And on the other hand, there was his other admonition: 'You stay on. There is much still to be done.' Long before his demise he had told her: 'See, the people of Calcutta appear to be crawling about like worms in the dark. Do look after them.' When the Mother protested, 'I am a woman, how can that be?', he had told her: 'What after all has this one (referring to himself) done? You'll have to do much more.' (*Vide Holy Mother Sri*

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Sarada Devi, pp. 149, 120) What was she to do in the circumstances?

However, the Mother came out of the ordeal unscathed. Of course, she had her troubles ever after as far as her outward circumstances were concerned, surrounded as she was by a mad sister-in-law, a crazy niece, and utterly worldly-minded brothers pestering her for money and other paltry necessities of life. But she never shirked her responsibilities to anybody and did all that she could and all that was expected of her as the elder mistress of the family. She gave them money, settled their disputes, at times risking her life, purchased jewelleries for the greedy sisters-in-law and nieces, arranged for the marriage of the girls in the family, husked the paddy, cooked the meals and fed them as long as there was strength in her to do, and carried on the manifold duties of the house—cleaning the quarters, looking after the cows, and so on—with the care and attention that was demanded of her, even right up to her old age. That, however, never disturbed her mental poise, or stood in the way of her spiritual practice, which continued unabated till the end. Neither did it affect the extension of her love to others outside the family. Much is made of her attachment to Radhu, her insane niece and a desolate child since birth, in certain quarters, to run down her greatness, and it is asked how a saint of her stature could be attached to a girl relative of hers like that? It has posed an intriguing problem to many, calling forth many an explanation from others. But to us it appears to be the simplest of events quite fitting in with the general pattern of the Mother's life, and it passes our understanding why such a fuss should be made of this event. It is nothing peculiar as far as the Mother is concerned; in fact, she shines most brilliantly in this setting. She behaved with Radhu as any other elder member of the family would have done. It was an obligation that came her way, and she discharged it to the best of her ability with all her energy, as was her wont in all things. Of course, she behaved in a particular way which we call as attachment in ordinary parlance. But it was not so in the case of the Mother as subsequent events show. The fact is: She loved Radhu, she loved her brothers and nieces, she loved her relatives and parents, undoubtedly; but she equally well, nay, a hundred times more, loved others outside her family circle. Instances are too numerous to quote of how she showered her love and blessings on innumerable devotees, non-devotees, casual visitors, and even men of suspect character, like the Mohammedan dacoit Amzad, irrespective of caste, creed, and colour. Her love was not in any way exclusive; her affection for one did not dam the flow of her mercy towards another, though the mode of its expression had to be necessarily different according to the mental, intellectual, and spiritual development of the persons concerned. The case is strikingly analogous to that of Śrī Kṛṣṇa who is accused of the affection he showed to the *gopīs*. There was nothing special in it except that the *gopīs* were of the opposite sex. He sported in a similar vein with the boys, other girls, mother, elderly ladies, gentlemen, Brāhmins and low castes, wrestlers and elephants, with mighty warriors like Jarāsandha, Narakāsura, etc., with cows and calves, with Yudhiṣṭhira and Bhīṣma, with Uddhava and Nārada. Only the persons and the nature of the sport were different, but the purpose was the same: the liberation of the soul from its earthly bondages. So was it with the Mother. She was the mistress of a limited household and at the same time the queen of an ever-expanding mighty spiritual empire, and she guided the course of both with the acumen of an able administra-

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tor. She glided from one to the other—from family affection to the all-embracing universal love—without the least perplexity or interruption. The noteworthy part of the whole story is : If she, with all the woes of an ordinary householder, could rise to such heights of spiritual felicity and exemplify in herself such love, purity, chastity, and renunciation, and set such noble standards of ideal womanhood and virtue, nay, a noble standard of ideal for men too, why can't we achieve the same by following in her footsteps? Yes, we can, if we will. That is the assurance her life brings to us. May she who is the Mother of the universe help us to achieve it! May she grant us the strength to practise the ideals she stood for! May she guide us and cast us in her own mould!

SUBCONSCIOUS MIND AND ITS CONTROL

SWAMI PRABHAVANANDA

What is the true nature of the mind? And what is the subconscious mind? And why should we control the subconscious mind? These are questions that arise in the hearts of spiritual aspirants, for these are not academical problems or academical questions; they are vital questions related by necessity to the spiritual path. Every spiritual aspirant, as he begins to practise disciplines, realizes the need for controlling the mind, including the subconscious mind. Ordinarily, such need does not arise. People live, think, act, are subject to the moods and impulses of their own mental functions, and are driven like leaves before the wind. Of course, we all seek for peace, happiness, and freedom. Even the so-called sinner is seeking peace, happiness, freedom, just as much as the saint. But as long as we think that we can find any of these qualities in the objective world, there does not arise a need for spiritual life; there does not arise a longing for liberation.

SPIRITUAL LIFE

Now, let us clearly define the phrase 'spiritual life'. There are millions of Hindus and millions of Christians who go to temples and churches and offer worship, and absent-mindedly wander through the rituals and formulas. Most of them do not feel the need for a spiritual life. 'Spiritual life' therefore means a hunger in the heart to see God, to know God, to realize God, to experience God. When such a longing arises, then, and only then, do we seriously undertake the spiritual disciplines. First we have to understand that there is no happiness in the finite, that there is only misery if we follow the moods and impulses of the moment. Then we begin to see that in God alone there is peace and freedom. In the Bible, in the teachings of Jesus, we find that lesson most wonderfully conveyed. Jesus says: 'These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulations, but be of good cheer, I have overcome the world.' (John xvi. 33) Thus we arrive at the fundamental truth of spiritual life: that man's ultimate goal and purpose is reached only when he is absorbed in God.

In Christ alone is peace; that is, the hidden Christ, dwelling within each human soul. In the world we have tribulations,

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but Christ said, 'Be of good cheer, I have overcome the world'. What does that mean? He has overcome the world, but can that make us cheerful? Not unless he meant that we also can overcome the world. Well, then, we must establish the conception of where the world is, and, in accordance, how to overcome it. Where is the world? It is in our own minds. That is the most important point of understanding. When the great seer-philosopher, Śaṅkara, was asked the question, 'By whom has the world been conquered?', his answer was, 'By him who has conquered his own mind'. And he went on to say, 'The mind of the experiencer creates all the objects'. Thus, if we really analyse, we will find that whatever we see in this world is a mirror of our own minds, our own perception. Because those who have seen, in the words of the western philosopher Kant, 'the thing-in-itself', the Reality, see Brahman everywhere. But we, instead of seeing Brahman, are seeing objects and things. To use the standard example, there is the rope, but in darkness we see a snake instead of the rope. This whole creation is a creation of the mind. Again, to quote Śaṅkara: 'The mind of the experiencer creates all the objects which he experiences while in the waking or dreaming states. ... It is the mind that deludes man. It binds him with the bonds of the body, the sense organs, and the life-breath. It makes him wander endlessly among the fruits of actions it has caused.'

The western philosopher, Professor Whitehead, says: 'Nature gets credit which should in truth be reserved to ourselves: the rose for its scent, the nightingale for his song, and the sun for its radiance. The poets are entirely mistaken. They should address their lyrics to themselves and should turn them into odes of self-congratulation, in the excellency of the human mind. Nature is a dull affair, soundless, scentless, colourless, merely the hurrying of material, endlessly, meaninglessly.' He is right from his standpoint as a philosopher, as a thinker; but it is not meaningless. Behind this nature is the presence of Brahman, and that Brahman appears as nature. When you have this real experience of what you are, then you find that all is Brahman; and you realize, 'From joy springs this universe, in joy dwells this universe, unto joy returns this universe'.

There is Brahman, the ultimate, transcendent Reality, and Ātman, the immanent Reality. Brahman and Ātman are one and the same. Therefore we live, move, and have our being in God. We are not conscious of it because of the mind. And what kind of mind is deluded? The mind which is covered with ignorance and restlessness. In order to see the truth, we must try to purify the mind, and before we feel the need of purifying the mind, we must have longing for liberation, longing for truth. Śaṅkara says: 'Therefore, the seeker after liberation must work carefully to purify the mind. When the mind has been made pure, liberation is as easy to grasp as the fruit which lies in the palm of your hand.' We live, move, and have our being in God all the time. We are the living temples of God. And this each one of us has to realize some time or other in some life or other: that there is God dwelling within. That which we are seeking, have been seeking all our lives, is within ourselves. It is the Ātman, our own innermost Being, our Self, which is one with Brahman.

Why are we not conscious of it? Why are we, indeed, doubtful of the very words which describe it? Intellectually, you may say, 'The kingdom of heaven is within', or 'I am one with Brahman', or 'Ātman is Brahman', but when you go to meditate and pray, you find that you are not con-

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vinced. Because that conviction has to come through spiritual disciplines. In the *Gītā*, we read these words of Śrī Kṛṣṇa: 'The uncontrolled mind does not guess that the Ātman is present.' We hear 'The kingdom of God is within' and 'Ye are the temples of God'; but we cannot even guess the truth of it when the ignorant mind is restless or uncontrolled. 'The uncontrolled mind does not guess that the Ātman is present. How can it meditate? Without meditation, where is peace? Without peace, where is happiness?'

Conditions Necessary for Spiritual Life

There is a threefold condition necessary for spiritual life. The first is human birth, which we all have; next is longing for liberation, or desire for God; the third is association with a holy man. When this combination is secured, then truth becomes revealed. But even if little desire for God exists, it can be intensified through spiritual disciplines. And when the intense longing, the intense yearning comes, there is immediately revelation. Sri Ramakrishna used to say, 'People shed jugs of tears for their family, or for acquiring objects and things of the world; but how many shed even a few drops of tears for God?' That is the secret: Yearn for the truth of God. Śaṅkara points out: 'Seek earnestly for liberation and your lust for sense objects will be rooted out. Devote yourself to the practice of spiritual disciplines.' The mind comes under control if we have that earnestness and that longing.

What is the principle of spiritual discipline? Control of the thought waves of the mind. In the Yoga Aphorisms of Patañjali, it is told how to achieve union with God: 'Control the thought waves of the mind.' The moment you can control the thought waves of the mind, the true Self, the Ātman, is realized. This control, however, is not a superficial control. It is not making the mind blank; that would only mean making yourself unconscious, and by becoming unconscious we do not realize the truth of God. We must dig out the latent impressions stored in the subconscious mind. We must renew the mind, transform it from uncontrolled cloudiness to crystalline purity of control. Saint Paul beautifully expressed this: 'Be ye transformed by the renewing of your mind.' And Sri Ramakrishna used to say that pure mind and Ātman are identical, because that Ātman becomes reflected perfectly on the pure mind. Did not Jesus also say, 'Blessed are the pure in heart, for they shall see God'?

When we try to concentrate, or meditate upon God, or pray to God, we find the mind is distracted. Those distractions exist because we have not yet gained control of the subconscious mind. The moment we try to calm the conscious mind, subconscious mind arises. What is the subconscious mind? There are three areas of the mind: conscious, subconscious, and unconscious. We think, we act, consciously, and then our thoughts and actions are forgotten for the moment. We pursue a thought, and next moment we are thinking another thought. All these innumerable thoughts are not lost; they create impressions in the mind, these impressions go under the surface of the mind. We can recall many of them in memory, from the subconscious mind. But if they go deeper, into the unconscious mind, then even if we try to remember, we cannot. So these three areas of the mind are largely created by our own conscious thoughts and actions. Western psychologists acknowledge these areas, but Hindu psychologists go one step further. They say there is a fourth area—called *turīya*—the transcendent or superconscious, a state which is attained when the mind has been freed from all impressions of conscious, sub-

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conscious, and unconscious regions. At that point, we have gained control over the whole mind.

Now, what is character? It is the sum total of all our deeds and thoughts. A man is good or bad—he cannot help it—according to the mind he has created for himself. The character he has, the mind he has, is not the product of only one human birth. According to western psychology, the child is born with a character, believed to be a product of heredity. Eastern psychology says, not just heredity (which is in itself a predetermined factor), but through past lives. In other words, every child has a previous existence; this birth is but one in a vast series of births, from beginningless time. This is what is known as the theory of reincarnation. As Immanuel Kant pointed out: 'There is no religion that does not believe in immortality of the soul.' And then Schopenhauer said that the idea of Christian immortality is like an infinite stick with one end in view. Nothing can be immortal if it has a beginning. If there is a beginning, there must be an end. There are other reasons why the first birth theory is not acceptable, one of them being that God automatically becomes responsible for all the differences and inequalities that exist; for all the characters of individuals, because every child then is born with a particular character endowed by the Creator.

So, our subconscious mind depends on our conscious thoughts and actions, and a man is good, or he does good, or he thinks correctly, because he cannot help it. Also, a man is bad, he thinks evil thoughts, he does evil deeds, because he cannot help it. Then what is the way out? There is such a thing as free will, although it is not exactly a complete freedom. According to your character, you direct your will. And therefore you are guided, you are constrained, you are restrained by your own character. But there is a real freedom within each one of us, and that freedom is of the Ātman. It is asserting itself all the time. You have only to recognize that voice of freedom within. Take, for instance, an alcoholic. He wants to be sober, he desires to control himself, but he is helpless. But if somebody points out that '*You* cannot do it, but there is a higher power, and if you surrender yourself to that higher power, you will be able to control yourself', then it can be done. Yes, it is possible to surrender to the power of the Ātman. All our prayers are granted; but do you think there is a God 'way out there' to grant our prayers? No. Within yourself the prayer is answered. This freedom of the Ātman and the grace of God are one and the same. That Ātman is Christ, or Kṛṣṇa, or Buddha, or Ramakrishna. That Ātman is Mother Kālī, or Brahman, or Allah. That Ātman, one Reality, is given many names, and we are all praying, worshipping, meditating, upon the Ātman: one Truth, many names.

Disciplines for Controlling the Mind

Arjuna, the disciple in the *Gītā*, when he was taught about the control of the mind, said: 'Restless is man's mind, so strongly shaken in the grip of the senses, and grown hard with stubborn desire for what is worldly. How shall he tame it? Truly, I think the wind is no wilder.' That truth every one of us has to admit. Try to concentrate or meditate, and you agree with Arjuna. Śrī Kṛṣṇa, the teacher, answers: 'Yes, Arjuna, the mind is restless no doubt, and hard to subdue. But it can be brought under control by constant practice and by the exercise of dispassion.' So two things are needed: We must have dispassion, and we must practise regularly. Dispassion is important, because through the exercise of dispassion we begin to learn that our

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treasure is God. And where the treasure is, there the mind will go. We may be in this world, but our minds must be in the Lord. This condition will occur when we have dispassion, discrimination between that which is eternal and that which is non-eternal.

Character is a bundle of habits that we have formed; so, in order to transform that character, we have to create another bundle of habits. For that purpose, in Indian psychology, we find these practices given; non-injury, truthfulness, non-stealing, chastity. *Non-injury* (*ahiṁsā*) means we must learn not to hurt anybody in word, thought, or deed. In a positive way, we must learn to see our own Self in every being. 'Love thy neighbour as thy self.' *Truthfulness* is reporting or saying exactly what happened. But in being truthful, we should not speak a harsh truth. Rather than a harsh truth, keep silent. *Non-stealing* means not only abstaining from theft, but practising non-covetousness. In fact, Patañjali says that if you label anything as belonging to you, then you are stealing. You may say, 'I have earned my money. So is that called stealing?' The moment you consider anything as yours, you are stealing, because it belongs to God and you are merely the trustee. *Chastity* must be followed in word, thought, and deed.

These are general practices or disciplines which must be followed, and if we forget, or fail in any way, we must still keep the ideal, struggle. Certain regular habits must also be formed, which will help us to change our characters, and to practise virtues. One of the habits to be formed is *cleanliness*, both physical and mental. Physical is so easy: take a bath with soap, and you are clean. But every day you have to clean the mind. Whenever I have taught anybody how to meditate, I have always given this ideal: think that you are a temple, that your body is the temple of God, and your mind is bathed in the presence of God, so it has become pure. Meditate on that purity. You are not a sinner; you are not weak or helpless; for, after all, what is your true nature? Divinity. You are divine, you are pure, you are free. Assert that purity. Assert that freedom. Whatever you think, that you become. *Contentment* is another good habit. We have the tendency, if something goes wrong, to blame everyone else for our problems. We must learn to be contented with external situations. Only we have to acquire *divine discontentment*. I personally learned that after great tribulation, when my Master (Swami Brahmananda) had to tell me how dangerous it is when we just come to a certain state, and then think we are quite satisfied. 'Light, more light, more light!', he said; then added: 'Is there any end to it? Struggle. Practise, practise, practise!'

Study has to be engaged in also—study of such books and teachings that would be congenial to your spiritual life. In the beginning you may read all kinds of books, it does not matter; but when you are following a spiritual path, you must read only the books that would give you a greater strength to follow your path. Study also means chanting the name of God with regularity. And next we learn to *surrender the fruits of our actions* to God. All these various practices are called technically *kriyā-yoga*: the *yoga* that leads you towards union with God.

Finally, most important, we must engage in regular practice of concentration and meditation. Śrī Kṛṣṇa says in the *Gītā*: 'Patiently, little by little, a man must free himself from all mental distractions, with the aid of the intelligent will.' The mind will be distracted. But bring it back again and again. I have given this illustration many times: an ink bottle that is intact, that cannot be taken out, must be cleaned.

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What we do is to pour clean, clear water into it until all the ink oozes out, and it is filled with pure water. So it is with the subconscious mind, and the unconscious mind. We have all that ink in there. So we pour clear water in—the thought of God. As you practise meditation (this is an experience common to all those who have meditated) you will begin to think that you were better off not meditating, because you are getting worse. But that is because until you meditate you do not realize the nature of your mind, and when you learn to meditate, then you begin to face yourself, as it were. While you are trying to concentrate, memories you were not aware of before begin to arise, but eventually out they go, and the Lord stays. You are not analysing yourself. It is not self-analysis. It is simply that, as you pour in the clear water, the ink goes out. In the process of self-analysis, or psycho-analysis, what happens? Memory comes to the surface and creates other impressions in a continuous pattern of confused mental images, which are pondered over. But this *yoga* process automatically and naturally clears the mind. And as you practise with regularity, gradually the mind becomes more and more attached to God, loves God. And as that love grows in your heart, soon there comes sweetness, and you find joy in thinking of God. At long last, there is a constant recollectedness, and when that happens, you experience *prajñā*: knowledge of Brahman, the supreme attainment.

THE ONE AND THE MANY

Sri M. K. Venkatarama Iyer

The world that is presented to sense perception is characterized by infinite variety and ceaseless change. It is a fact of experience, and there is no denying it. Our everyday life is rooted in it, and it is the scene of all our endeavours, material and spiritual. All our institutions, social, political, and religious, draw their sustenance from it. Since it plays such an important role in shaping our lives, both individually and collectively, we accept it without question. Even philosophical thinkers of some eminence take it as final, and go on to maintain that realism and pluralism have come to stay. We have pluralistic systems of philosophy both in our country and abroad.

But some daring thinkers refuse to believe that it could be the ultimate truth. Their minds do not rest satisfied with a multiple scheme of things. For deep in the human heart there is planted an urge to resolve the multiplicity into some kind of ultimate unity. In pursuance of this tendency, several attempts have been made by courageous thinkers, ancient and modern, to reduce the 'many' to the 'One'. All of them have felt that sensuous experience, though useful for the practical affairs of life, does not bring intellectual satisfaction. In their opinion, the 'many' is given only to be transcended by an intellectual effort. According to them, there are two levels of knowledge, perceptual and conceptual, sensuous and intellectual, popular and scientific. A third level, known as philosophical knowledge, supervenes on the scientific as a result of more vigorous and comprehensive thinking. Herbert Spencer characterized popular knowledge

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as least systematized, scientific as partially systematized, and philosophical as completely systematized. At the philosophical level, the thinker evolves his own theory of the universe out of the world of diversity presented to sense perception. No honest thinker who is faithful to the light of his reason can escape having a philosophy of his own (cf. Hegel's statement: 'Only animals are not metaphysicians').

The process of systematization which results ultimately in philosophical knowledge admits of many degrees. Some philosophers have chosen to rest in half-way houses, either because they lack the intellectual daring or because they start with mental preoccupations. In his book *The Reign of Religion in Contemporary Philosophy,* Dr. S. Radhakrishnan has given many instances from modern European and American philosophies which have failed to reach the heights because their authors allowed political, ethical, and religious considerations to hamper the free march of philosophical thought. Empedocles, in ancient Greece, gave thought to the problem of the 'One and the many', and ultimately discovered that the world of diversity could be reduced to four kinds of elements—earth, water, fire, and air. The Vaiśeṣika school also believed in resolving the variety of the world to a few kinds of ultimate realities. Descartes went further and postulated only two ultimate realities, that which thinks (*res cogitans*) and that which is extended in space (*res extensa*). The Cartesian dualism finds its counterpart in the Sāṅkhya theory of spirit (Puruṣa) and matter (Prakṛti). The sharp difference that exists between spirit and matter prevents these philosophers from pushing their inquiries further.

Views of Śri Madhva and Śri Ramanuja

More thoroughgoing thinkers took up the problem where the dualists had left it. Just as ordinary philosophers look upon the 'many' as given only to be transcended, even so these daring adventurers into the regions of spirit treat the dualism as a challenge to their powers of consistent thinking. After close reflection, they discover that matter is subordinate to spirit, inasmuch as it requires to be revealed by the latter. Spirit is both existent (*sat*) and sentient (*cit*), whereas matter only exists. Instead of two independent realities, spirit and matter, we now have a complex in which the latter becomes an adjunct of the former. This complex is known as Īśvara in the Vedānta school of thought. Making use of this adjunct, which is entirely subordinate to Him, Īśvara creates the world of diversity: 'Controlling matter (Prakṛti), which is My own, I send forth again and again all this multitude of beings'; 'Under My guidance, Prakṛti gives birth to all things, those that move and those that do not move, and by this means the world revolves.' (*Gītā*, IX. 8, 10) This is the view adopted in Madhvācārya's Dvaita Vedānta. Śrī Madhva speaks of five kinds of difference: the difference between matter and God, between matter and matter, between self and God, between self and self, and between matter and self. These disparate entities constitute an aggregate or totality, which is loosely held together by the power of God or Lord Viṣṇu. It is therefore a whole made up of parts.

According to Śrī Rāmānujācārya, the relation between God and the world is more vital. It is not conceived on the analogy of the potter using clay to make pots, but on that of the spider weaving the web out of itself or on that of a burning fire throwing out sparks. The two analogies are found in the *Muṇḍaka Upaniṣad* (I.i.7 and II.i.1). There are passages in the *Gītā* (VII. 6; IX. 8) supporting this notion: 'I am the origin of all this world and

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its dissolution as well'; 'I am the origin of all; from Me proceed all things.' We are to understand that, according to this view, Prakṛti does not remain as a separate entity even in a subordinate capacity, but loses its individuality and enters into the very composition of God and becomes His nature. The world process is not one of creation by God out of primeval matter, but one of manifestation. It is God's nature revealed in the shape of the physical world and sentient *jīvas*. What is unmanifest in Īśvara becomes manifest as the visible world of nature and living beings. The urge for going forth into the forms of finitude comes from within. It is mere sport, a spontaneous welling up, the expression of boundless joy. He has the power to project the world as well as to take it back into Himself. He is therefore not merely the efficient cause of the world as in Dvaita Vedānta, but both the efficient (*nimitta*) cause and the material (*upādāna*) cause rolled up into one. Only so can He reabsorb the world into Himself. That into which an object is dissolved is its material cause. When a pot is broken, it becomes one with clay. In the case of the world, since the Lord states that it is dissolved into Him, we must suppose that He is its material cause as well. He is therefore immanent in it and pervades it: 'This (earth, water, fire, air, ether, mind, understanding, and self-consciousness) is My lower nature. My other and higher nature—know that to be the *immanent* Spirit by which the universe is sustained'; 'This universe is everywhere *pervaded* by Me in an unmanifest form.' (ibid., VII. 4-5; LX. 4) Since the Lord dwells in the world, nature as well as the *jīvas* may be looked upon as His body. It is therefore a vital, organic relation (*aṅga-aṅgī bhāva*). Sri Aurobindo also takes the same view: 'Matter is a fit and noble material out of which He weaves constantly His garbs, builds recurrently the unending series of His mansions. The physical universe is the external body of the Divine Being.'

Sri Aurobindo's Objective Approach

The theory of manifestation spoken of above implies that the world, in all its aspects, is already contained in an unmanifest condition in Brahman. We argue from what we know to what we do not know. Our everyday experience is that every effect is fully traceable to its cause. The tree comes out of the seed. There is nothing in the tree or the quality of the fruits it bears that cannot be traced to the seed. It means that the tree in its entirety is only the visible manifestation in time and space of what is already contained in the seed in an unmanifest condition. The Upaniṣad also bears out this view: 'Believe me, it is from that subtle essence which thou dost not perceive that this large banyan tree grows up.' (*Chāndogya Upaniṣad*, VI.xii.2) This means that only what is implicit becomes explicit, only what is potential becomes actual. Something cannot come out of nothing (cf. Aristotle's saying: '*Ex nihils nihil fit*'). A magician may make it appear that a fully grown mango tree with foliage, flowers, and fruits comes out of an empty basket. We witness the show and feel amused for a while, but we do not take it seriously. 'Some say that in the beginning this was non-being (*asat*) and from that non-being sprang being. But how could it be so? How could being be born from non-being?' (*Chāndogya Upaniṣad*, VI.ii.1-2)

Reasoning from this analogy, we must suppose that the world, in its entirety, must already be present in Brahman in a germinal condition. Not only physical nature made up of matter and force, but also the mental life of man comprising thoughts, feelings, emotions, ideals, and

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aspirations must be implicit in Brahman. F. H. Bradley is quite clear on this point: 'The Absolute must be experience entire containing all elements in harmony. Every flame of passion should still burn in the Absolute unquenched and unabridged, a note absorbed in the harmony of the higher bliss.' In another place he writes: 'The delights and pains of the flesh, the agonies and raptures of the soul—these genuine experiences cannot be left out of the Absolute.' These statements are typical of the western line of reasoning which adopts the objective method of approach to ultimate reality. It believes that philosophy is the synthesis of the conclusions of all the sciences and of all other genuine experiences, aesthetic, ethical, and religious.

Sri Aurobindo, in recent times, in his *magnum opus, Life Divine,* has adopted the same objective approach and insisted that matter is as real as spirit, that the 'many' is not to be rejected or belittled, but must somehow be harmonized in the conception of Brahman. 'All problems of existence are essentially problems of harmony.' 'The Vedāntic formula "One without a second" must be read sufficiently in the light of the other formula "All this is Brahman".' 'The truths of the material sciences and their real utilities must be preserved in the final harmony.' 'Matter and its potentialities is a sovereign part, and we deny it only at our peril. If it is denied or excluded, it will avenge itself. Nor can we deny the claims of pure spirit. Both are insistent parts of our experience. The harmony that we seek must do justice to both.' 'True reconciliation proceeds always by mutual comprehension leading to some sort of ultimate oneness.' 'The apparent incompatibility of the two (matter and spirit) is an error of the limited mind.' 'The limitations we impose on Brahman arise from a narrowness of experience in the individual mind which concentrates itself on one aspect of the unknowable and proceeds forthwith to deny or disparage all the rest.' The reconciliation of matter and spirit in a higher harmony is effected, according to Sri Aurobindo, in the plane of cosmic Consciousness. 'It is the meeting-place where matter becomes real to spirit and spirit becomes real to matter.' He is definitely of the opinion that it is quite possible for man to rise to this level of consciousness. 'The unknown is not the unknowable; it need not remain the unknown for us unless we choose ignorance or persist in our first limitations. For, to all things that are not unknowable, there are corresponding faculties which can take cognisance of them and in man, the microcosm, these faculties are always existent and, at a certain stage, capable of development. All possible knowledge is knowledge within the power of humanity.'

'To be able to maintain', continues Sri Aurobindo, 'that the universe in all its variety is a manifestation of Brahman, we have to assume that the former is implicit in the latter. Our theory must do justice to both aspects of reality, to the sensuous and the conceptual. In our eagerness to reach the heights, we must not forget or dismiss the lower regions.' 'However high we climb, we climb ill if we forget our base.' The aspect of diversity must not be sacrificed at the altar of unity. 'The passionate aspiration of man upward to the Divine must be sufficiently related to the descending movement of the Divine, leaning downwards to embrace eternally all its manifestations.' If the possibility for the downward movement is not provided for, philosophizing will become a one-way traffic, and the Absolute, in its transcendent unity, will become the lion's den into which all footsteps lead, but from which none emerges. In their eagerness to provide for the descent of the Absolute, Hegel, Bradley, and Sri Aurobindo assume that everything

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is implicit in the Absolute and the urge for going forth into the forms of finitude is to be found in its sheer joy of self-expression. As to how exactly the variety of things that they put into Brahman gets transformed or transfigured into a unity has not been properly explained by anyone. Bradley says: 'Reality is not the sum of things. It is the unity in which all things, coming together, are transmuted.' But he is unable to explain how exactly they get transmuted. He is content with saying that it takes place 'somehow'. Sri Aurobindo's explanation is that in cosmic Consciousness, matter and spirit lose their antithetical character and figure as manifestations of the same Brahman.

Śri Śankara's Logical Conclusion

All this is easily said, but not so easily grasped. How can we imagine spirit being presented, like matter, to cosmic Consciousness? Even in its finite form it is consciousness, and to say that it is presented to another consciousness, even if the latter be the cosmic one, is like saying that to know the candlelight in our hand, we require the help of another lamp. One light does not require to be revealed by another (*na dīpasyānyadīpecchā*—Śaṅkara's *Ātmabodha*, 29). However feeble a flame may be, it is capable of revealing itself. The essential characteristic of spirit is that it is self-luminous (*svayaṁjyotis-svabhāvam*). In his discourse to Emperor Janaka, Yājñavalkya brings out this point beyond a shadow of doubt. (*Bṛhadāraṇyaka Upaniṣad*, IV. iii. 7) 'The sun does not illumine it, nor the moon, nor the fire.' (*Gītā*, XV. 6)

Further, what is presented to consciousness, even if the latter be the cosmic one, is an object. It is insentient, and therefore not capable of revealing itself. It is *dṛśya*, requiring to be presented to a *dṛk* for it to be revealed. Are we to believe that spirit, even if it be the finite one, is such an insentient object and on a par with its correlate, matter? The *Kena Upaniṣad* (II.3) makes it quite clear that the Self can never be known in the way in which we know other things, because it is never an object. It is *ahaṁ pratyaya*, and not *idaṁ pratyaya*. It is the inmost reality of man and is the prius and presupposition of all proof. It makes itself felt in every state of consciousness (*pratibodhaviditam*—ibid., II.4). It is the light which illumines every state of the mind known as *vṛtti*. It is intuitively known, and does not have to be presented to another consciousness for being known or for being worked up into a synthesis with its opposite, matter. One can *be* Brahman, but never *know* It (*Brahmaiva, na Brahmavit*—Śaṅkara's *Sopānapañcaka*, 5). Unless we adopt the neutralist standpoint, we cannot speak of spirit being presented to cosmic Consciousness. One can understand a scientist adopting such an attitude when he is studying the phenomena of nature, because he wants to keep out all his prepossessions from colouring them. He is studying objective nature as it is presented to his consciousness, and such an attitude is quite intelligible. But can the Self of man be presented to his own self? Where is the need for it? How can one step out of one's own consciousness to study it objectively? It is easier to separate oneself from one's own skin than from one's consciousness; for it is the essence of the Self. The latter is sentience all compact (*prajñāna-ghana*). To place spirit on a level with matter, and speak of both as being presented to a higher consciousness, is an error arising from the objective method of approach. It has vitiated the thought of even eminent philosophers like Bradley. They, too, easily imagine that a method of study which is quite useful in science will be equally useful in philosophy. Observing phenomena

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from without and experimenting on them dispassionately—these are quite all right in science, but they have no place in philosophy, unless we mean by the latter a mere extension of the former. But philosophy is an autonomous pursuit. It does not have to depend on science, either for its subject-matter or for its method. It dives into the depths of man's spirit by intuition and communion. The Self has to be felt and known, and not observed from without.

Even if we waive this objection and grant that spirit and matter are both presented to cosmic Consciousness, what is the nature of the synthesis that takes place between them? Sri Aurobindo speaks of 'spirit becoming real to matter and matter becoming real to spirit'. This statement probably means that they understand each other well, realize that their differences are more seeming than real, and discover an affinity between themselves in their depths. But can the difference between spirit and matter be conjured away so easily? Is it not fundamental? Spirit both exists and knows, whereas matter only exists. Spirit can reveal matter and stand self-revealed, whereas matter cannot even reveal itself, much less can it reveal any other. They are, therefore, poles asunder. They are as opposed as the second (*yuṣmat*) and first (*asmat*) personal pronouns and as darkness and light (*vide* Śaṅkara's *adhyāsabhāṣya* and also *Aparokṣānubhūti*, 17-22). Their difference cannot be minimized. A miracle cannot happen even if the two are presented to a higher consciousness. If anything, the difference will be more striking than ever. What will happen is that just as the images of the sun reflected in pools of water get back to their source when the water is dried up, even so finite spirit, disengaging itself from matter, will merge in universal Spirit, and matter will be left severely alone. For want of a locus, matter will simply disappear. The *Chāndogya Upaniṣad* (VIII. xii. 3) speaks of 'the serene being (finite self) rising out of this body, reaching the highest Light and appearing in its own form'. This transformation is called *samprasāda*. Cosmic Consciousness will then shine supreme. The effect of both spirit and matter being presented to cosmic Consciousness will not be a better understanding between them, but an eclipse of both. Where is the unity between them except it be the unity of a common grave?

The unity of which we are in search cannot be found in the external world. It is characterized by ceaseless change. Heraclitus of ancient Greece gave pointed expression to the fact of change in his famous dictum: 'You cannot step into the same river twice.' The waters are constantly flowing and, therefore, it is not the same river in which you bathe on two successive days. Pushing this logic a step further, we must admit that it is not the same man either who goes to the river on two successive days. Everything is in a fever of change. Flux is the only reality. Lord Buddha gave further point to this conclusion by showing the untenability of the belief that somehow objects remain identical with themselves in spite of the changes which come on them. Permanence and change can be rendered intelligible only by assuming parts or aspects in every object, one of which remains identical with itself, while the other undergoes endless difference. Lord Buddha asks how the process of change which affects one part or aspect can leave the other part or aspect untouched. Change is not merely perpetual, but universal. If it affects one part or aspect of an object, it must equally affect the other, so that change is total and not partial. The conception of identity in difference is therefore a mere fiction. Either we have change or permanence,

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either difference or identity, but not a mixture of both. Parmenides, the head of the Eleatic school of thinkers in ancient Greece, denied 'becoming' and maintained the sole reality of 'Being', whereas Heraclitus reversed the position.

It follows that we cannot look upon the Absolute as unity in diversity. The latter may be present in Brahman in an unmanifest condition, but were it so, it constitutes an element of difference. Even an inner difference is detrimental to the unity of Brahman. Either the difference will swallow the unity or the unity will swallow the difference. Sri Aurobindo will denounce this as 'trenchant logic', but there is no running away from it. The principle of contradiction is a fundamental law of thought, and it is rooted in the nature of things. It is no use denouncing it. It will assert itself in strange ways.

True unity must therefore be sought elsewhere. Things may change now into this and now into that, but the consciousness to which the changes are presented as so many states of mind (*vṛttis*) must remain the same. If that also changes, there can be no knowledge of change or difference. 'A series', as T. H. Green has put it well, 'cannot be aware of itself as a series.' Unless the consciousness which witnesses the flux remains constant, there can be no knowledge of the latter. A series of pictures projected on the screen will mean nothing if there are no spectators. To piece out their meaning, an unchanging consciousness is an indispensable necessity. Sadāśiva Brahmendra has observed in his *Ātmavidyāvilāsa* (36) that 'difference which is cognized by consciousness cannot pertain to the latter'. Since consciousness remains as a mere passive witness of the changing states of the mind, it is known as the *sākṣi caitanya*. It is exempt from change. It does not come within the scope of the subject-object relation or of any of the categories of understanding like cause and effect, substance and attribute, identity in difference, or one in many. It transcends all relations. It is therefore the supra-relational unity, the truly 'One without a second'.

This witness-consciousness is all-pervasive. It is the standing witness of all the experiences of man in the state of waking, sleep, and dreamless sleep. It lights up the *vṛttis* when they are present, and shows that there is nothing to perceive when they are absent. Since it is the connecting link between our states, we are able to recall the happiness that we enjoyed in deep sleep when we come back to the waking condition. This pervasive consciousness explains the fact of self-identity, though a man may go through various vicissitudes in life.

Consciousness remains untouched by the states of mind which it illumines. The flame of passion, the delights and pains of the flesh, the agonies and raptures of the soul, our joys and sorrows—these never pertain to the consciousness which lights them up. They are left far, far behind. Bradley wants that all of them should be preserved in the Absolute. But there is no way of preserving them. They simply drop away. The material sciences and their utilities of which Sri Aurobindo speaks also drop away. Consciousness rises clean above the world of matter and the world of relations. It is pure and homogeneous, without the least taint of anything that is extraneous to its nature. It is imperishable. It cannot even be thought away. One can never put it on the shelf even for a brief moment. It is with us through all the stages of life such as boyhood, youth, and so forth, through all our ups and downs, through all the vicissitudes of fortune, and through all the states such as waking, sleep, dreamless sleep, and the state of *samādhi*. These are all passing phases, while the light

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which illumines them is the constant factor. All these may fall away, but their disappearance will not affect consciousness in the least. It will continue to shine, though there is nothing to illumine. It is impossible to doubt or deny its existence. Any attempt to do so would only end in establishing it on a firmer footing than ever before. This Self is therefore the ultimate rock of certitude on which any worthwhile philosophy can be built. Śrī Śaṅkara has taken his stand on it, and his Advaita is therefore known as Ātmādvaita as distinct from Sattādvaita.

Once this Ātman is realized, the world, with all its variety, simply falls away. It is like the snake being dismissed as an illusion when the underlying rope is known. Illusion or Māyā is at the bottom of our cognition of variety. Just as, owing to ignorance, we see the snake where there is only a rope, even so, owing to beginningless and foundational ignorance, we see the world of variety where there is only the Ātman or Brahman. This is Śrī Śaṅkara's solution of the problem of the One and the many. Whether there can be a better solution remains to be seen.

THE UPANIṢADS RECONCILED WITH EMERGENT EVOLUTION

Dr. Harold B. Phillips

Lloyd Morgan's system is a development of the conception of Emergent Evolution: 'The orderly sequence, historically viewed, appears to present, from time to time, something genuinely new—the advent of life, the advent of mind, the advent of reflective thought.' (G. Lloyd Morgan: *Emergent Evolution*, London, 1923, p. 1) This Emergent Evolution he expresses pictorially by means of a pyramid, made up of minute pyramids, which has, he says, 'atom-pyramids near the base, molecules a little higher up, yet higher, "things" (e.g. crystals), higher still, plants, ... then animals, ... and, near the top, our human selves. ... Each higher entity in the ascending series is an emergent "complex" of many entities of lower grades, within which a new kind of relatedness gives integral unity.' (ibid., p. 11) At the very top of the pyramid he places Deity, the richest reality. (ibid., pp. 203-4) Here he makes three 'Acknowledgements', as he terms it, namely, (1) universal correlation, i.e. 'there are no physical systems ... that are not also psychical systems; and no psychical systems that are not also physical systems'; (2) the external physical world, existent in its own right; (3) 'Activity', a limiting concept 'of ultimate dependence in terms of which the whole course of emergent evolution is explained'. (ibid., pp. 26, 33)

That is, as I understand him, and making one or two minor adjustments, we can distinguish in the course of Emergent Evolution, the following levels: 'Activity' (which is the *nisus* in the emergence of this scheme of evolution), ultimate particles (which he terms atom-pyramids), molecules, plants, animals, man, and, at the top, Deity. At every stage, mental activity is the felt correlate of a certain pattern of physical behaviour. If we leave out of account his 'Activity', we have a scheme which would, I think, be not unacceptable to the average biologist; if we insert 'Activity', however, it is not at all clear what

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relation this entity bears to any and all levels. But I can discern an answer to this problem in the Upaniṣads, thus saving Lloyd Morgan's 'Activity'—an answer, moreover, which knits the whole series together into one organic whole. This, according to my interpretation, is as follows.

The fundamental passage for the interpretation of the Upaniṣads is the *Kaṭha Upaniṣad*, VI. 5:

Yathā'darśe tathā'tmani yathā svapne tathā pitṛloke;
Yathā'psu parīva dadṛśe tathā gandharvaloke chāyātapayoriva Brahmaloke—

'Brahman is seen in the Self as one sees oneself in the mirror; in the world of manes, as one perceives oneself in dream; in the world of *gandharvas*, as one's reflection is seen in the water; in the world of Brahmā, as light and shade.'[1]

This passage is expressed in terms of the Indian equivalent of heaven and hell, i.e. *ādhidaivika*; but we must seek its esoteric meaning by interpreting it in terms of the Self or mind i.e. *ādhyātmika*. For Brahman is pure consciousness, a 'Mind'. (*Śvetāśvatara Upaniṣad*, VI. 2: *jñaḥ*'; *Aitareya Upaniṣad*, III. 3: *prajñānam*) Thus, Brahman is a 'Mind'; this 'Mind' has different levels of consciousness; Brahman manifests differently at these different levels. What these levels are cannot be gathered from the examples of 'worlds' given in the quotation above, but must be learnt from the Upaniṣads themselves.

The *first level* is that at which Brahman can be conceived as 'Pure Mind' taken in isolation, existing without any 'mental content': 'In the beginning verily, all this was Ātman alone. There was nothing else existing as a rival. (*Ātmā vā idameka evāgra āsīt; nānyat kiñcana miṣat.*)' (*Aitareya Upaniṣad*, I. 1) Or in the words of the *Chāndogya Upaniṣad* (VI. ii. 1): 'In the beginning was Existence, one only, without a second (*sadeva somya idam agra āsīd ekam eva advitīyam*).' (For the nature of Existence, see *Chāndogya Upaniṣad*, VI. ii. 3: 'That *thought* "May I become many" [*tad aikṣata bahu syām*]' et al.)

The *second level* is when this Pure Mind 'thinks', has a 'mental content': 'He, the Ātman, desired: "May I become many; let Me procreate Myself." He brooded over Himself. (*So'kāmayata bahu syāṁ prajāyeyeti; sa tapo'tapyata.*)' (*Taittirīya Upaniṣad*, II. 6) The resultant product is the world of pure energy (*prāṇa*), of electrons and protons, before the formation therefrom of any stable molecular forms. So Bhṛgu 'understood that *prāṇa* is Brahman; for certainly all beings here are, indeed, born from *prāṇa*; having been born, they remain alive by *prāṇa*; and on departing, they enter into *prāṇa* (*prāṇo Brahmeti vyajānāt; prāṇāddhyeva khalvimāni bhūtāni jāyante; prāṇena jātāni jīvanti; prāṇaṁ prayantyabhisaṁviśantīti*)'. (ibid., III. 3) Thus, at this stage, we can distinguish two aspects of Brahman: Brahman as 'Mind without any Thought' and Brahman as 'Mind with Thought', or as the *Praśna Upaniṣad* (V. 2) puts it: 'What is *Om* ... is verily the higher and the lower Brahman (*etad vai-... paraṁ cāparaṁ ca Brahma yadoṅkāraḥ*).'

The *third level* is 'projected' by Brahman by means of a putting together of the now already existent energy to form the world of molecules, represented in the Upaniṣads, according to the science of the day, by the five traditional elements thus: 'Having brooded, He projected all this, whatever there is here (*sa tapastaptvā idaṁ*

[1] Except where stated otherwise, I follow the translations of the Upaniṣads, by Swami Sharvananda and Swami Tyagishananda (*Śvetāśvatara Upaniṣad*) published by Sri Ramakrishna Math, Mylapore, Madras 4; but I have occasionally slightly altered Swami Sharvananda's translation.

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sarvam asrjata yad idaṁ kiṁ ca)' and 'from the *prāṇa* came out ... ether, air, fire, water, earth (*prāṇāt ... khaṁ vāyur-jyotir-āpaḥ pṛthivī)*'. (*Taittirīya Upaniṣad*, II. 6; *Praśna Upaniṣad*, VI. 4) This is the external world of molecules, of matter.

Level four is when Brahman 'enters into' such and such collocations of matter so as to constitute what is called the Self: 'Having brought it forth, verily, He entered into it (*tat sṛṣṭvā tad evānuprāviśat*).' (*Taittirīya Upaniṣad*, II. 6) This is the level of the vital principle: 'He is life (*sa prāṇaḥ*).' (*Muṇḍaka Upaniṣad*, II. ii. 2) This is sometimes termed the 'seed' or 'sperm': 'Food is verily the Prajāpati. From that is produced the seed, and from that again all these creatures are born (*annaṁ vai prajāpatiḥ tato ha vai tad retaḥ tasmād imāḥ prajāḥ prajāyanta iti*).' (*Praśna Upaniṣad*, I. 14) Here 'food' is matter; from that arises the 'seed' or germ-cell. At the germ-cell level, there is continuity of consciousness, as Lloyd Morgan shows. (*Emergent Evolution*, pp. 139-41) But when once the germ-cell divides and subdivides to form the embryo, a new creature or 'mind' comes into existence with a private world of its own. Hence it is that Brahman's 'consciousness' is, in fact, distinct from these private worlds: 'The whole world is filled with beings who form His parts (*tasyāvayava-bhūtais-tu vyāptaṁ sarvam idaṁ jagat*).' (*Śvetāśvatara Upaniṣad*, IV. 10)

As the being with which we are now concerned, the Self as a 'mind', it has the same powers as Brahman, but as it is only a 'part' of Brahman, it has these powers in an inferior degree. Just as Brahman creates the universe by organizing pre-existent energy, so the Self creates its body by organizing the pre-existing food, but of this there is little mention in the Upaniṣads. This is, however, the level of deep sleep in man, of plant life in nature, well exemplified by the *Bṛhadāraṇyaka Upaniṣad* (II. i. 17): 'Where is this conscious, intelligent man when he is in deep sleep, ... having withdrawn into himself speech, sight, hearing, and the sensorium (*yatraiṣa etat supto'bhūd ya eṣa vijñānamayaḥ puruṣaḥ ... gṛhītā vāk, gṛhītaṁ cakṣuḥ, gṛhītaṁ śrotraṁ, gṛhītaṁ manaḥ*)?'

It is followed by *level five*, the level of dreaming in man, of animal life in nature, at which level the Self raises up the sensorium (*manas*) and five senses, by means of which the world of appearance, the objective world, is projected by the 'mind' which is the Self, and this is termed Māyā, the 'rainbow world' (Lloyd Morgan, op. cit., pp. 175-6). For this objective world is not the external, physical world, but a construction, a projection, created by the Self. I refer, of course, to the world of appearance qua appearance. So 'the conscious subject and the unconscious object, the master and the dependant, are both unborn. She, too, who is engaged in bringing about the relation of the enjoyer and the enjoyed, is unborn. (*Jñājñau dvau ajau īśānīśau ajā hi ekā bhoktṛbhogyārthayuktā.*)' (*Śvetāśvatara Upaniṣad*, I. 9) The master here is the Self, the dependant is the physical world, and it is Māyā that forms the connecting link, the means by which the former enjoys (knows) the latter. For the objective world, our bodies included, is a projection of the *manas*: all nature that we perceive, qua perceived, is object, and we cannot normally get outside the circle of our own ideas or Māyā.

Level six is when the Self 'ejects' (Lloyd Morgan, op. cit., pp. 197-8), the ego as a mind of yet inferior power, the intellect or *buddhi*, as in the *Kaṭha Upaniṣad* (III. 10): 'The intellect is superior to the *manas* (*manasastu parā buddhiḥ*).' Of the powers of this mind, only one, speech, is cited in the Upaniṣads; for example: 'At

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whose behest do men utter speech (*keneṣitāṁ vācamimāṁ vadanti*) ?' (*Kena Upaniṣad*, I. 1) It is this secondary self, this intellectual principle, this ego or empirical self, that is referred to, along with the transcendental Self, in the *Śvetāśvatara Upaniṣad* (IV. 6) :

Dvā suparṇā sayujā sakhāyā samānaṁ vṛkṣaṁ pariṣasvajāte;
Tayoranyaḥ pippalaṁ svādu atti anaśnan anyo abhicākaśīti—

'Two birds of beautiful plumage, who are inseparable friends, reside on the self-same tree. Of these, one eats the fruits of the tree with relish, while the other looks on without eating.'

And in more enigmatical terms, the transcendental Self is the 'light', the empirical self the 'fire', in the *Śvetāśvatara Upaniṣad*, II. 1 : '... having found out the light of the fire (*agner-jyotirnicāyya*).'

These three levels of the Self are referred to in *Śvetāśvatara*, III. 13 : 'Assuming a form of the size of a thumb, by virtue of *buddhi*, *manas*, and heart, the infinite Being dwells in the hearts of creatures as their inner Self (*aṅguṣṭhamātraḥ puruṣo'ntarātmā sadā janānāṁ hṛdaye sanniviṣṭaḥ, hṛdā manīṣā manasā'bhiklṛpto*).' The first of these three principles is found in plant life, the first and second in animal life, and all the three in man. This is the metaphysical explanation of evolution, which seems to be behind the *Taittirīya Upaniṣad*, II. 1 : 'From the earth herbs, from herbs food, and from food the person, came into existence (*pṛthivyā oṣadhayaḥ, oṣadhībhyo'nnam, annāt puruṣaḥ*)', where 'herbs' represent all plant life, 'food' all animal life, and the 'person' is man. All the three principles, then, being found in man, there are three levels of consciousness here—those of deep sleep, of dreams, and of the waking state—and a fourth state, superconsciousness, is possible as the *seventh level*, in which the individual consciousness is united with that of Brahman. This doctrine is best expounded in the *Māṇḍūkya Upaniṣad*, 3, 4, 5, and 7 respectively, of which it is useful to quote only the last, and then only these key words: 'Pure unitary consciousness, wherein awareness of the world and of multiplicity is completely obliterated (*ekātmapratyayasāraṁ prapañcopaśamam*).'[2] The former three states are referred to again in the *Aitareya Upaniṣad* (I. iii. 12) : 'For him there are three seats and three dreams (*tasya traya āvasathāḥ trayaḥ svapnāḥ*)',where by implication the real waking state is this superconsciousness.

In conclusion, we come back to the point from which we started. The entire universe is Brahman or is dependent upon Brahman : 'Whatever is here, that is there; what is there, the same is here (*yadeveha tadamutra yadamutra tadanviha*).' (*Kaṭha Upaniṣad*, IV. 10) Hence, one could in theory regard Brahman as successively rising from level to level of reality, if not actually of consciousness, in successive steps corresponding to levels two to six, analogous to a man rising from sleep through the dream world to the waking state, and even beyond to superconsciousness. So *Taittirīya Upaniṣad*, III. 10 : 'He who knows thus, on departing from this world, transcends successively the selfs consisting of energy, food, bliss, sensorium, intellect, and traverses these worlds enjoying food at will and assuming forms at will (*sa ya evaṁvit; asmāllokāt pretya etamannamayamātmānam upasaṅkramya, etaṁ prāṇamayamātmānam upasaṅkramya, etaṁ manomayamātmānam upasaṅkramya, etaṁ viṅñānamayamātmānam upasaṅkramya,*

[2] Trans.: Manchester.

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etamānandamayamātmānam upasaṅkramya, imān lokān kāmānnī kāmarūpyanusañcaran).'[3] 'Food' here stands for matter, and 'bliss' for the deep sleep state of the Self.

Thus, the Upaniṣads see the whole universe and all its contents as either directly or indirectly modes of Brahman, just as Lloyd Morgan posits 'Activity' as the directing and determining power in the evolution of our universe. But by not working out the nature of this relation, Lloyd Morgan misses the mystical interpretation characteristic of the Upaniṣads.

[3] I have taken a slight liberty with the translation.

THE SPIRITUAL SIGNIFICANCE OF SLOW RHYTHMS IN WESTERN MUSIC

Mr. Ernest Briggs

Thirty years ago, sitting and talking over aspects of music with the noted Australian composer-pianist Percy Grainger, we spoke of 'sliding intervals' and rhythm. Reflectively he said: 'The eastern world understood the power and significance of rhythm when music in the West was in its swaddling clothes. ... In my opinion, all western tempi are much too fast; and the rise in pitch, since the days of Bach, has unfortunately been coincident with a drastic increase in speed that results in a kind of musical helter-skelter. The rightful speed of a piece of music is governed by two important features: one is the mood that is indicated by the style and the intention of the composer, and the other is the texture of the score. Light scoring may be taken at a brisk tempo with no danger of blurring, but a complex score requires moderation of pace to preserve the clarity of the intricate writing. To my mind, the most significant music of the western world—the most transcendental and spiritual—is that which is set in slow tempo, and by that I mean Andante also, which is gently moving, and not nearly so fast as many of our contemporaries would have us believe.'

I have often pondered over Grainger's reference to slow tempi, recalling Rabindranath Tagore's poetic observation, 'The birth and death of the leaves are the rapid whirls of the eddy whose wider circles move among the stars', i.e. fast rhythms belong to the material world of time, while slow rhythms are related to the worlds celestial.

Within recent centuries, a minority of western scientists have studied the ether in relation to various rates of vibration, and it is now appreciated in the West that rhythm is the essential mode of all divine manifestation in matter, in mentation, and in spirit—that a regular basic pulsation is clearly apparent in all light, colour, sound, and form. But the East is still far, far ahead of western scientists, for seers of the East knew all these facts when the western world was still struggling toward the birth of new knowledge in the post-medieval age. Even in that age, the eastern adepts had long been utilizing factors of subtle vibration in the highest service of the disciplined will and the enlightened spirit, performing levitation, astral-projection, and other equally demonstrable matters that are the natural fruition of the self-control

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and the transcendental powers of the eastern adepts. Matter, once considered by western scientists to be inanimate, has been proved by the wise men of the East to be as responsive to variations of temperature and related conditions as is the corporeal body of man himself. The great Indian scholar and scientist, Sir Jagadis Chandra Bose, has conclusively demonstrated that plants, regarded by the West as insensate, have measurable reactions of sensitivity. But the discoveries and experiments of Bose are merely modern augmentation of knowledge that has long been spiritually apprehended by eastern seers and poets, as instanced alike by the ancient sacred books of the East and by a long line of poets. To take but one illustration, Śrī Ānanda Ācārya says in 'Usarika':

All this is Rhythm.
May-fields, child-hearts, evening skies,
Grow corn and wisdom and stars
By the Law of Rhythm. . . .

But hints of the potency of the Law of Rhythm have been known in the western world for a considerable time, but without an understanding of their significance. It is known that a high note on a violin will shatter a wine-glass, unable to withstand the intensity of vibration, and it is also known that sand scattered on the skin of a drum will assume logical patterns in response to the vibratory impulsion of musical tones. It is further known that a body of marching men should be instructed to change step several times when crossing a bridge in order that structural damage may be avoided through the rhythmic insistence of their marching. It is also true that the First Chapter of the Gospel according to St. John is read regularly by western Christians, but it is read without any comprehension of the mode of divine existence by rhythmic vibration. Even when read in relation to the account of creation in Genesis, there is no general understanding that it was divine vibration that actually created matter and form from void; nor is there any thought that, inversely, it was possible for the same power to disintegrate both. There is also no general appreciation that it is only by the vibratory unity of the spirit in man with the vibratory unity of the immortal Spirit that long-desired Oneness is attained. Still, out of the very exhaustion of western man's material ravening, he will yet be forced to learn that spirituality, harmony, and serenity are not achieved by acquisitiveness and the effort to get ahead and stay ahead of the Joneses, but by the cultivation of the inner life by contemplation and responsiveness to the vital life within. Spaciousness and elevation are outwardly exemplified by the great composers in the slow movements of their finest music. Music in fast tempo is primarily a stimulus to the animal consciousness of the physical because of the insistence of its compelling beat, but the more the insistence is relaxed the greater is the capacity of the sound to affect the finer centres of perception. It is for this reason that music in slow tempo is 'the stuff that dreams are made of'.

The people of the West are still more fascinated by the getting and the possession of material things at one extreme, and by the unrelenting quest for external signs and wonders at the other, rather than with the rarer miracles of self-illumination. In the West, as in the East, there are wise men who can read the silver portents of the stars; there are soothsayers who can stare at a crystal and fill it with more fancies than there are fish in the sea. But any hanky-panky, abracadabra, or hocus-pocus that the West has ever dreamed of is as nothing to the exaltation, the enchantment, and the spiritual liberation that has been set out for them by a minority of seers of music in the slow movements of the noblest

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music of the West.

A mania for speed, both in transport and in living, still holds the people of the West in spiritual paucity, but as the slow movements of the great masters are played and their power is appreciated more and more, there will, and must, be engendered a great upsurge of spirituality.

The immortal whisperers who companion and work through the sensitives that the race of men calls poets, musicians, painters, dancers, sculptors, and sages do not work in vain; but their influence does not become apparent to the race except in interludes when the inordinate pressure of the material world is sufficiently relaxed to permit of the attention requisite for mankind's perception of it. The ideal interlude is silence:

Silence in Heaven,
Silence on Earth,
Silence within ...

the exaltation of the saints and sages; but, for lesser liberated spirits, substitutions must suffice, and for those who are under duress, yet aspire, the slow movements of the sublimest music are spiritual quickening. How wise was the great organist Albert Schweitzer when, prompted by the wisdom of experience, he said: 'The older we grow, the more slowly do we take the tempo, because more and more clearly do we understand the supreme spiritual significance of its content'!

The deliberate, wise, and sensitively controlled relaxation of the insistence of rhythm does not result in a weakening of the impetus of music. On the contrary, it assures a greater intensity of dynamic power, that content which our distinguished Australian conductor, the Dean of the Podium, Sir Bernard Heinze, has memorably described as 'the spiritual upsurge of true musical enjoyment', and which he continuously evidences by the profound perceptivity of his own performances of masterscores.

Many musicians who rehearse in a cramping room or a small hall unthinkingly employ the same tempo, usually faster than slower, when they later perform in a larger auditorium, forgetting that the larger the hall the more moderated must the tempo be, in order that every detail may have sufficient time to carry clearly to the most distant listener. It is because this factor is disregarded that many performances fail to affect an audience. The gauge should be the manner in which the acoustics of the auditorium react upon the sensibility of the musician himself. With regard to tempi, the judicious listener must often grieve because of a growing tendency on the part of musicians to push tempo until what should be natural buoyancy is in danger of becoming frenzy. I recall one extreme instance when, as a music-critic, I had occasion to reprove a conductor who had driven Handel's lovely and leisurely 'Water Music Suite' so unrelentingly that in my opinion it would have been more aptly entitled 'Rip-tide'. No thanks were extended for my observation. Conductors should remember that wind-players, like the musicians, should be permitted to breathe. Any tempo that is so hard-driven that it adversely affects the composure of the wind-players is too fast, and should be relaxed. But let no conductor wilfully misunderstand me, and go to an exaggerated extreme with a slow tempo; let there be equity and discernment at all times, and without any sacrifice of a pure ideal of beauty, which invariably requires spaciousness for its realization:

Slowness is Beauty.
Take it to your heart:
And muse upon it at your spirit's will;
Slowness alone builds up a changeless
work of art;
Slowness is Beauty, still. ...

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It was the eminent conductor, Gustav Mahler, who said, 'If ever I feel that a slow movement is not coming off as it should, I do not hasten the tempo, I relax it, in order to make the detail clearer', and so have all the great musicians, for the supremely testing movement of all great master-works in 'sonata-form' is indisputably the section in slow tempo. As an elder critic of a former time observed: 'To see and hear Felix Weingartner draw out a long steady slow crescendo from an orchestra, and to lead on surely to a superb climax, is to experience to the full what sheer enchantment may be, and yet, so seldom is!'

Where music is in slow tempo, and it is also written off the insistence of the normal rhythmic beat, as it is in 'The Good Friday Music' in Wagner's opera *Parsifal*, the spiritual content of the measures is afforded even greater breadth and elevation than where the beat is predominantly obvious, as it is in the same composer's measured phrases of 'The Pilgrims' Chorus' in his opera *Tannhauser*. Limitation of space does not permit me to consider a representative number of fine examples of slow tempi in western music, but it may be possible that I shall later have the opportunity to write of these at detailed length. For the time being, may I reiterate that although the ideal medium for spiritual communication is silence, for those who have not the opportunity to attain to and practise silent contemplation regularly, as sages do, the nearest eloquent approach to it is in sublime slow movements of the greatest music? But even in experiencing the lesser, let us still keep in mind the ideal of the greater, which has been conveniently and compactly expressed by the gifted Indian poet Harindranath Chattopadhyaya, in his poem 'Steps':

Each moment when we feel alone
In this great world of rush and riot
Is as a jewelled stepping-stone
Which leads into the House of Quiet. . . .

NEW HORIZONS IN WESTERN THOUGHT

SWAMI NITYABODHANANDA

Interesting developments are taking shape in Europe in the fields of science, psycho-analysis, art, and religion which make an observing Indian nostalgic because of the similar attitude and thought-patterns struck by the West. For those who see Vedānta not simply as a religion or as a philosophy, but as the effort of the world's unborn soul to open out new horizons of human creativity and fulfilment, these developments are 'Vedāntic', and hence spiritual, whatever be their mode of expression.

Jung, in his posthumous autobiography entitled *Memories, Dreams, Reflections*, says: 'The science of psycho-analysis is self-knowledge that modern man has great need of. He cannot fight the problem of evil unarmed and the arm he should have is the knowledge of his unconscious and its workings.' No doubt Jung's self is not the Ātman of Vedānta; but, then, it is the highest psychological approximation to it. The scientists of European countries no more speak of matter in old terms. To them, matter has almost become the spirit.

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Modern European painters no more look out on nature to copy it or to inspire them. They look within and copy the bizarre designs or shapes which their unconscious takes. The result is abstract painting, which has become a great rage in all European countries. In the domain of religion, Christianity is veering round to transcendent patterns of God, as is evidenced in the recent book of Bishop Robinson of Woolwich, *Honest to God*. Let us go deeper into these new developments.

Psycho-analytical methods in European countries follow different schools. It is Freudian in France and more Jungian in Italy and Austria. Jung, while remaining an empiricist, was a spiritualist among psycho-analysts. The methods employed by him remind us of the *Gītā* idea that the self can be raised or elevated only by the self and that this elevation can be done not by the idea of one's weakness or sinful nature, but by the positive idea of one's own innate divinity. Jung's method is to restore autonomy to our unconscious by installing in our unconscious the symbol of totality. The unconscious, according to Jung, is the deeper layer collective unconscious and the individual unconscious. The unconscious is divided by the conflicts, inhibitions, and moral notions and fears on our conscious plane. As long as the patient is tormented by the sense of regret, of culpability, or of sin, he is unable to restore totality or completeness to his unconscious. If it is a sense of a guilt that he disowns, then he should be made to accept the guilt which will heal the wound and bridge the gulf in the unconscious. In common language we say that mental health can come only from confidence in oneself and not from diffidence or sense of sin. In insisting on the necessity of self-confidence in psycho-analytical healing, Jung was unconsciously joining hands with Vedāntic *sādhanā*, which insists on the sense of inner divinity. He was parting company with dualistic religions which always emphasize on human weakness or sin.

In expounding his idea of the symbol of totality, too, Jung is coming closer to Indian thought. He says: Christ lacks as the symbol of totality as he is only pure and not impure. He is in eternal opposition to Satan (Lucifer) who is the custodian of impurity. The Hindu gods are symbols of totality, as they are above good and evil, death and immortality, above the *dvandvas*.

The increasing number of abstract painters and their admiring alumni is a phenomenon that can be explained only by the fact of the collective unconscious energies of the West seeking expression in unconventional forms. I remember my visit to a German abstract painter in Weisbaden, Germany. When I asked him to explain a little his paintings, he replied by another question: 'Please explain, Swami, your Brahman.' 'Brahman is inexplainable', I said. 'So are these paintings', he added.

His effort was not to put his paintings on the same plane as Brahman, which will be rather presumptuous; it was to indicate that the method of appreciation of abstract paintings is not by bringing into function our memory and faculty of comparison, but by silencing our thoughts and mind and by awakening our intuition, by that peculiar faculty of juxtaposing our selves with spiritual sympathy and openness, better still with *bhakti*, and thus integrating with the intuition of the artist behind his creation. Each person sees his face reflected in the painting, says one artist. The abstract paintings silence our thoughts and memory and prepare us for meditation, says another. Our effort is to create something that resembles nothing, says a third. All these remarks are valid in regard to

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modern abstract paintings. Needless to say that one can be psycho-analysed by the painting he executes, as it manifests his problems and conflicts and the methods he envisages to remedy them.

In the domains of science, the fundamental research carried on in various countries and the nature of matter revealed by it open out new horizons. Modern science no more speaks of the dualism of matter and energy. These two have been found to be the manifestations of another principle which the scientists find it difficult to define. In the same way as Vedānta has gone beyond the dualism of matter and spirit on which depended the dualistic religions, science has gone beyond the dualism of matter and energy. Science, it would appear, has stolen the wind off the sails of religion in another respect too. Science uses the same method of affirmation and negation in defining matter. Scientists like Neils Bohr and Heisenberg, in defining matter, have come to the axiom 'Matter is and is not', meaning thereby that matter is substantial and hence definable from one angle, but non-substantial and hence indefinable from another and higher angle. We are agreeably reminded of the words by which the great Ācārya Śaṅkara defined Māyā, viz *sat* and *asat*, real and unreal, at the same time. De Broglie, speaking of light, says it is made up of waves and is also made up of particles. How can one and the same thing be made up of waves and particles? Light is either waves or particles. But this 'either-or' is abandoned in defining phenomena, and an inclusive and flexible method of 'is and is not' is adopted. This is conclusive proof that phenomena avoid all grasp and definition, and that definitions and concepts are lables which we put on phenomena to understand them. Sir James Jeans said some time ago that mind gets back from nature what the mind has put into nature. Scientists grasp only the relationship or links between happenings; they do not grasp the phenomenon itself. And these links are interpreted in a space-time scheme of thinking. If the mind wants to grasp the mystery behind Māyā, the mind should go beyond the space-time scheme of Māyā, to the unity beyond the diversity. Religions were speaking of this unity in terms of God, Absolute, and *samādhi*. It is astonishing that modern science has come to the same conclusion tracing other paths than religious discipline, and arrived at the unity beyond relations.

In the plane of religion also, Europe is approximating itself unconsciously to the Vedāntic goal of transcendent God. The book which made a great sensation in recent years, and in some circles some shock, was Bishop Robinson's *Honest to God*. Robinson is the Bishop of Woolwich in North England. In this book, he expounds the idea that in the present-day context of heightened rational and scientific understanding, old ideas of a creator God, sitting in a paradise localized in the sky, and of a hell underneath, have to be abandoned if religion wants to live. God, according to Robinson, has to be searched in the depths of the soul and not out there. This book came to Europe in French and other translations, and especially in France and French-speaking Switzerland, it made a stir. The French, with their existentialist turn of mind, translated the book as 'God without God' instead of translating it as 'Search for a Transcendent God'.

For the Christian conscience, the idea of a God in the human soul is something shocking, though Middle Age mystics like Meister Eckhart of Germany spoke of the Godhead who is above God and who is the light in the soul. Before Christian audiences who are disturbed by this new idea of a God in the heart but who, at the same time, find it attractive to their scien-

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tific bent of mind, it is an agreeable task for a Vedāntin in Europe to explain that one can get integrated to the supreme God in our heart without sacrificing a personal God, because, for Vedānta, God is both immanent and transcendent, He is with form and formless, in fact, above the two.

For fear of being unduly long, I have not said anything about the existentialist philosophy which, among the intellectuals and the masses alike, has opened new horizons in European countries, especially in France. Existentialism can be interpreted as the philosophy of existence, but then existence is not the existence or *sat* of Vedānta. For existentialism, man exists first and then chooses his essence, and this choice makes life a constant responsibility and engenders anguish. Vedānta says that man is at once existence and essence. Only man knows not his real nature, as he is in Māyā. This Māyā which veils his reality pushes him to choose. Can we not, in spite of apparent differences, find parallels between Vedānta and existentialism, which we may baptize as *Sat Vidyā*? This is another task that appeals to a Vedāntin in Europe, whose fulfilment should give him the certitude of fruitful creativity, grounded as his faith is in the Vedāntic dictum: 'Truth is one, sages speak of It in various ways.'

NOTES AND COMMENTS

IN THIS NUMBER

'Subconscious Mind and Its Control', by Swami Prabhavananda, Head of the Vedanta Society of Southern California, Hollywood, will be read with profit by all spiritual aspirants.

Sri M. K. Venkatarama Iyer, M.A., formerly Head of the Department of Philosophy, Annamalai University, makes a comparative study of the various views on the subject of 'The One and the Many', the Absolute and the relative, God and the world, particularly those of Sri Aurobindo and Śrī Śaṅkara, and concludes: 'This is Śrī Śaṅkara's solution of the problem of the One and the many. Whether there can be a better solution remains to be seen.'

'The Upaniṣads Reconciled with Emergent Evolution', by Dr. Harold B. Phillips, D.Litt., Ph.D., Johannesburg, South Africa, originally appeared in *Atti del XII imo Congresso Internazionale di Filosofia*, Volume Decimo, and is reproduced here through the courtesy of Casa Editrice G. C. Sansoni spa, viale Mazzini 46, Firenze, Italy.

'The Spiritual Significance of Slow Rhythms in Western Music', by Mr. Ernest Briggs, poet and music critic, Brisbane, Australia, recalls to our mind the following words of Swami Vivekananda on the subject of music: 'When we hear beautiful music, our minds become fastened upon it, and we cannot take them away. Those who concentrate their minds upon what you call classical music do not like common music, and vice versa. Music in which the notes follow each other in rapid succession holds the mind readily. A child loves lively music, because the rapidity of the notes gives the mind no chance to wander. A man who likes common music dislikes classical music, because it is more complicated and requires a greater degree

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of concentration to follow it. ... What real music we have lies in *kārtana* and *dhrupada*; .... Do you think that singing the short and light airs of *ṭappā* songs in a nasal voice and flitting like lightning from one note to another by fits and starts are the best things in the world of music? Not so. Unless each note is given full play in every scale, all the science of music is marred. ... when one note comes upon another in such quick succession, it not only robs music of all grace but, on the other hand, creates discordance rather. ... Again, the poetry of music is completely destroyed if there be in it such profuse use of light and short strains just for effect. To sing by keeping to the idea meant to be conveyed by a song totally disappeared from our country when *ṭappās* came into vogue. ... Accordingly, to those who are past masters in the art of singing *dhrupada*, it is painful to hear *ṭappās*. But in our music the cadence, or a duly regulated rise and fall of voice or sound, is very good. The French detected and appreciated this trait first, and tried to adapt and introduce it in their music. After their doing this, the whole of Europe has now thoroughly mastered it.' (*The Complete Works*, Vol. VI, pp. 37-38; Vol. V, pp. 362, 363, 7th edition)

In 'New Horizons in Western Thought', Swami Nityabodhananda, Head of the Ramakrishna Vedanta Centre, Geneva, Switzerland, points out how modern western thought is only reaffirming, in different language, the Vedāntic ideal of unity in diversity in the fields of psychology, art, religion, and philosophy. The paper is based on the talks the Swami delivered at the Ramakrishna Ashrama, Mangalore, and at the Ramakrishna Ashrama, Calicut, during his recent visit to India last August.

REVIEWS AND NOTICES

A NEW LOOK AT THE BIBLE TRADITION. By Louis V. Bischoff. 1963. Pages 380. Price $7.50.

A PATHWAY TO THE BIBLE. By Samuel Umen and Mark B. Strickland. 1963. Pages 276. Price $5.

Philosophical Library, Inc., 15 East 40th Street, New York 16, N.Y.

We all know that the word 'Bible' is derived from the Greek word 'biblia', meaning 'books'. In course of time, the Bible came to be designated as the Book, the collection of the most important sacred writings of both the Jews and the Christians. It is often said that there is no other one volume from antiquity which includes so much of human history, the history of man in the making. Of course, it would be wiser to admit that while the base of the Bible is history, it cannot be fully regarded as history in a secular sense. Apart from its religious value and authority for the synagogue and the church, the Old Testament contains the remains of a national literature. As for the level of excellence of this ancient literature, it need hardly be said that the Old Testament, considered piecemeal, is not all on a very high level of excellence. But, taken as a whole, the level is surprisingly high. The second-named book, *A Pathway to the Bible*, presents a summary of all the books of the Old Testament as well as of the New Testament. The authors have taken pains to tell us how and why these 'Books' came to be considered 'sacred'. Reference to authors who wrote these 'Books' and to the time when they were written has made the book quite useful. The book has been divided into two parts, the first dealing with the Old Testament and the second with the New. The authors show an openness of mind which makes the book eminently suited for the lay reader of the Bible, regardless of his religious beliefs and sectarian affiliations.

The first-named book, *A New Look at the Bible*

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Tradition, lacks this openness of mind. The author, in his zeal to undo certain superficially illogical beliefs, draws certain analogies and comparisons, quite incongruous and stale. In chapter IV, however, the author judiciously comments: 'In my opinion, this similarity of nomenclature (Maya and Mary and Crishna and Christ) was a matter of coincidence and cannot be used as the basis for any larger inferences.' Such restraint and sound judgement, if they had been displayed throughout, would have made the book more readable. The contents of the book have been divided under eight subheads, comprising such broad and general problems relating to the moral stature of the Christian God. In the concluding portion of his book, the author throws a broad hint about the shape and character the 'Church of the Future' would be assuming. The author is painstakingly critical of the dogmas and beliefs as cherished by the believing Christians. He is frantically doubtful of everything, like the noted philosopher Rene Descartes. But his purpose should not be misunderstood. He wants to 'revitalize religion'. But his case would have been better stated if he had remembered that, apart from the conflicting categories of 'logical' and 'illogical', there is a third category named 'supralogical', which is not opposed to 'logical'.

DR. S. K. NANDI

NEWS AND REPORTS

THE RAMAKRISHNA MISSION TUBERCULOSIS SANATORIUM, RANCHI

REPORT FOR 1963-64

There are 214 beds in the general wards, 13 in the cottages, and 13 in the cabins. 142 beds are reserved by different organizations and agencies, who pay the maintenance charges of their patients. The Mission maintains 32 beds free of charge for poor patients; a few beds are also maintained at concession rates. The operation theatre and the recovery room are air-conditioned; the pathological laboratory is well equipped; and there are 4 X-ray machines, including one of 500 milli-ampere having tomograph attachment. There is a medical library, and another for the use of the patients. The recreation hall, with a stage and an auditorium, accommodates 300 people. Staging of dramas, screening of films, and other functions are arranged for the recreation of the patients and other inmates. Annual sports are held, and prizes awarded to the winners.

Medical Report: *Sanatorium*: Total number of patients treated: 533 (newly admitted: 332; old: 201; discharged with disease arrested: 169; quiescent: 25; much improved: 19; improved: 31; stationary: 24; worse: 3; non-tuberculosis: 30; pleurisy cases: 4; died: 11; remained under treatment at the end of the year: 216). 112 surgical operations were performed (pneumonectomy: 2; lobectomy: 3; thoracoplasty: 55; thoracoscopy: 2). Number of patients treated free of all charges: 89; at concession rates: 15.

Emergency Ward: Meant mainly for the members of the staff and their family. Number of patients suffering from ailments other than tuberculosis treated free: 59.

Out-patients' Department: Medical advice and medicines were given to 651 tuberculosis and 1,105 general cases.

After-care Colony and Rehabilitation Centre: Number of patients accommodated: 41 (old: 31; new: 10).

Free Homoeopathic Dispensary: Number of patients treated: new cases: 3,725; old cases: 6,312.

THE HOLY MOTHER'S BIRTHDAY

The 113th birthday of Sri Sarada Devi, the Holy Mother, falls on Tuesday the 14th December 1965.

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